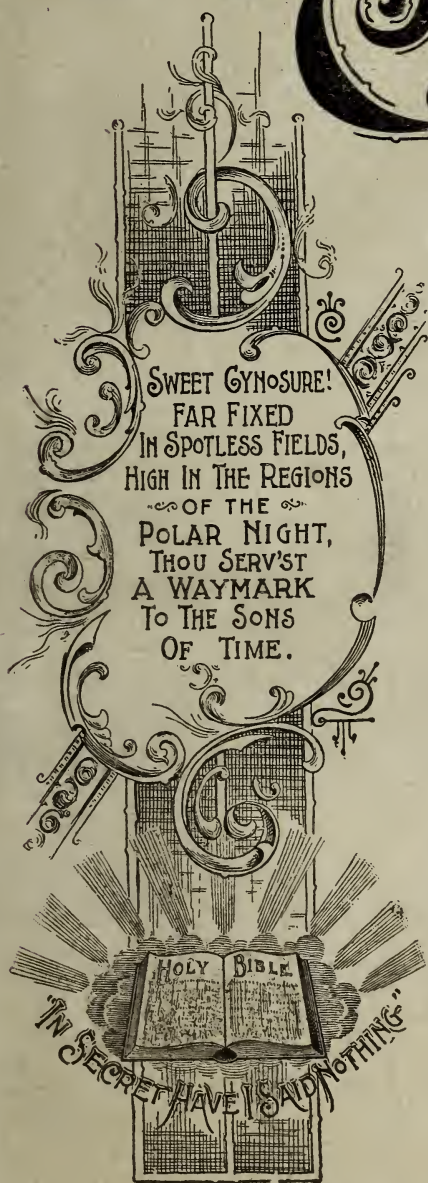


Christian Gynosure.

CHICAGO, MAY, 1900.



SWEET GYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



REV. WM. S. JACOBY
Assistant Pastor Chicago Avenue Church.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1899) is a Methodist Episcopal, and the vice president a Christian Reformer (Holland). Among the following named

officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

President—Rev. Samuel H. Swartz, Aurora, Illinois.

Vice President—Rev. J. Riemersma, Sioux Center, Iowa.

Recording Secretary—Mrs. Nora E. Kellogg, Wheaton, Ill.

General Secretary and Treasurer—William I. Phillips, 221 West Madison street, Chicago.

Auditors—Elliott Whipple, John M. Hitchcock and Herman A. Fischer.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIII.

CHICAGO, MAY, 1900.

NUMBER 1.

The Christian Cynosure.

Official Organ of the National
Christian Association.

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DISCONTINUANCES.—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

ANNUAL MEETING

Of the National Christian Association,
May 10, 1900.

The annual meeting of the National Christian Association will occur on Thursday, May 10, 1900, at 10:00 o'clock a. m., in the Carpenter Building, 221 West Madison street, Chicago, Ill., for the election of officers, and the transaction of other important business.

Samuel H. Swartz, President.
Nora E. Kellogg, Secy.

PRAY FOR THE CONFERENCE.

We would urge the plan that at some convenient hour during next Sabbath, May 6, prayer meetings be held for the success of the annual conference and business meeting, wherever two or three who sympathize with its objects can get together. This meeting will be to continue the battle against the arch-enemy of the church of Christ, and to set forward the standard of the Lord's hosts. But we have no power against the devil except through Christ Jesus who has conquered him. It is by faith in Christ's victory we must also conquer. Let there be thousands of prayer meetings for this blessing on the annual meeting.

The index to Vol. XXXII., printed in this number, will be very helpful to those who keep a file of the Christian Cynosure.

Among the contributors to the thirty-second volume of The Cynosure, which closed with April, are: Rev. H. H. Hinman, Jacob Achart, Rev. J. P. McDonauld, Theron Palmetter, Eugene B. Wilard, Rev. N. R. Johnson, Josiah W. Leeds, Mrs. E. Ronayne, Rev. O. T. Lee, Edward Brakeman, Rev. J. B. Galloway, Eld. Hugh Copeland, Rev. Simpson Ely, W. T. Ellis, President C. A. Blanchard, E. Cronenwett, T. H. Gault, Esq., Edmond Ronayne, Rev. Jno. Brown, Cyrus Smith, C. M. Aitken, Elizabeth E. Flagg, Nora E. Kellogg, Rev. E. S. Carr, C. A. S. Temple, Rev. D. B. Gunn, Rev. J. M. Foster, Rev. J. P. Stoddard, Rev. O. S. Grinnell, J. M. Hitchcock, Rev. J. Groen, Mary J. Elliott, Prof. J. M. Coleman, Rev. W. T. Campbell, D. D., Rev. Thos. M. Chalmers, Rev. John F. Hanson, Rev. L. N. Stratton, Rev. G. M. Robb, Rev.

Contributions.

APART FROM CHRIST.

BY REV. G. M. ROBB.

In uniting with any of the societies, which are so numerous, every man has some object. That object is either to help himself or help others. The object is generally self-help. These orders are not philanthropic. Their appeal is to the selfishness that is naturally in the human heart. They invite a man to enter a certain elect circle for his advantage, but the peculiar advantage arises from the fact that this circle includes a limited number and hence the advantage of the few is at the expense of the great body of mankind. Their appeal is to the basest elements in man.

But the question naturally arises, Will this cause really help the man himself or any one else? In the words of Christ, we get an answer to this question in John 15: 5 (R. V.), "Apart from me ye can do nothing." That in his lodge connection a man is placed "apart from Christ" may be decried by some, but the fact is they are. Certainly it cannot be justly doubted that in those lodges that omit the name of Christ from their ritual and even expurgate that name from those portions of God's word, which are used in the ritual, the members place themselves "apart from Christ." And even those lodges which do not go to such a length in setting Christ aside, but, which are in direct defiance of the whole example and teaching of Christ in the principle of secrecy, which is fundamental to them all, are placed "apart from Christ."

On the best of authority we know that apart from Christ a man can do nothing. This is not saying that a man who is separated from Christ can effect absolutely nothing. We know that some of the most ungodly men, who have ever lived have been men of intense energy of character and have left their mark on the world for many generations. The idea is not that he cannot do anything, for he may do much that is evil, but the character of what he does. Christ was talking

of fruit bearing. He said: "I am the vine, ye are the branches; he that abideth in me and I in him the same bringeth forth much fruit, for apart from me ye can do nothing." Christ meant that he could bear no fruit. There is much done in the world that is not fruit. Doubtless there is much done by disciples of Christ that is not fruit, because it is not the overflow of the life of Christ in them, but is the result of their own energy. But is anything except fruit of any real benefit or permanent value? Christ is looking for fruit and nothing else is of any value in his sight. Just as the fruit on the vine is the overflow of the life of the vine in the branch, so the fruit Christ wants is the overflow of his own life in his child. It is hard to see how that which a man accomplishes through his lodge connection is the fruit that Christ looks for, and hence judged by Christ's standard, he is doing nothing. Much that passes among men as of real value is but chaff in the eyes of Christ, only to be burned.

It may seem like a do-nothing policy to stand apart from all the organizations of the day, with their commanding influence, and many a man is deceived into thinking that because an organization has influence that therefore it is doing something. But is it a do-nothing policy? Is not the real do-nothing policy that which busies itself building structures which the breath of the Almighty shall consume? Such labor is like building forts or snow and ice in January and depending on these to be a protection against the enemy in June.

Let everyone learn that his lodge connection is not helping him to accomplish anything. Let the church of God learn that all this trumpeting and display of the lodge is no proof that anything of lasting value is accomplished. "The kingdom of God cometh not with observation." The fruit on the vine is not produced by noise and trumpet and much spectacular display, but silently and unobserved it grows there by the quiet process of nature. Apart from Christ man can accomplish nothing, and just in proportion as he is handicapped by Christless lodge connections is his effort fruitless and vain.

Syracuse, N. Y.

RITUALISM AND SECRET SOCIETIES.

BY REV. H. H. HINMAN.

Many, perhaps most people, delight in ritualism. This is manifest alike in the plays of children and in forms of worship. Nearly all religions are ritualistic. This is especially true in both Pagan and Mohammedan worship. Of the Christian sects a great majority conform to a ritualistic service. Indeed there is but a small part of Protestantism of which it can be said that the worship is purely spiritual.

There is a growing tendency in all our American churches towards a ceremonial worship. It is an easy substitute for waning spirituality. The distinctively ritualistic churches are leading all others in the increase in members. This is especially true in our cities.

The ritualism of Sun-worship, the oldest and most prevalent form of Paganism, was a scenic representation of life, death and a resurrection. This is the basis of Freemasonry and is exemplified, especially in the third degree, where the candidate personates Hiram Abif, is symbolically slain, buried and raised from the dead. This and many similar ceremonies would seem to be anything but attractive to a thoughtful mind, and well might Washington exclaim that "for the most part they are mere child's play." And yet to many men they are highly attractive.

Shortly after the great Knight Templars, conclave in Chicago in 1880, I asked an Episcopal minister, who was himself a high Mason, what it was that called together such a great multitude and at such vast expense? And he replied that it was: "Play, mere play." Would that it were no more than play and were not made the occasion of sins against God and crimes against man.

But really the ritual of the recent orders is what makes them so attractive. This, together with the love of the mystery and the admiration for high-sounding titles, create the powerful trend towards the lodge system. Doubtless some seek a connection with the lodge as a substitute for Christianity, some for love of gain or to seek high official position; but to most it is the same motive which

leads people to the theater and to the ritualistic church—a delight in the performances. If these are gorgeous or even grotesque, the order will be correspondingly attractive. To eradicate a principle so strongly entrenched in human nature is hopeless, but to restrain and regulate it should be our task.

The remedy for ritualism in the churches is a higher spiritual life. The remedy for lodgism is such a presentation of the gospel of Christ and its power to make men holy and happy that the folly and wickedness of lodge ceremonies and lodge covenants shall in contrast be abundantly apparent.

Oberlin, Ohio.

COWAN.

This purely Masonic term is derived from the Greek "Kuon," a dog. In the early ages, when the mysteries of religion were communicated only to initiates under the veil of secrecy, the infidel and unbaptized profane were called "dogs," a term probably suggested by such passage of Scripture as in Matthew vii., 6, "Give not that which is holy unto the dogs, neither cast ye pearls before swine, lest they trample them under their feet, and turn again and rend you." Then in Phillipians iii., 2, "Beware of dogs, beware of evil workers, beware of concision." Hence "Kuon," or dog, meant, among the early fathers, one who had not been initiated into mysteries. The term was borrowed by the Freemasons, and in time corrupted into "Cowan."

Some of them are very good dogs, and quite above being called opprobrious names. As a Scotch Free Mason used to say to his son when the young man began to talk about joining the same order, "Ye can be a verra good mon lad-die wi'out being a Mason."

GRAND CHAPLAIN.

Columbus Grove, Ohio, Feb. 15, 1900.

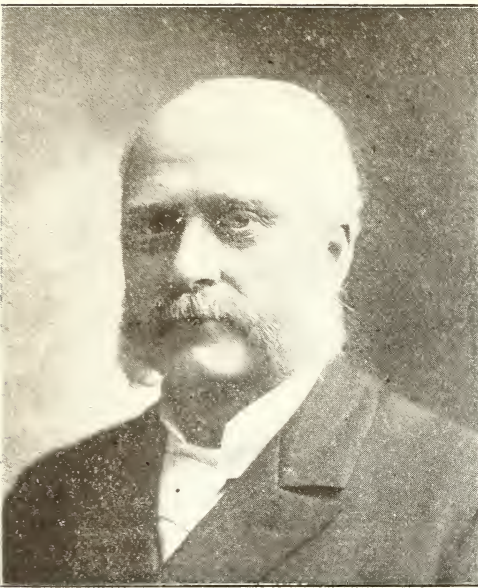
I have been a Past Grand, also Chaplain and Grand Chaplain, but belong to no secret order now and am opposed to the whole brood. I am taking the Cynosure and like it very much.

E. J. Bushong.

There are fifty Masonic lodges in Paris, France.

OPINIONS OF PASTORS AND EDUCATORS OF CHICAGO.

[FROM OUR FIELD AND WORK.]



PROF. CHAMBERLAIN,

Chicago Theological Seminary.

"I am decidedly opposed to secrecy, it is foolish or harmful. Ought not to be tolerated in a free government. The spirit of fraternity and insurance is all right, but secret orders are too narrow and selfish. Anything good can be done honestly and openly."

REV. W. S. JACOBY,

Pastor's Assistant of Chicago Avenue (Moody) Church.

"I suppose I ought to know something about Masonry, as I have taken some twelve or fifteen degrees in it and have been an officer of my lodge at Guthrie Center, Iowa. Until I was converted to Christ I was a notoriously wicked man, a gambler, a drinker, and dissipated in other ways known to evil men.

"I spent a small fortune in years of dissipation while a member of my lodge, and yet no minister in the lodge ever exhorted me to desist from my reckless course or offered to direct me to the Lamb of God, which taketh away the sin of the world. Christian men tell me now that they join secret societies that they may influence men for good. They will

very soon lose their own spirituality inside the average lodge-room. Of course the lodge is invested with enough formal religiousness to make the ordinary preacher feel at ease while he works the members, hoping to increase the attendance at his church, or multiply the shekels in the contribution box. Special inducements are offered to the clergy to join, and then their names are heralded for advertising purposes. After my conversion to Christ the lodge lost its charm to me, and many lodge scenes seemed a mockery. So long as a man is in the broad road that leads to death, it may be the lodge is just as good a place as any, but I pity the poor starved child of God who seeks comfort and strength from a society so largely of the Godless."

REV. PROF. W. C. WILKINSON,

Professor of Poetry in the Chicago University.

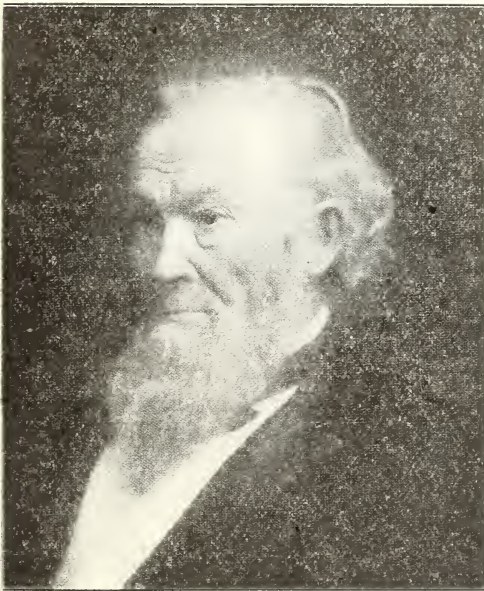
He belongs to no secret order and has never regarded them with much favor. His father was a member of the Masonic fraternity, but very seldom if ever attended the lodge. Had never favored even college fraternities, and thought them nests from which are often hatched unwholesome schemes and unmanly intrigues. At an early day in the history of the University a strong unfavorable sentiment to secret orders was found to exist in the faculty, but for prudential reasons no official action was taken further than not to encourage fraternities. Prof. Wilkinson could not recall a single instance of an intense lodge man being a very devout Christian.

PROF. R. F. WEIDNER, D.D., LL.D.,
President of the Chicago Lutheran Theological Seminary.

"Secret societies are anti-Christian in their character, a dangerous foe to the family, the state, and the church, and I cannot see how any true Christian can either join them, or, if he has been beguiled into entering them, how it is possible for him, with a clean heart, to remain in them." (II. Cor. 6: 14, 15.)

REV. FRANK G. TYRELL,
Pastor First Christian Church.

"These societies seem to me to be neither an unmixed good, or an unmixed evil, though their tendency is to self-righteousness. They consume time, strength and money. Their lessons of fraternity seem commendable. Their insurance and relief features are good, but all this could be better done through the church. The lodge is organized selfishness, while the church is organized benevolence. I think a better use of time and money can be made than give them to the secret lodge."

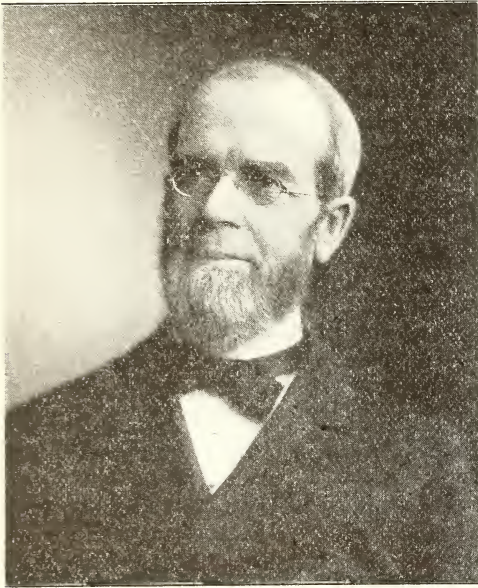


DR. W. C. GRAY,
Editor of the Interior.

"The gregarious instinct in man is the foundation of society. Primarily with him, as with other communistic animals, the motive is personal safety, but it is heightened and refined and made delightful by the interplay and exercise of the intellectual faculties in speech. This instinct, the gratification of which is as necessary to intellectual life as food is to the physical, irresistibly brings men together in societies—so we have churches, clubs and the great number and variety of secret orders. Now the question is, how can this instinct be satisfied in a manner which shall bring the greatest

good to the greatest number? One would say without much hesitation, in the free-to-all, all-welcoming church. That is obvious at first sight, and needs no argument—and it is equally obvious that the church does not satisfy the social instincts, even of its own members. The secret orders appear to meet the demand better, and they mix in a quasi religiousness to satisfy the religious instincts, so that an order-man is not usually a churchman. To my mind it is obvious that the secret orders do not so satisfy the social instinct as to be of the greatest good to the greatest number—indeed, they make no profession of trying to do so. They are avowedly mutual benefit and not public-benefit associations. I think this is wrong. I think every man is in duty bound to employ his social talents in giving pleasure and culture and encouragement to men as men, and not to men as Masons or Odd Fellows, or churchmen. This is not denying that we may have our circles of preferred friends, chosen because of mutual congeniality; but it is denying that we have a right to erect artificial barriers to the interflow of congeniality. The pass-word and the grip should be none other than worthy manhood and reliability of character. This idea is what the church stands for theoretically, but does not realize practically. It does not attract and hold all men of good motives and good character. Great numbers of them seek in secret orders something that they desire, but do not find in the churches. The reason for this ought to be sought out and removed. The churches are clearly right on their ethical and social foundations and theories, and the secret and exclusive orders are as clearly wrong. The churches represent the democracy of worthy manhood; the secret orders represent a select and exclusive and therefore, to that extent, a selfish aristocracy. Let the secret orders go into the churches, and while they are themselves transformed into social democrats, in the natural meaning of the term, let them loosen up or break up the hierarchical pride and spiritual exclusiveness of the churches. This would make a body of genuine Christians—genuine disciples of the Carpenter of Nazareth, who, though he was the loftiest being that ever stood upon the earth, was

brother to the publican and benefactor of the outcast courtesan. Both the orders and the churches need to strip themselves of their pharisaical robes, and put on the seamless robe of Jesus Christ—the robe of manhood, as fitting to the king as to the peasant.”



REV. J. A. MACK,
Superintendent of the Chicago Bible Society.

“I have been asked to express my views of oath bound secret societies. Freemasonry furnishes a conspicuous example. I judge it by its fruits and by the professions and confessions of members.

“It may be called an insurance company, or a Mutual Aid Society to those members whose dues are paid. It has numbers and wealth and builds costly temples for revenue. It might found great public libraries and beneficent institutions, but does it? Members within it have expressed to me the feeling that its claims take precedence of those of civil government or the Christian church. A member of a church of which I was pastor, in a large city, said to me that if he must choose between the church and Masonry, he must choose Masonry. He was Superintendent of Schools. This man afterward became a wreck, physi-

cally and morally; he died a miserable death and yet at his funeral he was read into “the Grand Lodge above,” contrary to Christ’s teachings. (I have found that young men who first join the lodge are not likely to come into the Christian church, and that men who belong to both the lodge and the church are likely to be truer to the former than they are to the latter.) Ministers of the gospel who have joined the lodge have afterward in private confessed that it is a hindrance to spiritual life and Christian usefulness.”

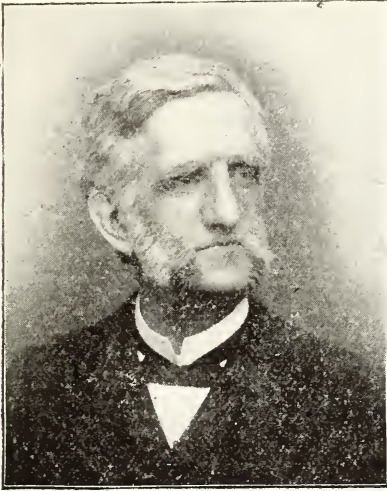
THOS. M. CHALMERS,
Missionary Chicago Messiah Mission to Israel.

“I would say of secret societies that they are the great instrument of Satan for breaking down the power of the church of Christ. They bring about a paralysis of the church by bridging the gulf between the church and the world. Christian men go into the lodge, and from that time onward they are useless as witnesses to Christ. The pulpit is silenced in its fight against all moral evil, for all forms of unrighteousness are akin and are leagued together in self-defense. You cannot strike one of these without striking the lodge. Satanic strategy and ingenuity are strikingly displayed in gathering church members into the lodges, thereby aligning the professed witnesses of God with those who are agents of Satan in every form of ungodliness. Israel failed and lost her place as a witness to God through her alliance with the false worship of the day. And the church of to-day is in sore danger of losing her place as a witnessing body through her alliance with the world.”

REV. G. A. HOLSTROM,
Pastor First Swedish Baptist Church.

“Secret societies are in the main a menace to the church of God, in that they take men and women away from the home and its influences. They occupy the time which might otherwise be devoted to the service of God and fellow-men. They use any and all means to win and hold the interest of their members, irrespective of its influence upon the work and progress of the church of God. They endeavor to get men to believe that any other religion than the society is un-

necessary and superfluous. They exact a pledge and promise from their members which they, as church members, would not think of living up to with brethren and fellow-members of the church of God. For these and many other reasons I see in the organized system of secretism of to-day a hindrance to the mission and work of the church."



DR. HERRICK JOHNSON,
McCormick Theological Seminary, Chi-
cago.

Dr. Johnson did not quite believe, as some one said of human slavery, that secret societies are the sum of all villainies, yet they were of no use to the church or to our homes. He had sometimes been importuned to join some secret temperance society, but had never done so, not but that he believed in temperance and would not object to signing a pledge or even joining the society if he knew it would help a weak brother to live without drink.

Some of the best men he ever knew belonged to some of the older orders of secrecy—just why he never knew. His principal objection to Masonry is that it is Christlessly religious and it narrows its beneficences to the few while the gospel is for all the world.

REV. JAMES ROWE,
Pastor Garfield Park M. E. Church.

"I believe their influence bad, destructive of church and home. Men become satisfied with the religion of the lodge

and have no relish for the church; you need not go outside of my own parish to verify this statement."

REV. WM. KELSEY,
Pastor First Free Methodist Church, Evanston.

"Secrecy cannot bear the light and is based upon the principles of moral darkness.

"The lodge interferes with a man's obligations to his family, is contrary to the marriage covenant, also to the words of Jesus, who said, 'And they twain shall be one flesh.' Secrecy is opposed to good government, both in church and state. It is anti-Christian because it professes a religion without a Christ. It is unscriptural and its tendency is to corrupt the church, state and national government.

"Secrecy is not the charitable organization it professes to be or its doors would be thrown wide open to the needy everywhere. We consider its influence seductive and dangerous to society, its ceremonies diabolical and degrading in their nature.

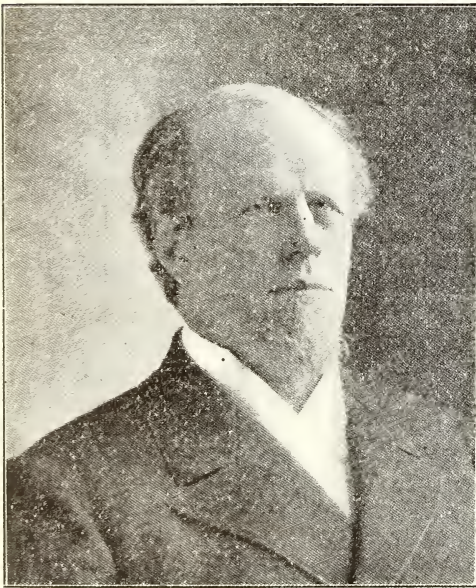
"The laws of secret societies are, as a rule, opposed to and held paramount to the laws of a free government, and are considered more binding than the obligations and duties they owe to their country. They are opposed to equality and justice and I believe had their origin in heathenish countries."

REV. WILLIAM E. BARTON, D. D.,
Pastor First Congregational Church,
Oak Park, Ill.

"I have what I count a reasonable prejudice against secret societies. I hold as a general principle that no good cause requires permanent secrecy and no bad one deserves it. That secret societies do good I gladly admit; that they might do more good if not secret and if less exclusive, I believe. There is occasional need of secrecy in time of public peril; there is need that police officers and others who must deal with crime shall employ methods which cannot at the time be made public. But all such occasions are temporary, and all methods then employed ought later to justify themselves in the light of full public disclosure.

"I do not see the need of secret devices

for merely fraternal or insurance organizations. And the occasional revelations of silly or barbarous initiations, not infrequently resulting in death or serious bodily injury, show that even good men are led to do things in the lodge room which they would count unmanly outside. I have no word against lodge benevolence except that it is largely insurance, and when insurance is neither the safest nor the best insurance. Even so I do not condemn it, nor yet for any other good or harmless thing. But to my certain knowledge lodge membership sometimes lays a burden upon the conscience of a citizen in the discharge of his duties, and I do not believe that any organization ought to exist in America at the doors of whose lodges the courts stop. I do not count myself an extreme opponent of secret societies, but I advise young men to make haste slowly in entering them."



REV. W. T. MELOY, D. D.

Pastor of United Presbyterian Church.

"We are unfavorable to any and all societies which exist by oath-bound secrecy. No man has a right to obligate himself with an oath to do that which is yet concealed from him. Jephtha tried it and paid a terrific price for the experiment. Herod tried it and committed murder as a result. No man has a moral

right to bind himself with an oath to forever conceal what is yet unknown to him from his wife. Loyalty to the great Head of the church demands that his name should not be eliminated from prayer. The best place for a man is at home with family. We admit no member of a secret society to our fellowship."

—
 PROF. GEO. H. SMITH,
 Wheaton College.

"Lodges interfere with church and educational work, and especially is this true since the lodges have taken in so many of our women. The material aid and best thought seem to be diverted from the church and religious channels to the lodge. Initiations as practiced by many societies have repeatedly proven injurious to body, and their silly practices are hurtful to mind and soul. I know many claim the religion of the lodge is as good as any, but the more intelligent members repudiate this.

"At best the lodge is not a divinely-instituted body and of course can have no power of regeneration."

—
 REV. J. W. FIFIELD, D. D.,
 Pastor Warren Avenue Congregational Church.

"I have come to believe after a number of years of experience that as the church seems important to one and as the Christian life becomes eager and full of meaning that there is smaller space in one's time for secret orders. True, secret societies greatly differ, and they cannot all be measured by the same standards. Yet as a rule they require time, money and thought, while their returns are not universally helpful. I do not say that they are sinful, while I believe that in many cases they have proved harmful, yet I think that not a few give too much time to them. When one plans the investment of his life and influence there are opportunities offered which will yield larger returns, and one may well consider their value. To me the church is the noblest, holiest institution in the world, and I am seeking to lead men into it. Some orders may in no way conflict, being mere insurance societies, yet others do fill men's lives and thoughts, thus keeping them from giving themselves to the church. I

belong to no secret order. While I am quite willing that each one should settle this question for himself, yet, when you ask me for my opinion I can but say that I feel on the whole that they are injurious, and that Christian people would do well to be free from them."



REV. H. K. G. DOERMANN,
Pastor German Lutheran Church, Blue Island.

"The church should discourage secret orders, especially for two reasons:

"First, their oaths are contrary to Scripture, and,

"Second, they teach a spurious religion.

"Our church would admit no one to its fellowship who is bound by an oath to his lodge."

REV. L. SCHMIDT,
Pastor of the Sheffield Avenue Evangelical Association Church.

"Secret societies are detrimental in that they cause their members to look to some other source than Jesus Christ for salvation. We could not knowingly admit an adhering member of any oath-bound society to our church fellowship. We offer our church members something better than the lodges do and never have any trouble or fault-finding."

REV. KARL SCHMIDT,

Pastor St. James Evangelical Church.

"I belong to the Missouri synod, which is equivalent to saying I am opposed to all secret societies. I believe them thoroughly unscriptural and that they are misleading and harmful in their religious teaching."

"Would you make no exception to this partial and apparently severe arraignment?"

"I think they all spring from the same root," the pastor replied.

REV. C. G. KINDRED,

Pastor Christian Church, Englewood.

"Although I belong myself to some of the older secret orders, I must say that I think they detract from religious services; because many of these societies make much of the Bible, the average man seems to look upon his lodge as having a saving religion. They require money and time which might be better devoted to the church. I have never known a man to be converted in the lodge or through the lodge instrumentality."

REV. DR. CARRADINE,

The Rev. Dr. B. Carradine, Oak Park, who is both pastor and evangelist, economized time by referring the interviewer to a booklet in which, from his standpoint, he seems to discuss the question with a spirit of fairness. We have room only for the statement of his seventeen propositions, omitting his discussions.

1. The objection of Masons to a full examination of their society is to be construed unfavorably to them.

2. The feature of secrecy is objectionable.

3. The method of initiation is wrong.

4. A forcible objection is the costliness of these orders. It costs you \$10 to \$125 to get in.

5. The political influence of secret fraternities.

6. These secret fraternities are rapidly becoming clubs and convivial gatherings.

7. Secret fraternities strike at the happiness of the home.

8. These fraternities rob Christ of his glory.

9. The fraternity hurts us in the matter of church attendance.

10. The fraternity hurts the church financially.

11. The evil of chaplaincy.

12. The fraternity have captured much of our preaching talent. This means, of course, a muzzled pulpit in every quarter.

13. The fraternity is used by many as a substitute for the church.

14. Many of these fraternities are striking at the sanctity of the Sabbath.

15. This active membership in these fraternities will certainly harm the spirituality of a Christian.

16. In all of the fraternities and in all the degrees of Masonry under the Knights Templar, the name of Jesus Christ is omitted.

17. There is no absolute necessity for these societies.

REV. A. R. THAIN,

Editor of the Advance.

"In a perfect state of society there would, perhaps, be no secret societies, for there would be no need of them. But in society as it exists there is a vast number of them, and every year a vast sum of money is spent for their support, some of it helpfully, in paying insurance benefits and in caring for the sick and helpless, but much of it foolishly, in taking degrees which do not lift one nearer heaven, in trappings which do not adorn, in banquets which feed men who are not hungry, in laying corner-stones which could be laid just as well with less fuss, and in services which smack more or less of religion but do not and cannot take the place of the church of Christ. I am quite certain that these millions might be spent more helpfully through humanitarian institutions, through open societies, and by religious organizations. But lots of men prefer to administer it under cover of grips and passwords and behind lodge doors, and until the church of Christ represents the spirit of Christ and does His will more perfectly than she does at present, she should not too severely blame these men. I have noticed this: that ardent lodge men are seldom ardent Christians, and that when men are filled with the Holy Spirit and are zealously working for the advancement of Christ's kingdom they do not become members of lodges, or if they are Masons they do not

work at it very much. Secret orders will be overcome positively, by the advancement of that 'Pure religion and undefiled before God and the Father,' of which the Apostle James speaks, not negatively, by fighting secret orders."

WILLIAM R. NEWELL,

Assistant Superintendent Moody Bible Institute.

"It seems to me that the duty of followers of the Lord Jesus Christ is very plain as to this matter of secret societies. In the first place our Lord's example is against the whole principle. He said, 'I have spoken openly to the world. In secret spake I nothing.' (John 18: 20.) And the spirit of Christianity, which is universal, worldwide and unselfish in its evangelistic and benevolent character, cannot be reconciled for a moment with the spirit of societies whose avowed aim is to benefit their own circle, their 'initiates.' But the final word to the obedient Christian is found in II. Corinthians, sixth chapter, where God says to His children, 'Come ye out from among them, and be ye separate; be not unequally yoked with unbelievers; what portion hath a believer with an unbeliever?' This is not, as at first it might seem, a denial of the principle first stated. (Christians are to go gladly out to the world in blessing and unselfish charity. But they are called to a holy walk of separation from fellowship with the world that has crucified its Lord. Now every one knows that all secret societies are composed of unbelievers and professing Christians indiscriminately. No enlightened Christian can remain in such connections, and obey God.")

REV. REVERDY C. RANSOM,

Pastor Bethel African M. E. Church.

He declared his race to be greatly interested in secret societies, but they were not helpful to religious work.

Many societies have a quasi religion and morality based upon some doubtful sentiment which lulls the consciences of men who cling to the world.

Whether so designed or not men make it a substitute for the religion of Jesus Christ, and in this way it is misleading.

Neither are secret orders charitable as

they claim. One has to sicken or die to worm anything out of them. The lodge may be helpful to our people in the way of discipline. Some hold office and others are taught to obey, which is a useful lesson.

REV. F. CLATWORTHY,
Evanston, Illinois.

"If secret societies lessen one's affection for the family circle, or one's interest in the religious life of the community, they are harmful. If the secrets or aims of societies are such as wives may not know, danger lurks near. They often tend, no doubt, toward friendships founded on artificial relations, not on real character and merit. They afford some innocent enjoyments and advantages, mostly of a social nature, but they are not without perils to many men. A man with a good home does not need the average secret society, and I suspect most wives would vote against it. The family, the business and the church, and the social relations which grow naturally out of them, are sufficient for most men."

PROF. ELLIOT WHIPPLE.

Professor of Political and Social Science
in Wheaton College.

"I have observed the workings of secret societies from New England to New Mexico, and from Canada to the middle of Alabama, and the following are some of the conclusions I have reached:

"1. The interest of church members in church work is usually inversely proportioned to their interest in the work of secret societies.

"2. Non-Christians who are members of secret societies, often, if not generally, consider such relationship as a good substitute for church membership, and I have frequently heard such persons say that living up to their lodge obligations would be a better preparation for the future life than that attained to by the average church member.

"3. Numerous cases in which Freemasons, guilty of murder or other crimes, escape the due penalty of the law, convince me that in many instances judges, jurors, sheriffs, and other officials regard as binding their oaths to assist brother Masons in distress, and give such oaths the preference whenever they conflict

with their official oaths and duties to society.

"4. The facility with which multitudes of unworthy and unfit men, who are members of secret societies, get into official positions, from the lowest even to the highest, forces me to the belief that their claims in regard to the 'advantages' of such alliances are not unfounded.

"5. I have not witnessed the effect of secret societies on home life, but from the nature of the case I judge that when a husband or wife becomes closely associated with any organization from which his or her life companion is excluded, there must result to a greater or less extent a weakening of the home ties and a consequent injury to home life.

"6. Confidence is the cement of society, and when some members of society combine for mutual advantage and keep their doings secret from all the rest they are justly suspected of seeking to benefit themselves at the expense of outsiders, and so the harmonious co-operation of society as a whole is greatly hindered.

"Furthermore, selfishness is a great quality of human nature that needs no cultivation, but the fundamental principles of secret societies is combined selfishness, their benefits and favors are for members only, and their tendency is to develop selfishness and even to make their members regard it as a virtue.

"I find no suitable place or function for secret societies in a free and enlightened country."

REV. DR. HENSON,

Pastor First Baptist Church, Chicago.

"We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and his name is recorded in reprobation of them.) Let us follow in his footsteps and emulate his spirit, and so shall we deserve the designation which he himself has given us, 'The children of light.'"

REV. A. T. STONE,

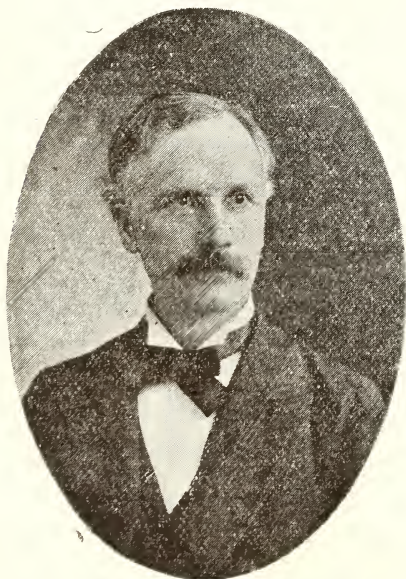
Pastor of Congregational Church at Auburn Park.

Declared that he had been a member of the Masonic fraternity for over thirty

years—supposed he was yet in good and regular standing, although almost never attends.

Thinks the society at present is unfavorable to church work. There has been an unwise effort made on the part of some to substitute the lodge for the church. Masonry seems quite different in the North from Masonry in the South. In Chicago they seem to admit to fellowship drunkards and profane men. A saloon-man down South would not be admitted. In ninety-nine cases out of a hundred an active church man who joins the lodge drops out or loses his interest in the church.

Mr. Stone said it was true that in the first degrees "Christ" was omitted from the ritual, but it must be remembered that Ancient Masonry antedated the birth of Christ, which might explain it. In reply to the direct question whether he would advise a young man to join the Masonic fraternity, the pastor said: "I have sons who are of suitable age for membership, but none belong. I should advise a man to keep out of the lodge unless I knew him to be a young man of exceptional stamina. I might tell him it would be of some business help."



REV. CHAS. A. BLANCHARD, D. D.,
President of Wheaton College.

"Secret societies affect churches in two ways. First, they deprive them of mem-

bers, and, second, corrupt them in their doctrines. Men cannot take time, money or thought for a number of religious organizations. If they are faithful and thorough in their relations to one they do well. The result is that our churches have become very largely female, while the men attend the lodges, the liquor shops, the gambling dens, and other places of like sort. That would be evil enough, but in addition the lodges are teaching, in all our cities, towns and country places, the religion in which all men agree; that is, that there is a God, that men ought to live right, and that they are likely to live in a future state, this life being ended. They want to live right and to go to heaven, or "the Grand Lodge above," as they call it, without repenting or confessing their sins, or changing their lives. Any religion which makes men hope that they can do this destroys the men who believe it and reacts powerfully on the churches. Some ministers are in these Pagan organizations. They may profess to believe the truths of the Bible, but they do not, and all their preaching is affected by the natural religion which they have learned in the lodges and in the teachings of which they share. The result is that in our churches which call themselves orthodox there are multitudes of Unitarians, Universalists and infidels. Revivals are less frequent and less powerful than they used to be, because men do not believe the truths which naturally produce revivals. Men hold up the hand, or sign a card, or join a church, and go right on living the old world life. In many instances they do not confess their sins to God or man, do not restore things which they have wrongfully taken from others, do not establish family worship, do not take any active part in prayer-meetings; they simply 'join the church,' as they call it, and prayerless and Godless drift on into Eternity.

"The charities of these orders are utterly unchristian. Their plan is to keep out anyone who is likely to need anything. They shut out the maimed and the halt, the women and the children, and pick out the able-bodied men, and propose to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It

is not charity, it is absolute selfishness.

"There are many objections to secret societies, social, personal, political, and judicial. Within the limits which you assign to me I have not time to speak of these. Lodges being opposed to Christianity are opposed to civilization, for Christianity is the only power which has ever proved itself sufficient to civilize mankind."

REV. C. C. JESSE,

Pastor of Congregational Church, Morgan Park, Ill.

He had been at one time a member of the American Protective Association, which was supposed to be a patriotic organization, but was run and ruined by political leaders. Said his father was an officer in the Masonic fraternity.

"I am of the opinion," said the reverend, "that these secret orders retard and weaken the work of the churches and add nothing to the happiness of the home."

REV. H. FRANCIS PERRY,

Pastor Englewood Baptist Church.

"There are about two and one-half millions of members of secret fraternal societies in the United States. Doubtless many men have a higher ideal of morality and a better conception of brotherhood through some of the secret societies. There are, however, three grave dangers in these societies, and each danger has multitudes of advocates within the fold of the lodges.

"First, the ritual, with more or less formal religion, takes the place of vital personal piety. One is not led to accept Jesus Christ as Savior from sin, which is the only true basis of the Christian life, through the religion of the lodge. A mere external respect for religion such as is cultivated in a lodge, is a poor substitute for true religion.

"Second, the lodge takes the place of the home and the family not only in the life of the 'joiner' but in many who belong to only a few lodges. The husband and father has no time for the sacred joys of family fellowship because he gives so much time to the lodge that he must hurry away from home every evening to the various societies of which he is a member. The secret society is a poor substitute for the home.

"Third, the childish gratification of the members of the lodge in banners and badges, uniforms and banquets, fosters selfishness. It has been estimated that \$250,000,000 is spent every year for personal gratification, outside of dues of the fraternities on merely the selfish and unnecessary delights. The so-called benevolence of the lodge is merely a business proposition by which the members enter into a mutual benefit association and pay for every benefit which is received. The real benevolence of life is seen in the organization which gives to the poor, without hope of return, in obedience to His command, who said, 'Inasmuch as ye have done it unto one of the least of these ye have done it unto me.' The love of personal adornment and self-gratification is a poor substitute for the joy of altruistic service to one's fellowmen."

REV. FERDINAND SIEVERS,

Pastor German Lutheran Church, South Chicago.

"Oaths taken are unscriptural, and often interfere with the administration of justice in our courts.

"If secret orders made no profession of religion at all they would be less objectionable. Their religion is misleading. Their initiations are often childish and silly, and sometimes brutal, terminating in death. They do not belong to an enlightened civilization. Our church does not and can not fellowship them."

REV. J. D. MATHIAS,

Pastor German Evangelical Lutheran Church, Evanston.

"We admit no oath-bound secretists to our fellowship. We think it unscriptural. One needs to read only the first psalm to be convinced that Bible teaching conflicts with the practice of secret orders."

PROF. CHAS. E. HEWITT,

Secretary Divinity Department of the Chicago University.

"I belong to no secret societies, and never have belonged to any, except for a brief period when a member of the Good Templars. I have never felt favorable to them and would advise all men to give them a broad berth. There may be instances in which traveling men or oth-

ers exceptionally situated may receive some temporary aid from these associations, but it has always appeared to me that where help is given it is a case of robbing Peter to pay Paul. My observation is that the secret system is unfavorable to the church and Christianity, and instead of developing young men into broad, noble and self-reliant manhood, it makes them narrow and selfish."



REV. S. A. SANDAHL,

Pastor Swedish Lutheran Church.

"Secret societies exist only in name—there are none in reality. Any one who cares to know about secret societies—especially the older ones—can learn all there is worth knowing about them from literature supplied by the National Christian Association of Chicago. Our denomination has nothing to do with secret orders any more than they would with drunkards. If a man's heart and soul are in the lodge we don't want him in our church."

REV. L. N. STRATTON, D. D.,

Pastor Congregational Church, Bartlett, Ill.

"I am not a member of any secret society. Of course those who are members of secret orders would nullify or minimize my testimony, claiming that it is im-

possible for one outside to be an intelligent judge, or be able to render an impartial verdict.

"There are three ways by which we may fairly and intelligently judge secret societies:

"First, by their own literature. The Masons publish books, magazines and newspapers; our public libraries contain this literature.

"Second, by public demonstrations, as installation of officers, funerals and the laying of corner-stones.

"Third, by renunciations and expositions by good men for conscience's sake. Masons dispute the correctness of these expositions and seek to belittle them. Many deny having taken the oaths to which their seceders testify. Fortunately, it is an easy task for any one to satisfy himself upon this point. Go to the public law library of Chicago; ask for Wendell's Supreme Court Decisions of the State of New York, Vol. 13, and turn to pages 9 to 26 and find the case of Purple vs. Horton, in which is the Master Mason's oath. Another revelation of the oath is found in the trial of Gardener in the Chenango County Court of the State of New York. It was a case in which it was alleged that certain persons could not sit as jurors on account of their being full Masons. 'Triers' were appointed as the law provided, to see whether they should be disfranchised or disqualified to act in the premises. It was proven by unwilling witnesses that the Masonic oath had in it the most-severe death penalties, and the jurors were rejected. From these facts, which have become a portion of the public documents, and a part of the nation's history, and from the facts that some of my good friends of the Masonic lodge have told me, I come to these conclusions:

"First, that the allegations against the Masonic oaths are true.

"Second, that good men who have been taken into the lodges have a greater respect for their civil oaths than for their Masonic oaths, and when on juries will not be swayed by their Masonic obligation to Masonic parties in the suit.

"Third, that to men who are less conscientious, the Masonic oath would be a great temptation in favor of their Masonic friend on trial, and to whom they

have sworn to be true under the most terrible penalties. This would be likely to prevent the ends of justice, and to wrong the innocent.

"Fourth, that it would be better to keep aloof from lodge and accept the advice of George Washington's strong appeal in his farewell address, to 'Beware of all entangling alliances.'"

REV. J. C. SCHAFER,

Pastor English Evangelical Church, Harrison Street, Chicago.

"Secret societies are detrimental to church work. The church would be a greater power to-day without secrecy. They were bad enough when these societies drew only the men from our churches, but now the women have the craze, and are leaving the church for their lodge societies. The Bible says, 'Seek first the kingdom of God,' but our people seem to interpret it, 'Seek first the lodge and its false altars.'"

REV. P. M. ALFVIN,

Pastor Swedish M. E. Church, South Chicago.

"My observation is that secret orders are a hindrance to church work. They are occupied with a false religion and led to trust in it for salvation. Some secret orders bar out Christ from their lodges."

REV. S. W. MOEHL,

Pastor Evangelical Church, on Dearborn Street, Chicago.

"I have found them injurious to religious activities. Men become too much engrossed with their lodges and neglect their homes and churches. I have known men who were obliged to come out from their societies and renounce their oaths before they could acquire peace of conscience."

REV. L. A. LARSON,

Pastor Norwegian M. E. Church at Humboldt Park.

"I do not know of a Norwegian or Swedish clergyman in our denomination who belongs to an oath-bound society. The Bible teaches that we should do all in the name of Jesus, and nowhere are we taught to do good in the name of the lodge."

PRESIDENT D. IRIONS,

Of the German Evangelical Synod of North America, Elmhurst, Ill.

"We discourage all features of secrecy as injurious to the morals of our students. We could have no fellowship with a society composed of moral and immoral, religious and irreligious. It would be unscriptural."

E. BLAISDELL WYLIE,

Pastor Congregational Church at Sumnerdale, Chicago.

"Oh, no, sir, I have no objection to saying what I think about secretism. And first let me say I am not a member of any secret society whatever. For various reasons the temptations to join one or another came to me as a young man, but a very noted series of letters by the great Charles G. Finney on Masonry opened my eyes to that order, and when I made the discovery that most other secret societies are more or less closely a copy of Masonry, I determined to manage my own conscience without the help of any but the one Master. The above resolve was made now years ago and I have not seen a moment when I regretted it. I may say further that a mature judgment respecting secret societies leads me to regard them as among the chief hindrances to the purpose of God to bless men through the Christian church. And for myself in my work of the ministry I am very urgent with my men not to allow secret societies to work their eternal loss. Perhaps the evil wrought is inadvertent, but it is very great, and the great good sought through secret societies is far from being attained."

REV. O. E. HEINDAHL,

Pastor German Evangelical Lutheran Church.

"We as a denomination do not favor secret orders. The essential doctrine of our preaching is Jesus Christ, while the most prominent secret orders altogether ignore this name or treat it lightly."

"How do you know this to be true?"

"We judge from their own manuals or other publications. We think no man and especially no minister of Christ has a right to take the oaths which they do not deny they take. My advice would be to

young men to keep out of secret alliances."

REV. W. P. FERRIES,

Pastor of the First Free Methodist Church of Aurora, Ill.

"I am opposed to secret societies from various reasons, among which are the following:

"1. Secrecy is always a ground of suspicion.

"2. All secrets necessary to be kept can be kept without an oath.

"3. A bad institution should not, and a good one need not, be secret.

"4. By being connected with secret, oath-bound societies, I deny my right of private judgment up to the measure of the spirit of my obligations, thus demeaning my manhood.

"5. My duty to my God, my family and myself deny me the right to forswear myself to ever conceal and never reveal what may prove to be ignoble, baneful and pernicious to my present and future life.

"6. The spirit of secret societies I think to be a spirit of utter selfishness that consults the interests of one class to the exclusion or overthrow of another, inimical to the true Christian spirit of good will to all men.

"7. Secret societies strike at the happiness of the home:

"(a) The frequent and protracted absence from the home of the husband and father.

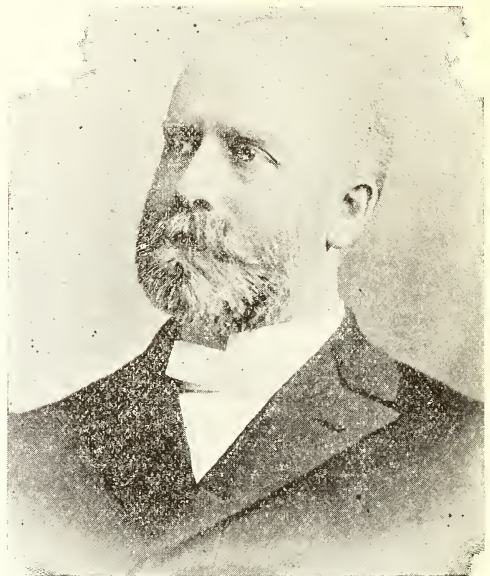
"(b) The barrier of secret associations and doings held in deference to the obligation from the wife and family, which, in many cases, menaces the peace and comfort of the home."

REV. E. S. CARR,

Pastor College Church, Wheaton.

"I think the influence of secret orders is not beneficial to our churches and homes. I have some very good friends in the lodge, who claim that secret orders in no way antagonize the church, but my observation is that they draw young men from our church and places of religious resort. The church is founded upon Jesus Christ as its chief corner-stone, which is a stumbling block to many, while the religion of the lodge is of so general and indefinite character as to be subscribed to

by almost any one—about as much deism as anything. It is a safer investment of one's time, talent and money in the church than in any or all secret orders."



REV. R. A. TORREY,

Pastor Chicago Avenue Church.

"I do not see how an intelligent, consecrated Christian can belong to a secret order. It is an expressed disobedience to God's plain command (II. Cor. 6: 14). Furthermore, the awful mockery of the profane prayer in the pretended resurrection scene in the initiation ceremonies of the Master Mason degree must shock beyond measure any man of real spirituality. Some of the oaths in higher degrees of Masonry must be horrible beyond expression to any man possessed of genuine Christian sentiment."

REV. JOHN H. BOYD,

Pastor First Presbyterian Church, Evanston, Ill.

"My experience and observation are too limited to make anything I may say on secret orders of any moment to the public.

"I belong to no secret order, but this is not to be construed that I am violently opposed to them. In 1878, when yellow fever raged through the South, I had occasion to notice the good work of secret orders in caring for the sick, dying and dead."

"Would you, Doctor, advise a young man of your flock to join any of the better known secret societies?"

"I will not answer that question, but I will say in reference to the insurance features of secret orders, that the man who has faith in them is doomed to disappointment."

"But, Doctor, that seems a little severe; have you made a close mathematical calculation before rendering such a verdict?"

"It needs no mathematical calculation," said the Doctor. "The streets are already full of these wrecks from overconfidence in a false system of insurance."

THE REV. J. E. ROY, D. D.,
Secretary American Missionary Association.

"A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a Justice of the Peace. He has disqualified himself practically and really, for he has by these oaths prepared himself for the one side or the other, and so is unable to do justly in his relation between man and man."

REV. GEORGE TAYLOR RYGHE,
Pastor Superior Street Lutheran Church.

"The Scriptures expressly forbid Christians having a brotherhood with the world. The best known secret orders pride themselves in a universal brotherhood. They must have and do have a mongrel religion, while the Scriptures teach that there is no salvation save in Jesus Christ. Their boasted charity is simply a business transaction.

"We do not admit members of oath-bound societies to our fellowship."

THE REV. WILLIS HINMAN,
Pastor of the Grace English Lutheran Church.

"I am not a member of any secret society—the church is a sufficiently broad and open field for me, and I find I have no time to devote to secret orders.

"My predecessor, as pastor of this church, belonged to a number of secret societies. There may be some good to be derived from some of them, but I have that which is infinitely better.

"The God-ordained institutions like the church and family seem to be the most fitting for children of God."

REV. F. V. MOSLANDER,
Pastor First Congregational Church,
Wheaton, Ill.

"I belong to no secret orders, but possibly am not quite so radical in my opposition to them as some in this place. The lodges seem to have monopolized some of the functions of the church; for example, they control large amounts of money and dispense it upon their own membership, while it should be received and disbursed by the church. Lodge religion is Christless. Its members have little use for the church. I have sometimes been called upon to officiate at funerals when the church would be packed with lodge members, but would not attend again until the next funeral. Of course the lodge has no conversions. Lodge balls and banquets are often demoralizing."

REV. W. H. WALKER,
Pastor Congregational Church, Wilmette.

"My verdict is that secrecy is not helpful but harmful to the church. If these societies made no pretension to religion at all, I think they would be less dangerous and objectionable."

REV. ED. REINKE,
Pastor Bethlehem Lutheran Church.
"Secret societies are a great detriment to our churches. Our foundation is the Bible. Their foundation is a ritual with a religion of a cosmopolitan nature, as suitable to the Parsee and the Mohammedan as to the Christian, and no true child of God can go into such an alliance."

REV. DR. J. F. LOBA,
Pastor Congregational Church at Evanston, Ill.

"Unless the Grand Army is classified with secret societies, I am a member of no secret order, and yet I have never opposed them. First, because I fear I may not speak of them intelligently; secondly, I feel as if direct opposition is not the wisest course to eliminate possible evils. I believe many of the societies possess elements of sociability and religion that

in some measure satisfy the cravings of the human mind.

"The best is always more imperiled by that which is next best than that which is positively evil. So I have feared men may rest satisfied with the things that are commendable in their secret orders, and not reach out after the best.

"My advice would be to keep aloof from secrecy."

REV. CHAS. S. HOYT,

Pastor Oak Park Presbyterian Church.

"I used to belong to a college fraternity, and think it was helpful to me, as we were select Christian young men, but later the fraternity seemed to be dominated by a different class of students, which did harm, so I think it depends upon the character of the membership whether a society is a good or evil thing.

"I have come to think that most secret society plays, plumes, trumpets and feathers are best adapted to boys and not full-grown men.

"Take away the material help offered members and the bottom would soon drop out of these organizations."

PROF. F. W. FISKE,

Chicago Theological Seminary.

"I once belonged to one or two college fraternities, but so long ago that I have forgotten its secrets, etc.

"As to those societies which demand an oath not to reveal their secrets, I have never felt very favorable to them, and yet I know but little of them and do not controvert them.

"It seems to me that the home social relations are sufficient."

S. B. SHAW,

Publisher and Evangelist.

1. My experience as an evangelist for over twenty years among the various denominations of several States has revealed to me many things in connection with secret societies that are sinful and in open opposition to the Christian religion. 'By their works ye shall know them.' I have never seen any good results from secret societies. Saloon bums and vile sinners of every grade, infidels and professed Christians often belong to the same lodge.

"2. Their professed charity is born in selfishness and in direct violation of the charity taught in the Bible. The Word of God teaches us to do good to all men, especially to the household of faith, and the strongest statement in favor of charity made by any secret society is to do good to all men, especially to the brother in the lodge. The first duty is to the brother in the lodge, otherwise their ungodly organizations could not exist as a professed charitable institution.

"3. The first step in uniting with a secret lodge is in open violation to the plain teachings of God's word, which says: 'Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.' Again the Savior said, 'In secret have I said nothing.'

"4. The members of the secret lodge are under oath to uphold each other in crime, and in some lodges, especially in the Masonic in the higher degrees, they are under oath to uphold each other, murder and treason not excepted, in direct violation of the word of God, which says: 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel?'

"5. Many secret societies are guilty of teaching idolatry and false systems of religion. Masonry and similar institutions claim to be religious institutions and yet reject the name of Christ from their prayers. See Albert G. Mackey's Text Book on Masonic Jurisprudence, page 502, and Webb's Monitor of Freemasonry, pages 196, 240 and 520, and read for yourself. How can a preacher of the gospel claim that the only hope of the soul is through Christ in the pulpit, and then claim that Masonry without Christ prepares the soul for the grand lodge above?

"We might say much more and quote from Masonic writers, but our article is already too long for your purpose.



REV. SAMUEL H. SWARTZ,

Pastor of the Methodist Episcopal Church of Plainfield, Ill.

"I am opposed to secret societies because I believe that no man has a moral or civic right to bind himself with an oath to forever conceal what is yet unknown to him, or to do that which is yet concealed from him. Jephtha did it; what a price he paid for his folly! Herod tried it, and it made him a murderer. No man can be bound by an oath to secrecy, and be loyal to his marital vow, and true to the best interests of his home.

"I believe the secret lodge to be the rival of the home and church, and the enemy of the state.

"Freemasonry (the mother and model of the whole tribe), judged by its fruits and its professions, as well as by the confessions of its seceding members, is a wicked imposture, a refuge of lies, a despicable substitute for the gospel of Jesus Christ, and is contrary to the laws of God and of the state, and in the estimation of its devotees superior to either. I look upon it as the devil's most successful contrivance for the destruction of the souls of men."

REV. O. F. MATTISON,

Pastor of Hemenway M. E. Church, Evanston, Ill.

"I am not opposed to secret societies because they are secret. The fascination of secrecy is the charm that holds many

of them together. The general purpose of most of them is commendable. They are misleading when they seek to usurp the place of the Christian church, and they are worse than useless when they unduly tax one's resources, or take the time that belongs to the home, or that should be given to self-culture or to doing good to the bodies and souls of men.

"The professing Christian man, who thinks more of his club and its social diversions than he does of his church and its spiritual work, is not worthy of the Christian name.

"The man who seeks to do his duty toward God by trying to measure up to the moral standard presented in some secret organizations will make a fatal mistake. Many have fallen into this delusion.

"I would advise any young man to look the whole ground over with great care before he goes into any secret order."

WILLIAM I. PHILLIPS,

General Secretary National Christian Association, 221 West Madison Street, Chicago.

"The National Christian Association is the title of an incorporated society which was organized in the city of Pittsburg, Pa., in 1868, by representatives of seventeen orthodox denominations. It holds that faith in Christ is the sole ground of acceptance with God; and that grace received by faith is the sole power of regeneration. It believes, moreover, that Satan is the god of this world and the god of all false religions, and that the lodge system denies Christ and worships Satan.

"Its object is to keep the membership of the churches out of secret organizations for these among other reasons: 1. Because they are declared to be organized on a basis so necessarily broad as to exclude the idea of Christ as the world's only Redeemer. 2. Because they substitute, in their claims and in the minds of many of their membership, the secret society for the Christian church. 3. Because of the relation of the obligations of these secret orders to the oaths and decisions of courts.

"Your space will not allow an extended discussion of the position which this association takes, you say, hence I call

your special attention to this statement, 'that the lodge system denies Christ and worships Satan.'

"Notruth stands more clearly throughout the Bible than that Christless worship is paid to demons. (I. Cor. 10: 20-22.) Does the lodge system acknowledge the supreme worth (worship) of Jesus Christ? No. In the lodge the true God is put on a level with fictitious deities, and his Word with fictitious revelations.

"Take Oddfellowship. Read the New Odd Fellows' Manual, written by A. B. Grosh, and which is dedicated 'to all inquirers, who desire to know what Oddfellowship really is,' and which has been endorsed by the Grand Lodge of the United States several times, and by officers and individual members as 'complete and faithful,' a 'standard work of the order,' etc. It says:

Judaism, Christianity, Mohammedanism recognize the one only living and true God.—Page 297.

Followers of different teachers, ye are worshippers of one God, who is Father of all, and therefore ye are brethren!—Page 298.

"The Grand Lodge of Odd Fellows of the State of Massachusetts asked the following question of the Sovereign Grand Lodge of the World (Feb. 14, 1889, Report, page 336):

Question—Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?

Answer—Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words system of faith or sect do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient and, I think, unlawful to make prominent reference to it in lodge work. * * * We have Jews and may have Mohammedans and other non-Christian sects within our order, and the rule applies to them equally with members of the Christian faith.

"The attempt to worship the true God in a lodge composed mostly of worldly men, by a system that makes Christianity a 'sect,' and the use of the name of Christ 'unlawful,' is insult to God and worship to Satan. This is what Oddfellowship

does.

"The relation of Freemasonry to Christ and His church can easily be determined. There are hundreds of different books written by its leading votaries, setting forth the religious claims and character of the order. The Masonic Library of Iowa alone claims to have ten thousand different works on Masonry. One of its most prolific as well as distinguished writers is Albert G. Mackey, M. D., who has been Past General Grand High Priest and Secretary General of the Supreme Council 33d for the Southern Jurisdiction of the United States. I shall quote from his "Encyclopedia of Freemasonry," on which he worked ten years, the result of more than thirty years' study and research, published by Moss & Co., 432 Chestnut street, Philadelphia, 1879:

Freemasonry is a religious institution and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of Life!—Encyclopedia, p. 594.

The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom.—Encyclopedia, p. 641.

It is not Judaism, though there is nothing in it to offend a Jew. It is not Christianity, but there is nothing in it repugnant to the faith of a Christian.—Encyclopedia, p. 641.

Hutchinson and Oliver have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. * * * If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe.—Encyclopedia, p. 162.

"The Masonic system rejects Jesus Christ for the same reason precisely that Oddfellowship does, viz., that the Jew and Moslem may not be offended. Hence, according to the Scriptures (I. Cor. 10: 20-22) Freemasons worshipping in a Masonic lodge are sacrificing to demons.

"Like the writings of Mormonism and other false systems, there are many contradictions as well as mixing of truth and error in the literature setting forth the moral and religious belief of Masonry, Oddfellowship, and, indeed, of the whole secrecy system, but each seeks to offer

prayers, to bury its dead, and to comfort the living on the ground of the so-called doctrine of the 'Fatherhood of God and brotherhood of man.' 'Followers of different teachers, ye are worshipers of one God, who is Father of all, and therefore ye are brethren!' 'For the whole human race is but one family, not one physically but one spiritually.'—Grosh's Odd Fellows' Manual, p. 220.

"The Bible says: 'He that hath the Son hath life; and he that hath not the Son of God hath not life.' (I. John 5: 12.)

"'Whosoever denieth the Son, the same hath not the Father.' (I. John 2: 23.)

"The lodge system of morals and dogma quoted not only deny the atonement of Jesus Christ, but at the present time constitute Satan's master doctrines for filling every hamlet of our country with his worshipers, and for wrecking the souls of men."

REV. A. J. DUFF,

Pastor U. P. Church, Englewood.

"We as a denomination discourage secret orders of every kind, believing that everything good that they can accomplish can be better done by daylight. No religion would be better than a spurious, misleading one."

COMMEND ORGANIZED SECRECY.

REV. ROBT. M'INTYRE,

Pastor St. James M. E. Church.

"Secret orders are decidedly helpful to the best interest of society. I myself belong to three of the older and best known societies; it is of these alone that I speak. They furnish good fellowship and tend to draw out and educate the social nature of man. They have a professional value. Many an orator noted at the bar, the pulpit or public rostrum, got his start in the lodge room discussing the charities and obligations of the order.

"In a charitable sense they are a blessing. I have known many families saved from sorrow and public charity through lodge help. Orphans are clothed, children educated, sick nursed back to health and the dead decently buried. All this is noble service to humanity. All orders of

which I have any knowledge have a high sense of honor and teach patriotism, humility, chastity and good-fellowship. They are the hand maid of the church and I should not hesitate to advise young men to join them."

REV. H. W. THOMAS,

Pastor of the People's Church.

"I know comparatively little of secret societies except that I have taken thirty-two degrees in Masonry and I can say nothing but good of the fraternity. There are no nobler men than are found in Masonry. They are benevolent, even outside their brotherhood. Cannot say whether it would be helpful in my ministry or not, as I have never tried it. Masonry is neither sectarian nor clannish, but catholic in its usages. There is nothing in the oaths incompatible with civil government; if there were this class of men would not subscribe to such oaths. I regard it the salvation of many of our young men and always feel that a young man is safe in coming to our city when I know that he belongs to the Masonic order."

"But, Dr. Thomas, do you not know that some object to being thrown in with such a motley class as often make up a Masonic lodge?"

"I do not think you could select another set of men so noble as you will find among the Masons of this city and the State," said the doctor. "By object lessons Masonry teaches God and righteousness."

"Some years ago," the Doctor said, "I was asked to sign a call for an anti-secret convention to be held in this city, and I replied that if the instigators of the convention knew as much about secret societies as I did, they would not care to hold such a convention."

REV. DR. A. G. HIRST,

Pastor Centenary M. E. Church, Chicago.

When Mr. Hirst was asked for his opinion of secret societies, he replied: "The question is too general; be more specific and I will try and answer you."

"Well, Doctor, are you yourself a member of any of the oath-bound secret orders?"

"I am," was his unhesitating reply.

"Have you found that your connection with secret associations has been helpful to you in your ministry?"

"Decidedly so," he answered.

"Were a young man to ask your advice as to whether he had best join a secret society, what would likely be your counsel?"

"If he thought of joining the Masonic fraternity I should certainly advise him to do so."

—
REV. A. R. WHITE,

Pastor Universalist Church, Englewood.

Mr. White believes the social functions of secret societies bridge unwelcome chasms in communities.

Says he is both an Odd Fellow and a Mason; the rich and poor, high and low, as Masons meet in one common brotherhood without social distinctions. Mr. White is not acquainted with Masonic authors, but has little confidence in the reputed antiquity of the organization.

—
DR. FRANK GUNSAULUS,

Superintendent of Armour Institute, Chicago.

"I am a Mason, but would not undertake to speak for other societies. I feel that the church is doing so little for men in this world that it is responsible for the multiplication and growth of secret orders. The church spends its force on helping men to another world and neglects the good Samaritan acts for which men yearn in this world.

"I say, God bless secret societies for what they are doing."

—
REV. DR. FRÉDERICK C. PRIEST,
Pastor Universal Church on Warren Avenue, Chicago.

"I can undertake to speak with assurance of only three secret orders: Masonry, Odd Fellows and Royal Arcanum. I am a member of these three societies and think they develop manhood and create reverence in the hearts of men. Their teachings are all based upon some portions of the Bible. If we admit that their obligations to be charitable ends with their own membership, yet their teachings are such as to broaden men's views of benevolence."

"Can you tell us, Doctor, about the antiquity of these older orders?"

"I have never made the matter a study," said the reverend, "but I have been very skeptical about these societies having so many centuries back of them as some claim for them."

"Those who do not feel so favorable toward secrecy as you do, ask for evidences of public benefactions, as colleges, libraries, hospitals, etc.; how do you account for the lack of these benefactions?"

"In this way," said the Doctor. "Many of our wealthiest members are members of churches and other organizations, and they make their contributions through these channels."

—
REV. H. ATWOOD PERCIVAL.

Pastor Normal Park Presbyterian Church.

"I am strictly in favor of secret societies. I belong to some, and if I could I would belong to all. My associations with these secret orders have been very helpful in my ministry. The trend of secret orders is to a universal brotherhood." When asked if these societies could not accomplish the same good without sworn secrecy, the Doctor said: "That will do to think about, and as I propose reading a paper upon the subject of secret societies soon, before the ministers' meeting, I will defer an answer till then."

—
REV. L. B. POND.

Pastor Christ Episcopal Church, Woodlawn Park.

"I can speak only for Masonry. Whether it is helpful to a man depends upon the character of the local membership. It is not a saving religion; no intelligent Mason pretends that it is a divine institution, but simply a human organization for impressing moral principles by the use of Bible symbols."

"It is claimed, Doctor, by the opponents of secrecy that Masonry teaches only partial morality; for example, it pledges chastity only towards the wives, mothers and daughters of those who belong to Masonry. What have you to say upon this subject?"

"This is a matter upon which I am not permitted to speak," replied the Doctor.

He thought Masonry about one thousand years old.

REV. J. M. WHEATON,

Pastor Humboldt Park M. E. Church.

"Secret societies may be good, bad or indifferent, according as they are under the control of good, wise and intelligent men, or otherwise. Many of our clergymen belong to Masonry and some to other orders. I belong to two or three societies myself, and my wife belongs to a secret order which she thinks, and I have no doubt does good. I think the trend of the age is to run to excess in organizations. Out at Malta, Ill., a little place where I was pastor, there were no less than sixteen different societies, and at St. Charles there was about the same number. I don't antagonize them because I think I can get on better with them not to do so."

"Doctor, can the sick and the poor and the maimed and the halt all have the benefit of these secret orders?"

"No, they can't, and that is a radical difference between these societies and the church."

REV. DR. L. A. CRANDALL,

Pastor Memorial Baptist Church.

"I have been a Mason for many years. I guess that expresses my opinion of secret societies. They are good. I have a very good bachelor friend who finds the lodge, in large measure, makes up for the loss of family fellowship."

"Have you not been able, Dr. Crandall, to lead your friend into the fellowship of your church?"

"No, I have not."

"Well, Doctor, the opponents of the lodge claim that members of secret orders become satisfied with their lodge morality and religion and seldom care for the church."

"I have not found it so in my experience," replied Dr. Crandall.

REV. T. K. GALE,

Pastor Sacramento Avenue M. E. Church.

He had just been initiated into Masonry and is delighted with it. It certainly emphasizes the principles of the Golden Rule, and could see no objection to it.

Was not a well-informed Mason, but could see no reason why it might not be possible to accomplish all the good without the oath-bound secrets.

REV. JOHNSON MYER,

Pastor Immanuel Baptist Church.

"Secret societies are good. They take care of their poor. I know of a case near at hand who is now ill and is being cared for by his society; otherwise he'd be in a pitiable plight. There is no harm in secrecy. We all have our secrets. Mrs. Myer and I have secrets that are sacred to ourselves and our neighbors are not injured by it. The religion of these societies is of no special consequence one way or the other. I would not hesitate to advise any young man to join a secret order if he can do so. I'd be a Mason myself if I could spare the money."

REV. J. R. SMITH,

Pastor Wheadon M. E. Church, Evanston, Ill.

"I am a secret society man, believe in them and belong to about a dozen or more of them. They do not intend, nor do they interfere with the work of the church, and the church is not on the wane because of these societies. A good part of these societies I joined while in the practice of law, before commencing to preach. These orders are religious, but not a religion. Nothing in them that would teach a man the way of regeneration. They teach morality and virtue by means of symbols, but his is only supplementary to the Christian religion. The church may well pause and learn a lesson of fellowship from some of these societies."

"I do not think any other organization is as perfect as the church, but the church, considered apart from its divine character, has not so much to boast over some of these secret fraternities. You will often find more fellowship, a warmer fraternal greeting in the lodge than in some of our churches."

"But, Doctor, may all, the sick and the poor, the blind, deaf and dumb join these societies as they may the church of God and reap the benefits, or are secret orders more exclusive?"

"Well, now, really I can't answer that."

question," said he, "but I think I have known maimed people in the lodge, whether maimed before joining or not I cannot say."

"What about eliminating the name of Christ from the Masonic ritual?"

"That," said the Doctor, "is because Masonry is older than Christ manifest in the flesh."

A FEW CONUNDRUMS.

What is the best time to study the book of nature? When autumn turns the leaves.

Use me well and I'm everybody, scratch my back and I'm nobody. A looking-glass.

Why are you most likely to miss the 12:50 train? It's 10 to 1 if you catch it.

Which travels faster, heat or cold? Heat, because you can catch cold.

I'm a hint; it may be a look or a word. Great grandfather wore me well powdered, I've heard. I hit ball in a game where the skillful succeed; I'm a letter that's always before you, indeed. Answer: Q.

In men I embody ripe learning and reason. At a festival dinner, I'm always in season. Though I'm prized by the cook and no gardener will scout me. What were Greece and its greatness and glory to me? Answer: Sage.

My first is to injure, my second a kind of grain, my third a period, my whole—one of the united states. Mar-ri-age.

The Tyler, criticizing the careless use of the word "Summons" by Free Masons says: "The constitution defines what a summons is, and very clearly points out the requirements that make it legal. It says that a summons shall be ordered by the Master and must be signed by him or the Secretary, and have the seal of the lodge attached." Such a summons Masons are sworn to obey.

He—What's the matter, dear? You look as if there was something troubling you.

She—There is. I've joined a "Don't Worry Club," and I don't know how in the world I am going to pay my dues.—Yonkers Statesman.

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In September, 1899—Capt. Wm. Morgan, Wm. Morgan's daughter, Mrs. Evalina Mather, Twentieth Century Religion.
In October, 1899—John Marshall, James McCosh, D. D., LL. D.
In November, 1899—George Washington, Tasso's Purrow Society Off, Miss Mary B. Mullen, Wyckoff sisters, Mrs. Mary M. Carnes.
In December, 1899—Rev. Henry C. King, D. D., Jonathan Blanchard, Two Emblems of the Cruel Three K's.
In January, 1900—Dwight L. Moody, Rev. M. Loy, D. D., Simon A. Scavie, the Real Lodge Goat.
In February, 1900—Masonic Chart, Wm. J. Robinson, D. D.
In March, 1900—Capt. J. D. Taylor, Funeral of Ying Hing, Rev. P. B. Williams, Blind Man's Bluff in the Woods, E. Roayne.
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The association is under obligations to Mr. J. M. Hitchcock for his invaluable services this year, as for several years past, in aiding in the preparations for the annual meeting.

The Wisconsin State convention was held in Waupun April 24. The friends in Wisconsin gave liberally towards the expenses, Mrs. Andrews contributing \$50 for the State work. What a blessing it would be to that State if the services of Rev. J. B. Galloway, of Poynette, Wis., could be obtained for the coming year. Who will second this motion, both by their pocketbook and prayers?

The success of the convention is due to the labors of Secretary P. B. Williams. His wife added to the interest by giving a reading on the "Marriage Relation Perverted." A fuller report of the convention will appear in the June number.

Prospects are good for a very interesting gathering at our annual meeting May 10. Several of the Chicago ministers have said that they would be present and take part. Rev. I. Bennett Trout has promised to give an address. Rev. W. B. Stoddard, Rev. P. B. Williams and wife are among those that will be here and whom everyone will be glad to see.

Edmund Ronayne spent a portion of April lecturing in Michigan in company with Jasper J. Tucker of Spring Arbor.

Arrangements have been made by the Mennonites to hold anti-secrecy conventions among their people during the year. Yale, Brown City and Mancelonia, Mich., have already been selected as points for such conventions. The committee which appointed the above named points will select other points later on.

Nobles of the Mystic Shrine. Revised and enlarged edition, 40 pages, paper, 25c.

An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, \$2.00.

Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

Scotch Rite Masonry Illustrated.

2 vols. Per vol., cloth, \$1.00; paper, 65c. The complete illustrated ritual of the entire Scottish Rite, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I comprises the degrees from 3rd to 18th inclusive.

Vol. II comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive.

ON ODD-FELLOWSHIP.

Revised Odd-fellowship Illustrated. Cloth, \$1.00; paper cover, 50cts.

The complete revised ritual of the Lodge Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge.

Revised Rebekah Ritual (Illustrated).

Revised and Amended Official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge L. O. O. F.," with the Unwritten (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges and Installation of Officers of Rebekah Lodges." 25 cents; dozen, \$2.00.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in light of God's Word. By Rev. J. H. Brockman. Cloth, 50c; paper cover, 25c.

This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor of Evangelical Lutheran church. 10c. each.

This is a very clear argument against secretism of all forms and, the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

OTHER RITUALS.

Exposition of the Grange. 25c.

Edited by Rev. A. W. Jeleslin. Illustrated with engravings.

The Foresters Illustrated. Paper. cover 25c. each, \$2.00 per dozen.

The Complete Illustrated Ritual of the Foresters, with Installation Ceremonies.

Good Templarism Illustrated. 25c.

A full and accurate exposition of the degrees of the lodge, temple and council.

Ritual of the Grand Army of the Republic 10c. each.

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Knights of the Maccabees (Illustrated).

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An exact copy of the new official Ritual Adopted by the Supreme Lodge of the world, with the Secret work added and fully illustrated.

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each, \$2.00 per dozen postpaid. The Complete Illustrated Ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree, with the Odes, etc.

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\$1.00, each. Composed of "Temple of Honor Illustrated, Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated."

United Sons of Industry Illustrated. 15c. each.

A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords, etc.

MISCELLANEOUS.

American Hand Book and Citizens' Manual.

By M. N. Butler. This is a book of 200 pages, 7½ by 5 inches, and is sent postpaid for 25 cents. There are chapters on "Bible and Secretism," "Lodge and Saloon," "All-round Reformers," etc., etc. 25 cents each.

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Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

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Freemasonry Illustrated. First three degrees. 376 pages cloth, 75c; paper, 40c.

The accuracy of these expositions attested by affidavits of Jacob O. Doesburg and others.

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Allyn's Ritual of Freemasonry.

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Contains the fully illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, and the Orange Societies.

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Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

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The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate.

Freemasonry Exposed. By Capt. William Morgan. 110 pages, paper, 25c. The genuine old Morgan book republished.

Hand-Book of Freemasonry. 274 pages, flexible cloth, 50c.

By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry.

Knights of the Orient. Pocket size, full roan, flap, \$2.50.

The Complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, 11th to 13th degrees.

Knight Templarism Illustrated.

341 pages, cloth, \$1.00; paper, 50c. A full illustrated ritual of the six degrees of the Council and Commandery.

Light on Freemasonry.

By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd Fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, \$1.50 each; per dozen, \$14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, \$7.50.

Richardson's Monitor of Freemasonry. Cloth, \$1.25; paper, 75c.

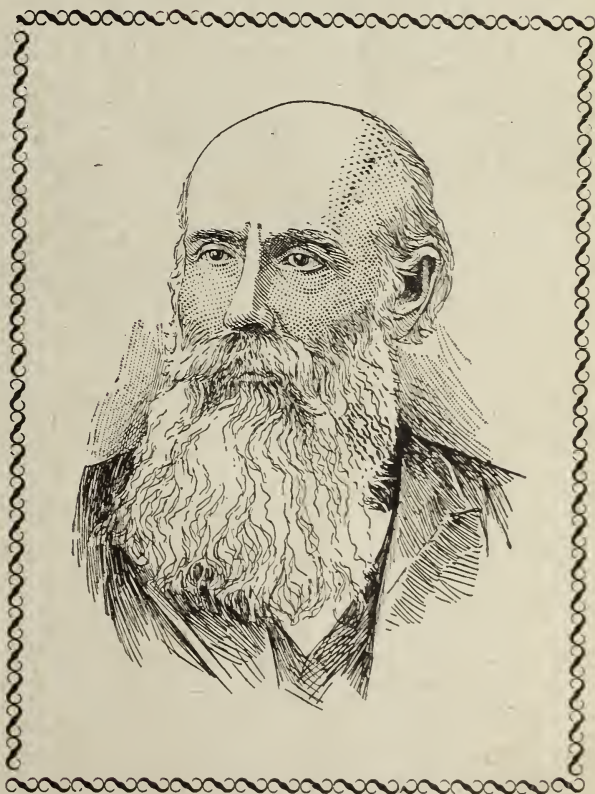
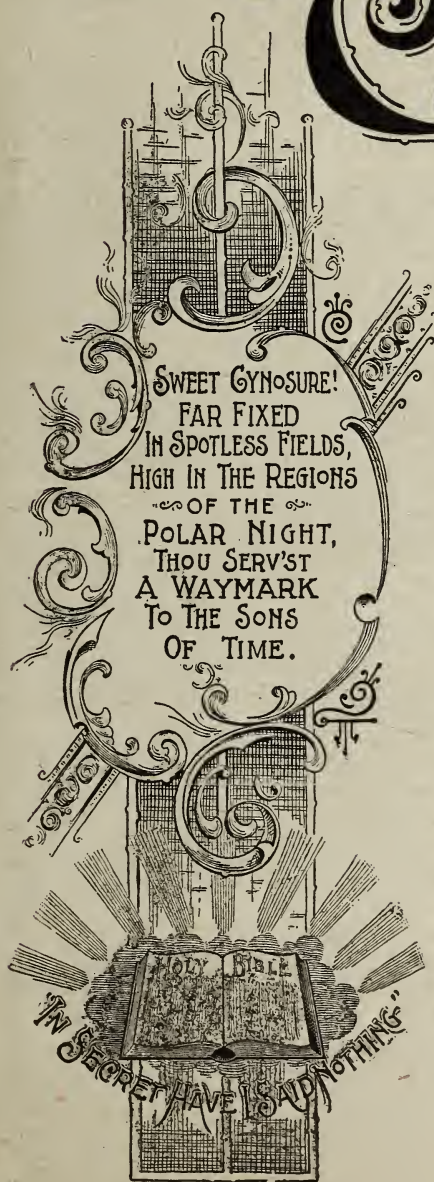
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Mah-Hah-Bone; 589 pages; \$1.00.

Comprises the Hand Book, Master's Carpet and Freemasonry at a glance.

★ Christian Gynosure.

CHICAGO, JUNE, 1900.



REV. J. P. STODDARD,
Secretary New England Christian Association.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1899) is a Methodist Episcopal, and the vice president a Christian Reformed (Holland). Among the following named

officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIII.

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The Christian Cynosure.

Official Organ of the National
Christian Association.

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DISCONTINUANCES.—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

The annual meeting was one in which the disciples were gathered together with one accord, and thus having fulfilled the conditions of spiritual blessing, received the blessing in great measure.

A desire for the good opinion of the best people is right and honorable. It was with pleasure that we listened to one of Chicago's best women say, at the close of the afternoon session: "I must admit that you have had gathered here in your annual meeting a very respectable body

of cranks." Very few have sufficient individuality to stand up against public judgment and defy the almost unanimous opinion of society.

There was majesty and goodness manifest in the speakers in the Carpenter Hall meeting that commanded and compelled respect. Some of them seemed to have the same voice that moved Luther at Worms to say, "Here I stand, I cannot do otherwise, God help me," and so these were able to speak with great faithfulness and sweetness of spirit.

In the thirty-second volume of the Cynosure, which closed with the April number, are many interesting testimonies from those who have been delivered from their bondage to secret societies. These include Freemasons, Knights of Pythias, Modern Woodmen of the World, the Grange, Knights of the Maccabees, Ancient Order of United Workmen, Modern Woodmen of America, Independent Order of Odd Fellows, Junior Order of the United American Mechanics, Good Templars, and American Protective Association.

It is not a little singular that men of much more than ordinary intelligence may be found in all parts of the United States of North America, who are bitterly opposed, not only to Freemasonry but nearly all other secret societies.—Missouri Freeman, Saturday, March 31.

It would be more singular still if men of "more than ordinary intelligence," scattered in "all parts" of the United States should come to the same attitude of opposition about anything which, upon careful examination, should prove to contain nothing that intelligent men ought to oppose.

It is within our knowledge during the war of the Sixties, also with Spain, to know of many instances wherein Freemasonry not only saved many lives, but played quite an important part in matters of some moment.—From an extract in Masonic Chronicle.

It has been Masonically claimed that Masonry secured a violation of international law in the Spanish war. Masonic law was above international law.

The following newspapers are among those which have published articles adverse to the lodge, and from which the Cynosure has quoted during the past year: The Christian Guide, Ram's Horn, Ecclesia Voice, Post Standard, Home Light, Lives of Healing, The Midland, The Christian Conservator, The Free Methodist, The Christian Instructor, The Sabbath Recorder, The Review of Reviews, Times-Herald, The Companion, Scribner's Magazine, Ladies' Home Journal, American Monthly Review, Social Forum, Watchman, Christian Harvester, The Christian Mission Herald, The Christian Nation, The Wesleyan, The Lutheran Witness, Immanuel's Friend, Christian Advocate, The Menonite, The Holiness Advocate, American Citizen, Grand Lodge Independent, Lutheran Standard, Inter Ocean, The Covenanter Record, The Evangelical Messenger, The Safe Guard and Armory, The Christian Union Herald, North Carolina Friend, Saturday Evening Post, The Press, The World, London Chronicle, Revivalist, Register Review, Reform Presbyterian Standard, The American Friend, Baptist Standard, New York Herald, Chicago Record, New York Journal, Baltimore American, Christian Harvester, Norse Intelligensedler (Christina, Norway).

HARPER'S WEEKLY QUOTES WASHINGTON.

Harper's Weekly of April 7 quotes from Washington's farewell address that part which is used, for perhaps a somewhat different purpose, in Gov. Ritner's official communication to the Pennsylvania Legislature, in which he maintains that Washington was opposed to secret societies.

However the extract is used by the

Weekly. It is gratifying to have it circulated for any purpose, while in these times it is refreshing to get back to the founders of the government and constitution and hear even the foremost among them quoted with reasonable respect.

Those of our readers who have the tract, "Gen. Washington Opposed to Secret Societies," can find the passage as quoted by Governor Ritner on the 19th page. It is the one which begins: "All obstructions to the execution of the laws, all combinations and associations under whatever plausible character," etc. Those who have not the tract can obtain it from us by mail.

GRANDMA COOK'S BIRTHDAY.

Nonogenarian Who Has Been in Chicago Since 1853 Has a Celebration.

Mrs. Permelia Cook, of this city, was 90 years old May 7, 1900. Grandma Cook, as she is called, with her husband, the Rev. Ezra Sprague Cook, and five children—two daughters and three sons—came to Chicago in 1853. All but the eldest son, Nathaniel—long a resident of California—and David C. Cook, the Sunday school publisher, were born in various New England villages, where her husband, a liberally educated, eloquent Methodist minister, was laboring. Grandma lives with her sons, Ezra A. Cook, a stationer and publisher, at No. 316 Washington boulevard. She retains her mental faculties to a remarkable degree. As is usual in old age, her memory of fifty years ago is more vivid and accurate than of the occurrences of a month since; and the marvelous changes in Chicago within her memory are more wonderful than a fairy tale of the imagination.

At the birthday celebration held on Saturday the following toast was offered by John B. Strasburger, followed by vigorous applause:

Here's to the world,

The young, old world,

And the days that are happy or blue,

And here's to the future,

Be what it may,

And here's to the best—that's you.

NATIONAL CHRISTIAN ASSOCIATION ANNUAL MEETING.

Report of Proceedings—Synopsis of Addresses—Statements of Agents—Letters from Corporate Members.

The annual meeting was called to order by Secretary Phillips, and Rev. H. J. Becker, D. D., of Dayton, Ohio, was elected temporary chairman, and Mr. Paul B. Fischer recording secretary pro tem. Rev. P. B. Williams led in the devotional service.

Committees were then chosen on nominations, resolutions, and plan of work. President Swartz, and Mrs. Kellogg, Recording Secretary, having arrived, the association listened to the minutes of the previous meeting, which was followed by reports of General Secretary and Treasurer, Auditors and Board of Directors. Each of the reports was received and adopted.

The following named persons were elected to membership in the Corporate body: Rev. O. T. Lee, of Northwood, Iowa; Rev. G. M. Robb, of Syracuse, N. Y.; Rev. S. C. Nielsen, of Kasson, Minn.; Rev. I. Bennett Trout, Lanark, Ill.; Editor Grant Mahan, Elgin, Ill.; Rev. J. A. Mack, Chicago; Mr. Peter Sinclair, Chicago; Rev. H. K. G. Doermann, Blue Island, Ill.; Rev. P. Moerdyke, 689 Harrison street, Chicago; Rev. J. G. Fidden, Chicago; Mrs. E. Ronayne, Chicago; Mr. and Mrs. Mullenix, Wheaton, Ill.

Committee on Resolutions reported, and the resolutions which follow were adopted:

The Committee on Plan of Work reported and its report was adopted, and its suggestion as adopted are found in this number of the Cynosure.

The Committee on Nominations reported as follows for the officers for the coming year. Its report was accepted and the following named officers were elected: For President, Rev. Samuel H. Swartz; For Vice President, Rev. H. J. Becker, D. D.; Recording Secretary, Mrs. Nora E. Kellogg; General Secre-

tary and Treasurer, William I. Phillips; Board of Directors, Prof. H. F. Kletzinger, Rev. E. B. Wylie, Mr. J. M. Hitchcock, Rev. P. W. Raidabaugh, Mr. Ezra A. Cook, Rev. T. B. Arnold, Mr. C. J. Holmes, Rev. C. A. Blanchard, Rev. Peter Moerdyke, Mr. Peter Sinclair, Rev. J. G. Fidden.

The afternoon session of the annual meeting was deeply interesting because of the manifest presence of the Spirit of God with moving and melting power.

Rev. William Dillon, editor of the Christian Conservator, Huntington, Indiana, read a portion of Scripture and led the convention in prayer. After a duet, "My Mother's Way," sung by Mr. and Mrs. Rockwell, a number of interesting addresses were given.

RESOLUTIONS AND MEMORIAL.

The National Christian Association, in annual conference assembled, acknowledging with humble thanksgivings the undeserved blessing of God upon ourselves and our labors during the past year, desires to make the following statements of fact:

In General.

First, we reaffirm our conviction that all secret societies are evil in nature and tendency; that they are enemies of the family, the church and the state; that they especially rival and antagonize the churches of Jesus Christ; that they seek to monopolize civil offices and override the law of the land, and as such enemies to God and man should be opposed by all who call themselves Christians.

Insurance Lodges.

Second, we declare our belief that the fraternal insurance lodges of our time are objectionable for the following reasons: (a) They usually have connected with their ritual some religious exercises

which lead godless and wicked men to believe that they can live in sin, die without repentance and go to heaven; (b) like other lodges they unite believers and unbelievers in close and fraternal relations, which is contrary to the word of God; (c) as business institutions they are failures, as is clearly proved by the court records and the financial principles on which they are founded; (d) we therefore urge all Christians and patriots to antagonize these late developments of the secret society movement, as well as the older and more evil organizations, to which we have formerly devoted our chief attention.

Third, we express our conviction that the progress of our cause in the minds and hearts of the Church of Jesus Christ is a cause for encouragement and renewed activity. We believe that as individual citizens, we should be more prayerful, individuals, as members of churches, and active and earnest in our labors to warn men of the dangers of secretism, and urge fidelity to the true religious faith which we have received.

Legislative Enactment Demanded.

Fourth, at this time, when secret combinations are seeking to control all industries and means of transportation, and when, in consequence, men are being maimed and killed in our streets, we deem it important again to call attention to the fundamental principles of our association, and to declare that secret associations are in their very nature evil, and that no matter what may be the pretenses on which they are founded, they are essentially hostile to law and order, and as such should be suppressed by legislative enactment.

In Memoriam.

Fifth, we record the following names of friends who have in the year past been promoted to the upper courts, with thanks for the kind services which they have rendered to this and other good causes, and with loving sympathy for those whom they leave with us: Elder Isaac Bancroft, Mr. John B. White, Mrs. Mary M. Carnes, Rev. H. L. Hastings, Mr. Wm. H. Dawson, Mrs. Sarah M. Buck, Mr. Clayton F. G. Miller, Mrs. Almeda Kent Bailey, Capt. A. O. Howell, Mrs. Mary R. Bissell, Rev. Dr. Rob-

inson, Elder John Hunter, Mr. Hiram L. Erb, Mr. Jabes L. Burrell, Miss E. E. Flagg. While all these friends were valued helpers, the first and last-named, Elder Bancroft and Miss Flagg, by reason of the length of their service and its faithful and self-denying character, are worthy of special remembrance.

PLAN OF WORK.

Agitation, education, organization, is the watchword of our cause. Who will assume the generalship of a movement that will bring the tens of thousands of anti-secret people of the land to combine their efforts to meet the great enemy of the individual, the family, the church, and the state? How shall these forces be united for effectual work?

1st. We recommend that the General Secretary of the N. C. A. solicit the names of the leading men of the several anti-secrecy churches and confer with them as to the best methods of bringing before their respective societies the interests of that movement which contemplates the destruction of the secret system and the elevation of the church of the Redeemer. That the N. C. A. prepare a letter to the churches and especially the anti-secrecy churches, setting forth the object of the association and inviting co-operation.

2d. We advise that pastors of the churches opposed to the lodges see to it that helpful literature be circulated, and that the best speakers be secured to lecture before the community, and they give sound argument against the claims set up by the lodge in defense of their organization.

3d. That the General Secretary inquire into the utility of the kinetoscope, be looked after by the General Secretary, and its practical usefulness to reveal the follies of initiation be made known through the columns of the Cynosure.

H. J. Becker,
Ezra A. Cook,
Thos. M. Chalmers,
Committee.

"If it be a religion, it is the universal religion."

REPORT OF THE BOARD OF DIRECTORS

Dear Brethren: The Board during the year was composed of the following members: E. A. Cook, C. A. Blanchard, Elliott Whipple, E. B. Wylie, J. M. Hitchcock, H. L. Kletzing, C. J. Holmes, T. B. Arnold, P. W. Raidabaugh, T. M. Chalmers, and S. B. Shaw.

On May 20th, 1899, the new Board of Directors met at the Carpenter Hall and organized as follows: Mr. C. J. Holmes was elected Chairman; Prof. H. F. Kletzing, Vice Chairman; and E. B. Wylie, Secretary. Committee were elected as follows: Finance and Auditory, Elliott Whipple, H. A. Fischer, and J. M. Hitchcock; Buildings and Other Real Estate, W. I. Phillips, W. B. Stoddard, E. A. Cook and C. J. Holmes; Publications, P. W. Raidabaugh, E. A. Cook, T. B. Arnold, M. A. Gault and W. I. Phillips; Field Work and Conventions, J. M. Hitchcock, C. A. Blanchard and W. I. Phillips.

Meetings were held during the year on the following dates: May 20th, 27th; July 15th, Sept. 11th, Nov. 27th, Dec. 29th, 1899, and April 30th, 1900. The various sessions of the Board were characterized by an earnest devotion to the object of the association. The attendance of the members has been very general and often at some personal sacrifice, as several of the Board travel some distance to the meetings. As usual our General Secretary, William I. Phillips, has kept a firm and practiced hand on the affairs of the association, and has greatly assisted the Board at the meetings, making it possible to transact much business in a short time. We shall leave to the General Secretary the report of the work afield and of the various departments of home office work. The field agents' reports which have heretofore been heartily welcomed by the association will be allowed to speak for themselves.

The year has witnessed progress and especially in the way of a more general discussion of the question of secrecy. Church councils, the religious papers, daily press and magazine literature have given place to the question. The work of our association has become better known and the literature dealing with

this question has had a widening circulation.

We are glad to report the great activity on the part of the Committee on Publications, in conjunction with Mr. W. I. Phillips, who, in addition to the duties of General Secretary and Treasurer, has had editorial charge of the Cynosure magazine. The former acceptability of the Cynosure has been sustained, and, in various issues, an excellence has been attained which has made the magazine of permanent value as a work of reference. The scope of the matter has been extensive, as may be seen from the table of contents in the current number; and the treatment accorded the different phases of the great question of secrecy has been thorough. We regard the conduct of the Cynosure as eminently effective.

We are grateful to God for the blessings of the year, and look forward with large hopes for the future. Respectfully submitted,

E. B. Wylie,
Secretary.

REPORT OF REV. J. R. WYLIE.

From Nov. 5, 1899 to March 28, 1900.

I worked in this cause about one-half the time between the above dates. My first effort was a convention in Clarinda, Iowa. In this work I was most faithfully and efficiently helped by Rev. J. W. Dill, of the R. P. Church, Clarinda, Iowa. In connection with this convention I preached on Sabbaths in the R. P. Church, Blanchard, Iowa; the U. P. Church, College Springs, Iowa, and in the R. P., U. P., Presbyterian, Christian, and Colored Baptist Churches, Clarinda, Iowa; and lectured in Shambaugh, and in the F. M. Church, College Springs, on week evenings. I also visited Shenandoah, Iowa, and interviewed Evangelist Williams, who told me that the lodge was one of the main obstacles to his work.

Pres. C. A. Blanchard, of Wheaton College, Ill., bore the burden of the work of the convention. He sustained his reputation. All the addresses were excellent. We made an earnest effort to have Rev. S. H. King, the Odd Fellows' State Lecturer, or some one else, defend the lodge interests, but they failed to put

in an appearance. The last evening the church was filled with lodge men, who listened attentively for two hours to Pres. Blanchard.

Last week I inquired as to the result of our work there, and was told that the lodges attracted little or no interest this last winter. The men who are leaders of influence in the town do not belong to the lodge. Attorney Wm. Orr, who gave us a most excellent and searching address at the convention, is president of the Chautauqua and Lecture Course Committees, and is the leader of the Anti-Saloon League, and is also superintendent of the largest Sunday school in town. He is nobly backed by such men as Richardson, Phillips and Dill.

In December I spent a day interviewing the ministers in St. Joseph, Mo. I found that while many belonged to the lodge all were conscious that the lodge was a great hindrance to the spirituality of church members, and to all church work, especially revival work.

My next point was Pawnee City, Neb. Here I found but one minister that belonged to the lodge, and he admitted its evil tendency. I preached in three of the churches here, my last audience numbering between 500 and 600.

In January I preached in Mound City, Mo., in the Presbyterian and Christian churches, and addressed the ministers, who unanimously approved my work. Here one lodge man admitted that the lodge kept people away from the church, away from Christ and salvation.

I next lectured in Burlington Junction, Mo., where the Christian minister remarked after I was through that he thought there was as much Christ in the lodge as in the Democratic or Republican parties; and when I said I didn't doubt that, the audience laughed at him so that he got very angry, and said he voted the prohibition ticket. I answered that as he had left the old parties he ought to leave the lodge, and that a little more Christ would not hurt the Prohibition party.

I lectured also in Albany and Stanberry, Mo., and preached in Kirksville, Mo. In all these places the truth was received by all who heard it, even when they belonged to the lodge. They all admitted that the only safe course was to follow

Christ, and if they would do so they would not join the lodge, and that "One Brotherhood in Christ" was one of the grandest thoughts that man could contemplate.

In February I returned to Albany, Mo.; and lectured two nights and spoke in the Christian and South M. E. Colleges. A lodge revivalist had disgusted the lodge people so that not a dog moved his tongue against us; yea, they were too ashamed to come out to hear us.

I next went to Blue Springs, Mo. Here I met by first open opposition. It came as it has always done, from people who refuse to hear. The lodge men were so worked up that we had to hold one meeting in a blacksmith shop. But as the people listened to the truth, the opposition gave way, and at the close even lodge men came forward and thanked me for my work.

My work for March centered in the convention in Kansas City. I preached in the Friends Church, the Tabernacle Congregational Church, and in the two U. P. churches; also in the Roberts, Helping Hand and American Volunteers missions, and gave a two hours' address to the students of the Gospel Union. I interviewed some twenty-five ministers, and found that not a third of the ministry of the city belong to the lodge. I never left a minister without gaining the admission that Christ in his fullness was not in the lodge, and that Christians were better out of the lodge.

In the convention I had the assistance of M. N. Butler, an old warhorse in the anti-secret cause. Full freedom was given lodge men to speak. Two of them availed themselves of the privilege, with the result that one confessed that he had no use for the religion of the lodge, and was in doubt as to its charity and insurance features; and the other was so kindly answered that he went away without offense to think the matter over. We succeeded in getting the papers to take notice of us, but they utterly refused to tell the truth.

The press and parties of the West are, as a rule, in the service of the devil. I have just heard that they are trying to suppress M. N. Butler's book, "The Kansas Klondike." At the Soldiers'

Home they have ordered every copy to be burned. This is an old-fashioned persecution. But the truth will prevail.

I find that all causes are realizing the fact that the lodge is only evil, but what to do with it is the question. They have no plan of work, and they hope that if let alone it will die of itself, and this makes them indifferent to our work. Where I could get a hearing I could always present the matter in an inoffensive way. But indifference and prejudice would keep them away, and when they would come they were held in an inactive state. The great question in connection with our work is, how to overcome this indifference and prejudice.

Suggestions for Future Work.

Much of what I have to say may seem visionary and impracticable, but I wish you to think about it.

1. The Cynosure wants to be made a weekly, even if it should not be more than a four-page sheet. In this age of dailies, people have no patience with a month-old news. Every subscriber I met said it was a mistake to change it into a monthly.

2. The work wants to be given a broader view. The positive as well as the negative side wants to be discussed, both in the Cynosure and on the platform. Men want to be taught the principles of true brotherhood. The evils of all false brotherhoods, whether secret or open, want to be exposed and the remedy pointed out. This will make a wide field. It will touch political parties, and even churches. The secret empire is at the head of all this evil, but its influences reach into all departments of society. How far this work should be pushed at the present time may be a question, but the time is coming when there must be organization, both in church and state, on the basis of true brotherhood. The "One Brotherhood in Christ" can only reach its highest consummation when we live as brothers in all the relationships of life.

3. In the management of the Cynosure I would give a page or two of condensed foreign and home news, such as the busy man would love to have to keep him abreast of the times; and I would prepare it with a view to the one brotherhood in Christ. I would learn from

Sheldon, and do better than he. I would put in the Sabbath school lesson in the same way. Then I would have a Scripture lesson of a column or two bearing directly on some phase of the N. C. A. work; the whole Bible bears on it when you discuss it in the broad sense I have spoken of. I would give all this in addition to what we have in the Cynosure, giving less of what we have.

4. If it is possible to obtain the views, I would put at least one man in the field with a stereopticon, projectoscope, or, better still, a moving picture machine, and would show off the inside workings of the lodge in this way. It seems to me that this would take to such an extent that an admittance fee could be charged and still a good house obtained.

5. This is an age of fearful indifference in all matters of morality and religion, as shown by whole conferences petitioning for permission to dance, play cards, go to theaters, etc. That indifference meets all reform work, ours especially. The only way I know of to overcome it is by intelligent and common sense zeal for the truth, fired to the highest pitch.

These are the human instrumentalities. They will accomplish nothing permanent, except as they are used in dependence on the Holy Spirit, and in obedience to God in Christ.

REPORT OF REV. J. P. STODDARD.

To the faithful gathered in annual session of the National Christian Association at Chicago, May 20, 1900, Greeting. "The grace of our Lord Jesus Christ be with you."

Nothing of a sensational character has occurred during the year past, in the New England field. There has been a steady advance in the interest felt, and freedom and frequency of testimonies against the secret lodges. It is unquestionably true that many are joining the secret orders, and it is equally certain that many, who were once members, abstain from all participation in lodge work, and several whom I know have absolved their connections and speak boldly against what they have found to be a deception and fraud. As heretofore, our most available method is by personal effort and the circulation of tracts and

literature. Opportunities to speak briefly, and in the line of testimony, are frequent, but there are still difficulties in the way of securing audiences for a service announced for the consideration of secret lodges.

I need only to add my assurance of hearty sympathy and willingness to co-operate with our brethren in pushing forward the great work to which the Master has called us, and in which I trust we may be mutually helpful. It would give me great pleasure to meet with you in this annual gathering, but such does not seem to be the will of our Heavenly Father. We have all noted with gratitude and satisfaction the success of your efforts under the supervision of your indefatigable General Agent and his co-laborers, and pray that greater things may be realized in the immediate future. All feel a deep interest in the Christian Cynosure, and wish for it a brilliant future. May our national organ go "from strength to strength," and long continue a "terror to evil doers and a praise to them that do well."

Your readers will miss the communications of Miss E. E. Flagg, but the great personal loss is to us who were so intimately associated with her in the New England field, as she often remarked, "The workers fail, but the work goes on," because it is the Lord's.

Let us be of good courage and may the dear Lord preside in your assembly and give harmony, wisdom and efficiency in all your deliberations, for His name's sake.

Report of Field Agent Rev. P. B. Williams,

Since my last annual report, I have spoken two hundred and sixty-four times. One hundred and ten times on the lodge evil, and one hundred and fifty-four times on other subjects. One hundred and ninety-six of these addresses were on the Pacific coast in the States of Oregon and Washington. Sixty-eight have been delivered since I came east in January last. These addresses were in Illinois, Indiana, Ohio, Pennsylvania, Iowa and Wisconsin.

My traveling expenses during the year have amounted to \$375.54.

My collections for the year amounted

to \$440.52. I have received 101 Cynosure subscriptions. Receipts for Cynosures during the year, \$90.75. Total receipts in excess of traveling expenses, \$155.73. In this respect my report is an improvement on any former report since I took the field.

I have held and assisted in holding six conventions during the year. Two in the State of Washington, at Seattle and Tacoma; two in Illinois, at Galesburg and Monmouth; and in Pennsylvania, at New Castle, and one at Waupun, Wis.

While considerable work has been done much remains to be done. "The fields are white to harvest. Pray ye the Lord of the harvest that he may send forth other laborers and more efficient ones into his vineyard."

REPORT OF SECRETARY W. B. STODDARD.

Dear Friends and Fellow Workers:

The past has been a year of blessing and progress in the field assigned to my care.

The final triumph of the Redeemer's kingdom hastens on. Activity among the powers of darkness was never greater than to-day, nor their final destruction more sure. Insidiously this foe is undermining in both church and state; one by one reform denominations give way, divide, or float on with the general tide of worldliness, but over all God is watching, his children are awakening, as probably never before, to rescue those within reach, and so the work moves on.

During the year I have been permitted to address 183 audiences. The number of Cynosure subscriptions secured is 670. The number of calls made, 2,248. The collections, not including moneys raised for N. C. A. endowment fund, and the holding of State conventions, \$284.82. Cynosure subscriptions amount to \$657. Traveling expenses, \$356.87. It will be observed that there is an increase in the number of Cynosure subscriptions secured over any previous year, while the collections for expenses have come \$72.05 short of the need in that line. I find most of the churches where our work is welcome loaded with various schemes for collections. Owing to the

generosity in the management of the N. C. A., I have been enabled to keep going without requiring a collection compensation in churches where it would seem to be a burden.

In the earlier part of the year I spent some time in the Cumberland and Lancaster Valleys. Friends were found in the German Baptist Brethren (radical) churches of this section, who gladly opened their houses of worship for the presentation of the message, and helped the cause in many ways. Here is an inviting field where there will be opportunity to do much good in the years to come if the Lord delays his coming. At the United Brethren camp ground near Kauffman, Pa., I was permitted to proclaim the anti-lodge truth to more than 2,000 souls.

I have helped in the holding of conventions in the cities of Columbus, Ohio; Rochester, N. Y.; Boston, Mass., and New Castle, Pa. At all of these gatherings the discussions have been animated and very helpful. The attendance was especially large at the Boston convention. The long-continued personal efforts of my honored father are winning to our favor the more thoughtful in that great center of influence and power. We may look with great expectation to the future there.

Substantial progress has been made in the cities of Pittsburg, Philadelphia and New York. I have visited these cities many times during the year, helping the old and enlisting new friends. The local organizations formed have helped the work but little. Friends appointed to lead in the holding of meetings, etc., have been too much occupied with the struggle for bread to give the time required to this work.

The extra Cynosures and tracts supplied from headquarters have been distributed in theological seminaries, colleges and conventions, where they will not fail to do good. A beginning has been made in the securing of State endowment fund to be used in accord with the plan set forth in the October number of the Christian Cynosure. En route to this meeting I received in Ohio a cash donation of \$50 and notes aggregating \$85 in aid of this fund. We may expect to hear from many friends who are con-

templating contributions in the near future.

The Cynosure, under the new management, appears to give satisfaction. Many comments in its favor have been given. The number of those who renounce lodges for various reasons is on the increase, and will continue as the light shines. Thousands are looking for some Moses to lead them from the Egyptian darkness into which their lodges have brought them.

Truly, we may look with joy to the future, for when the devastation caused by human greed shall have swept over the land, there will follow that sweet calm that shall usher in the reign of righteousness, and Christ's claims shall be fully vindicated.

EXTEMPCRE ADDRESSES.

Rev. W. T. Meloy, D. D., pastor of the U. P. Church, Chicago, was first introduced.

Mr. Meloy referred to the fact of his being the oldest pastor in the city, with one or two exceptions, and spoke, in substance, as follows:

Convinced of the evils of secrecy when a young man, long experience as a pastor has strengthened his opinion that secret societies are inimical to the interests of Home, Church and State, on account of rash vows made, the exclusion of the name of Jesus Christ from many lodge petitions, and the intimate fellowship with evil men in secret lodges.

What takes a man from his home is not necessarily bad. If the object be worthy, and the company elevating, the man, and the home, might be better for a brief separation. "But," said he, "I pity a woman, whoever she may be, whose husband is sworn to keep secrets from her." Not that a man should always tell everything he knows to his wife. Men frequently keep things from their wives to save them from worry in matters of business and perhaps other things. As a rule, however, it is wise for a man to make a confidant of his wife in all business matters, and in things social, too.

In relation to the state: "If I were to be on trial for my life, or property, or for my reputation, I should want to know that the judge and members of the

jury were not bound by extra judicial oaths. Generally, it is true that the more devoted a man is to a secret society the poorer a citizen he becomes."

Ridiculous and silly. "I was called, once, to attend the funeral of a man who had at one time been a parishioner of mine, and before his death had expressed a wish that I should preach his funeral sermon. Before the exercises began in walked four hundred men with strange collars about their necks. 'Ah!' said I to myself, 'you have your yokes upon your hearts, as well as collars on your necks!' The man had joined a secret society after he had left my church, and these lodge brothers had come to express their sorrow at his funeral, dressed in this fantastic garb."

How to oppose. In regard to overcoming the evils of secret societies, some think the church should have a testimony against them, but that it should be strongly admonitory and condemnatory rather than a law absolutely excluding members of such societies from fellowship with the church.

The United Presbyterian church has a law against secret societies, and yet I have had two elders in my church who were Masons, if it be true, as Masons assert, "Once a Mason, always a Masons." One instance I will relate. A man whom I knew well and had confidence in as a Christian, joined the church by letter from a sister denomination. Not knowing that he was a lodge man, nothing was said about the matter, as he was an intelligent Christian and assented to the doctrines of the church. Later he was elected to be an officer. At the time of his ordination he showed me two letters, one was from a friend referring to his lodge connection and the church rule, and questioning his right to maintain both relations, and the other was his reply, in which he said that he had looked the matter over, and, after listening to the words of his pastor, had decided never to enter the lodge again.

Where men really seemed to be Christians, I have never failed to be able to convince them of the sin of lodgery.

Rev. Wm. S. Jacoby, assistant pastor of the Moody Church, followed Mr. Meloy. He said: "I am not in this anti-

secret convention, nor did I leave the Masonic, Knights of Pythias and other lodges because I had been injured by members of the lodge. I have heard men complain that lodge brothers had injured them in their business and in other ways, but this is not my case.

"I went into the lodge a vile sinner, a profane, drinking man, but God forgave my sins, and I am here because God called me out.

"There were a few professedly Christian men in my lodge, and in one secret society, to which I belonged, were two ministers; but, though I was a reckless, wicked man, and there were other members of the same sort, these Christian men never kindly warned me of my evil course, nor was I ever influenced to lead a better life by anything I heard in the lodge.

"The lodge was dominated by worldly men, and the lodge worship was mere form. Men join generally for financial reasons, to get help, or to be screened from justice.

"Immorality is no bar to membership.

"One member was afraid of me, or did not like me, and I was 'black-balled' at first, but when this man was away from lodge my name was brought up again and I was run in.

"When first converted my eyes were not opened to the sins of secrecy. But I found that when the prayer-meeting was the same evening as the lodge meeting, men went to the lodge instead of the prayer-meeting; this troubled me, and once, when going through a lodge ceremony we were kneeling down taking hold of hands and repeating the Lord's Prayer, I found at my right hand a man of the vilest character; it seemed a horrid mockery, and I made up my mind that if God would forgive me this time I would never enter a secret lodge again."

In reply to a question asked, Mr. Jacoby said: "However spiritual a man may be when he joins the lodge, if he stays in the lodge he will not be spiritual long."

Bishop Becker, Bishop Dillon, President Blanchard and others asked questions which Mr. Jacoby answered.

Rev. H. J. Becker, formerly Bishop of

the United Brethren Church, spoke very earnestly on the duty and importance of faithful labor with, and prayer for, Christian brethren who have been deceived and led to join secret societies under one pretext or another.

He spoke with evident sorrow of the disruption of the U. B. Church on the lodge question. He was thoroughly convinced that there was no neutral ground, that the least concession of the church to the secret societies was a compromise with sin; and he said that many who were on the other side were of the same opinion. He advocated the distribution of anti-secret literature and the employment of the best lecturers the N. C. A. can send out to present the great issues between the church and the lodges to the world.

Rev. J. M. Reilly, of College Springs, Iowa, pastor of Free Methodist Church, said: The ax is laid to the root of the tree, but we must keep the ax moving.

The secret lodge system is anti-Christ, "it denieth that Jesus is the anointed of God."

Those who testify against sin are apt to underestimate their power and influence.

"There is no rock like our Rock, our enemies themselves being judges." They tremble before those who humbly and truthfully testify against secret societies. "They overcame by the blood of the Lamb, and by the word of their testimony."

Rev. John Collins, M. E. Church, from Summersworth, N. H., spoke with difficulty on account of a severe cold, but he thrilled the audience with his "testimony" and his evident joy in the Lord.

He had enjoyed hearing from these brethren who had never been in the lodge, but sometimes men would say to such men, "You don't know anything about it." Well, I do know. I've been a Mason, but by the grace of God I am not a Mason. I have no sympathy with the saying: "Once a Mason, always a Mason." It is not true.

"God called me out and freed me from that bond. A Christian has no place, nor business in a place, where Christ is rejected and the Bible is garbled. These

dark orders cannot stand the light of God's truth. But turn on the searchlight and the truth will prevail."

Mr. Collins referred to tract distribution as one important way to help the cause of Christ as against the lodge, and quoted with great force the words of John Wesley, "What an amazing banter on mankind is Freemasonry!"

Rev. Samuel H. Swartz, pastor M. E. Church and the president of the National Christian Association, spoke briefly and earnestly. He said that Masonry makes men immoral, and gave an instance of a young man of his acquaintance who seemed to be an excellent young man and a Christian. He was persuaded to join the lodge, and soon became dissipated and in a short time was an utter wreck. On his deathbed he said to Mr. Swartz: "Masonry has been my ruin. I never tasted wine until urged to drink by Masons. I never entered a house of ill fame until led there after a lodge meeting by a man old enough to be my father."

Mr. Swartz spoke of the Methodist Church, in which he is a pastor, deploring the fact that its Bishops and many pastors are ensnared in this evil net. "I have been praying that this church, which I love with every fibre of my being, may get its eyes open to see that the Secret Empire is eating out the life and strength of the Christian church."

He considered that to be president of the National Christian Association was a greater honor than to be titled with double Ds.

Rev. J. W. Fifield, D. D., pastor of the Warren Avenue Congregational Church, said in substance: My father was an Abolitionist and opposed to secret societies, and my mother was not in favor of secrecy. I was educated at Wheaton and Oberlin Colleges, and took for my wife a granddaughter of the venerated President, Jonathan Blanchard, so I have never been connected in any way with secret societies nor inclined to favor them, and though I recognize the facts that there may be a difference in lodges, I am convinced that a secret lodge is no place for a minister, and as a pastor I have never allowed my church to be

used for lodge purposes. At one time I was offered quite a sum of money if I would address a lodge in my church on one of the days which they observe, and, though I refused, I believe the lodge men respected me for not yielding to their request. It costs more than some of you may realize to refuse in any way to acknowledge or favor these secret organizations, though one may not take an attitude of open antagonism.

But I believe the church is the instrument God has chosen to uplift and benefit mankind, and I urge men, especially ministers, to devote their time, their money and their strength to the church.

Mr. Fifield was followed by Rev. H. R. G. Doermann, of Blue Island, pastor of an Ohio Synod Lutheran Church, who gave reasons for the rule excluding from church fellowship persons who, after faithful Christian labor, choose to remain in the secret lodge.

Mr. Doermann said: Church work is work for God, and the Bible, which is the revelation of his will to us, must be followed.

Men cannot fellowship at two altars. The Apostle Paul referred to these very things, religious ceremonies invented by men and practiced in secret, when he said, "Ye cannot drink the cup of the Lord and the cup of devils."

Such oaths as are administered by Masons and in some other secret societies were expressly forbidden by Christ, "I say unto you swear not at all."

Secret societies are a bane to the church and in their workings detrimental to the state.

But it is objected that the rule keeps men from joining the church. Men join secret societies for insurance or some of the benevolent or at least harmless objects which these societies claim to set forth; their wives may be in the church, but this rule keeps the men out.

Only a short time ago I was called to council in a case where a new church had been built; there was another church in the place, which had no testimony against secrecy, and it was thought that persons who would naturally come into the new and weaker church would be deterred if the law should be enforced.

Of course the persons were all entire strangers to me, but I told them, if you

are doing the Lord's work be faithful to him and he will give success. Though the work may seem to progress slower, it will be solid; members that are gained by unfaithfulness to Christ's teachings and example are no real help in the end.

Mr. Paul B. Fischer, principal of schools at Gray's Lake, Ill., being called on to speak, said: I can see enough from Masonic publications, and from what these societies do not attempt to hide, of their doings to know that their tendency is only evil.

A Masonic minister said to me that he could not see that there was anything in Masonry that was wrong or that opposed Christianity, but he afterward acknowledged that it is destroying the church, and that it tends to make men mere moralists, instead of Christians.

It seems to me that Christians should be awake to the evils of secrecy and should testify against them.

Rev. J. A. Mack, superintendent of the Chicago Bible Society, in a few words expressed his entire sympathy with the object of the association, and recommended as the best remedy for secretism to magnify the church of Christ.

Rev. I. Bennett Trout, who represented the German Baptist Church, said: "The time has come when every Christian should lift his voice against this arch enemy of the church."

The motive for secrecy is selfishness; the mainspring of Christianity is benevolence. The ruling power in the church is Christ; the master spirit in the secret lodge is mammon. But, "Ye cannot serve God and mammon." Jesus said, "He that is not for me is against me, and he that gathereth not with me scattereth." Secrecy is thus directly opposed to Christianity.

The claim which some lodges make to benevolence is utterly false. Why, the lodge is not as benevolent as a bank. If I deposit one hundred dollars in a bank and go away and do not enter the bank for twenty years, they will pay the money back with interest; but you join a secret lodge, pay an initiation fee, and then pay dues for twenty years, but, owing to sickness, or for any reason cannot pay

at the last, you cannot get one cent back of all that has been paid.

The fellowship of the lodge is not Christian. Much is said of fraternal fellowship. But fellowship feeds on love, and there is no Christian love in the lodge, nothing but a love of money, which is a root of all evil.

The best way, it seems to me, to discuss the subject is from the basic principles of God's Word. Motive fixes the moral status of the act, and when you get down to the real motive for a secret oath, it is selfishness.

The day of our annual meeting, May 10th, was as delightful and perfect as was the large bouquet of apple blossoms that graced and beautified the hall.

Ezra A. Cook spoke of the fact that men do not have a clear conscience who belong to the secret lodge. They may say that they expect to go farther, but they are never quite satisfied. It is both our right and our duty to assume that they are not ignorant of the fact that secretism is wrong in principle and that the very best of the secret orders are but organized selfishness, while the more prominent ones are damnable in both doctrine and practice.

He also spoke of the remarkable change in the candor and freedom of discussion of the secret society question now, as compared with the reverse ten to twenty years ago, which is doubtless attributable mainly to the overwhelming proofs of the correctness in substance, at least, of the Masonic and Odd Fellows' rituals, which proofs, being quotations from the highest authorities in those orders and published with the rituals, render denials useless and thus remove the padlocks from the lips of the members.

THE AFTERTHOUGHT.

Editor Cynosure: After the close of our annual convention in your city, I thought of its splendid work and wished the spirit of it could be largely distributed throughout the country. The Spirit of Christ was very manifest in the meeting. All of the deliberations, resolutions, plans of future work, and the review of the work of the part of the General Sec-

retary, exhibited sincere devotion to the cause of reform. The addresses of the several speakers whom I had the pleasure of hearing were the best I have ever heard. Let all the friends of the N. C. A. take courage, and let all support by their influence and by their money this great reform institution of the Lord.

H. J. Becker.

The addresses of the annual meeting were all fine in thought and spirit. Not a thing being uttered that any true Christian or patriot could take exception to. The gathering reminded one very much of the old anti-slavery days. Revs. Jacoby and Collins spoke from experience, having been Freemasons for years, but having renounced it for Christ's sake. Their experiences were impressive and calculated to keep an honest Christian from ever joining the lodge.

Rev. P. B. Williams.

Dear Brother Phillips: You ask how I enjoyed the annual meeting. Very much indeed. It was representative in attendance—just what an association seeking to help all Christians, in all denominations, wants. I do not think I have attended an annual meeting where there were so many churches represented. The Spirit was Divine. I am sure all the friends who gathered in the N. C. A. upper room for council and blessing will go out to do more effective work for Christ and the church because of this pleasant, sweet-spirited gathering.

W. B. Stoddard.

Corporate Members.

MRS. MARY C. BAKER.

Broadway, Tenn., May 8, 1900.

I hasten to send greetings to the dear brethren and sisters who will assemble at that time. It would afford me great pleasure to attend the meeting. The memory of former meetings of the N. C. A. is still fresh in my memory.

I would be glad to retain my membership in the association, for in heart I am with you. The principles of the N. C. A. are of God; and what is of Him must ul-

timately prevail. May He hasten the day when the followers shall say, as did the Master, "In secret have I said nothing."

S. B. SHAW.

Revivals in Texas.

May the blessing of God rest upon and abide with all the workers of the National Christian Association, is my prayer. So many people are blinded by the lodge system. My wife and myself have been in Texas nearly three months, engaged in evangelistic work. We have held successful revival meetings at Granville, Denison, Ennis, Waco and Rockhill. A great many have been converted, reclaimed and filled with the Holy Spirit, and the end is not yet. A number of backslidden preachers have been restored and have given up secular work and gone back to preaching. At Ennis some gave up tobacco and their secret lodges. The proprietor of the only opera house in a town of 5,000 people was converted, and he publicly declared all his contracts with the devil were canceled and that the place was no longer open for the devil's work. We expect to spend much of our time this summer in camp-meeting work. Those desiring our help should write us at once. We are now at Rockhill, Texas, and go this week to take charge of the Bates camp-meeting.

Praying for the prosperity of the Lord's work everywhere, we remain,

S. B. Shaw,

(Home address) 1306 West Montrose Boulevard, Chicago, Ill.

REV. J. GROEN.

Zeeland, Mich., May 3, 1900.

I had intended to be present at your annual convention, but it is not possible now. My wish and prayer is that the Lord may preside at your meeting. The association is doing a good work and in the proper method, as far as I can judge. I have nothing to criticize about the work of the association, and hope its work may continually expand and bear good fruit.

Allow me to give some hints with respect to the future work of the association:

1. The association needs more co-op-

eration, financially and otherwise, from those churches that oppose the lodges. In order to reach this, there must be in every one of those testifying churches an active and influential representative nominated by the church. The work of these representative men, I think, should be to act as the delegates of the churches at the annual meetings of the association, and to represent the association at the higher ecclesiastical meetings of their respective churches; also to endeavor to get subscribers for the Christian Cynosure; have regular collections taken by the church, secure members for the association and secure suitable places for lectures, and agents to sell the publications of the association, and to write to their denominational papers about secret societies.

2. Our General Synod will (D. V.) meet June 20th, 1900, at Grand Rapids, in the Theological School, corner of Madison and 5th avenue. I am a delegate to the said Synod by our Classis, and hope to meet there a representative of the National Christian Association. If the association cannot do this, if desired, I will bring the interests of the association before said Synod.

J. A. CONANT.

Willimantic, Conn., May 4, 1900.

I have not time to write anything either for the convention or for publication, but will, in reply to questions in last paragraph of your letter, say my wishes are for the success of not only the anti-secrecy reform but every effort in the interest of Christ's kingdom.

I have no suggestions to offer nor criticisms to make.

M. M. AMES.

Menominee, Wis., April 30, 1900.

Mr. Ames is very low; a few weeks must close his earthly existence, it seems now. He is calmly trusting in Jesus, just as he always has.

He understood your letter and told me some things he would like to have said in reply, but I have neither time nor strength to write at present.

(Mrs.) M. M. Ames.

PRESIDENT S. P. LONG.

Columbus, Ohio, April 26, 1900.

Secret societies are Satan's church, even if they carry the Bible in their processions! I wish you God's richest blessing in the unpopular work you are doing for the Master. God is with us.

MRS. M. W. BINGHAM.

Mallet Creek, Ohio, April 25, 1900.

I read with very much interest the report of the agents in the field, of their hard, earnest, self-denying work, absent from home and their loved ones, traveling in heat and cold, sunshine and storm, sometimes entertained comfortably and sometimes perhaps not so very comfortably, but still working on and leaving the event with God, and it is encouraging to see that their whole hope and trust is in God for final success. God bless them every one.

I hope and pray you may have a good meeting, that the Lord may be with you and aid in your deliberations and planning for work the coming year, that much good may result from this annual meeting, and may God's benediction rest upon you all.

W. R. STERRETT.

Cedarville, Ohio, April 21, 1900.

It is not apparent that the cause of anti-secrecy is making very much headway against the "hidden works of darkness," yet our duty is plain. we must labor on and God will give complete victory in His own time.

THOMAS P. HITCHCOCK.

Temperance, Mich., May 8, 1900.

Am glad to know of the meeting of the National Christian Association, which I have reason to believe will be anti-secret from what I know of some of its members. I feel that it is largely, if not only, through the persistent energies of this Association that there is still privileged to be a voice lifted up against what would be the controller of every body and soul.

The Cynosure grows better and better

with each succeeding issue. Thank God for such stalwart men, who will at the cost of their reputation cry aloud against this religion of Paganism, but, above all, for his revelation of his utter abhorrence of every rival of his Son, in the salvation of humanity. I shall pray for your session at 10 o'clock on Thursday morning.

REV. A. W. PARRY.

St. Charles, May 8, 1900.

I regret very much that I cannot be present and share with you in your deliberations and fellowship, and also be a partaker in the reproach and offense of the cross.

I am still on the warpath striving against all sin and the isms of this perilous, mercenary and ungodly age.

Brethren, while I believe in the imminent personal coming of the "Prince of peace," yet there are some hard days' work between now and the millennium.

The words of Wm. Penn are so inspiring in the conflict: "No pain no palm, no gall no glory, no thorn no throne, no cross no crown." Let our motto be "Excelsior." Yours in the Christian fraternity.

REV. WOODRUFF POST.

Olean, N. Y., May 7, 1900.

It would afford me much pleasure to be present, did years and means permit. My heart is in the work as ever, amid all the discouragements of satanic progress. Just think, in our little city of 15,000 inhabitants there are constant accessions to the army of secretists. Over thirty, including a minister, last week only, were inducted into the Shriner's paradise. Elks, Odd Fellows, etc., are increasing rapidly here and everywhere. "How long, O Lord, how long!" I cannot see what more our Cynosure can do, or how much better it can perform its work than in the past, only to persevere in well doing. But "in God we trust." He only can overthrow the works of darkness.

May the Lord bless you and all the friends united in the association imparting wisdom and grace for the occasion.

REV. W. L. FERRIS, D. D.

Cherokee, Iowa, April 27, 1900.

My sympathies are with the work of the National Christian Association. I believe it is of the Lord, and ought to be sustained in every way. The one thing which, above all others at the present time, is crippling the Lord's work, in the churches, is the multitudinous secret orders which are springing up all around us. They are the devil's own children. I do not hesitate to say that they are demoralizing, despiritualizing and actually deadening to the spiritual life of the Christian church. I find wherever I go they are taking the time, the talent, the energy, the money, and, worst of all, the heart affections of men and women which ought to go in another direction. There is scarcely a minister in the land but will admit it, if he is honest. The cause of anti-secrecy is gaining ground. Pulpits are being opened. People will listen. I recently read a paper before the Congregational Association to which I belong, on this subject, and I have reason to believe that it was blessed to the good of the hearers. In the name which is above every other name, we cannot go back. Say unto the Children of Israel that they go forward. We must cry aloud and spare not. Though justice is perverted, though we see the churches handicapped in their work, though these organizations may rage, and imagine vain things, and set themselves against the Lord's anointed, it remains for those who believe there is a God in Israel to ventilate, and let in the sunlight, and compel the people to think. "The powers of hell are strong to-day, But Christ shall reign to-morrow."

REV. WILLIAM PINKNEY.

Kishwaukee, Ill., May 8, 1900.

I wish to acknowledge the receipt of your notification of the annual meeting of the association, May 20.

I think I appreciate the work being done by the association and realize in a degree, at least, the need of such work to stir up the churches and help them to stand against the great flood tide of evil as related to and associated with the system of secret societies as they exist

among us. I would delight to be with you and renew the association of other days, and receive renewed inspiration for the work. It is doubtful now about my being present. May God's rich grace, mercy and peace fill all hearts, and the Holy Spirit's power energize each for the conflict.

REV. EDWIN R. WORRELL.

Butler, Pa., April 26, 1900.

Let me say that as to the general truth which the N. C. A. teaches, that the secret society system is evil in theory, in practice, and in effect, I still hold, and I think with increased clearness. In my student days, when it was my privilege to bow at the family altar of Jonathan Blanchard twice daily through a series of years, I used to hear from his venerable lips, in reference to the religious ceremonies of the lodge and the papacy, that they were "invented by men, administered by priests, and inhabited by devils." This is an awful indictment, but a true bill, I believe.

REV. J. B. GALLOWAY.

To the Old Guard of the National Christian Association—Greeting: Shame on Christendom that you have to exist, and bear the brunt of forlorn hopes, and lyddite shells until you fall in the battle; when every member of the body of Christ should be in the forefront of this battle for the honor of our common Lord.

"Be thou faithful unto death and I will give thee a crown of Life."—Rev. 2: 10. May the Lord bless you all.

REV. C. BENDER.

Leaf River, Ill., May 7, 1900.

I would say in behalf of the association that we bid you Godspeed in your efforts to overthrow the dark orders; here at Leaf River and the towns about us the lodge god is doing his best to get the world and the church jumbled together, but, thank God, a remnant yet remains to do battle for the Lord, holiness, home and heaven. We mean to hold on to God until the lodge is destroyed. In Christ, your brother,

C. Bender,
Pastor U. B. Church in Christ.

Seceders' Testimonies.

A GOOD CONFESSION.

I have been a member of Good Templars, Carpenters' Union, Modern Woodmen of America, and Free Masons. I am a member of the Scandinavian Baptist Church, Kankakee, Ill. I am satisfied that no Christian man has any right to hold membership in any of these secret fraternities. "Come out from among them and be ye separate" is the only way for me to do as Jesus would have me, and as he commands me.

L. P. Nielsen.

April 5, 1900.

Contributions.

FREEDOM AND THE LODGE.

BY REV. A. B. DICKIE.

For human liberty billions of treasures have been spent and rivers of blood have been shed. For the cause of human liberty this nation was willing to spend the last dollar and give the last man. For the cause of human freedom the bones of dear ones moulder to-night beneath the pale moonlight of a Southern sky. When the wild waves sang their sad requiem over the dismantled fleet of Spanish cruelty and bondage, it was echoed from the heights of Santiago by the clash of arms and the tumult of battle rushing on to victory, in the name of Cuban Liberty. And when the last of Montejo's ships sank beneath the waters of Manilla harbor, before the guns of Dewey's fleet, it was the breaking of the friars' yoke of bondage, in the name of Philippine Liberty.

We call ourselves a nation of freemen. Human liberty is extolled above everything, and Freedom is made a stronger term than Christianity. And yet we are fast becoming, if not altogether, a nation of slaves. Slaves to the rum power, slaves to the lodge, slaves to party, fashion, passion, prejudice and greed; slaves to the greed for gold and the thirst for power. This nation said to Congress:

"The canteen must be abolished." Congress said to the President: "The canteen must be abolished." The rum power said no! And this nation bowed to the crack of the rum power's whip. Slaves. We boast of a free pulpit, a free gospel, a free press, free speech. How many are the pulpits that condemn the supporters of the rum traffic and the secret lodge? Where is our boasted freedom? In the beer barrel, in the "cable tow," in the secret chambers of darkness, in the greed for gain and the thirst for power. The lodge binds the pulpit and the press—even the religious press.

"If the Son shall make you free, ye shall be free indeed." The Son is the nation's rightful king. A nation serves or rejects Him in all its departments—in civil government, courts, parties, churches, schools and elections. The party that leaves the Son out is as culpable as the Lodge that covertly discards Jesus Christ.

Is the man who stands behind the pulpit with a cable tow around his neck and the nether end in the pew, a free man? Can he preach a free gospel? If he preaches a Christless lodge, he'll feel the stretching of the table tow. Or, if he has not been blindfolded, "hoodwinked," and made to swear that he will "never reveal . . . under no less a penalty than that of having his throat cut from ear to ear, his tongue torn out by the roots and his body buried in the rough sands of the sea, where the tide ebbs and flows every twenty-four hours," then he will have his mouth stopped by some one who has been tongue-tied by the secret lodge power. No! Truth and experience teach us that the pulpit is not free in this land of so-called freedom. The lodge undermines the college by concealing its rowdyism, sheltering its rebellion, and by sending out tongue-tied, conscience-scarred, and moral-blunted young men to preach the free and untrammelled gospel of Jesus Christ.

Freedom is a farce where the lodge holds sway. It intimidates the preacher, makes cowards of the elders and scatters the flock. It undermines the court by its rival oaths and miscarriage of justice, and the church by its rival, mock sacraments, religious ceremonies and baptism. Christian, political and social free-

dom rests on the Truth of the Son of God. Schemes of brotherhood and equality are visionary unless based on eternal Truth. If all were free "from the beggarly elements of the world," there would be no strikes, no cut in wages, no forty million of profits a year to the firm having half that amount of capital, no miscarriage of justice in our courts, no wars or tumults, no saloon, no prize fights or dance halls; no church disputings and divisions, nor sect competitions or rivalries.

The church and the lodge are rival institutions. As the one increases the other decreases. The lodge mother was infidelity and its cradle rebellion. The lodge was nursed in the lap of Rome and readily learned the secret coils and venomous hiss of the Jesuitical viper. It is also a conspiracy against God. Mackey says, "Its intent is to establish on this earth the religion in which all mankind agree." That is to put the worship of God in the name of Christ on a level with the worship of roosters in China, of monkeys in Hindoostan, of crocodiles and snakes in Egypt and Africa. Mackey says again, that "the Ten Commandments are not obligatory upon a Mason." And in the 14th degree the candidate "takes solemnly consecrated bread and drinks wine from a cup;" this is in imitation of the Sacrament. But the most barefaced assertion and outlandish imposition is in what is called "The Ancient and Accepted Scottish Rite of 33d degree." It is French Masonry and Jesuitical falsehood. The three degrees of Blue Lodge Masonry are English. The so-called Scottish Rite was born and reared in France. But the lodge will claim everything and deny anything, like the "beast" of which it forms a part.

I would like to emphasize the connection between the Church of Rome and Masonry. Though the two beasts glare at each other, betimes, yet they are both controlled by the same devil, for the same object, and with wonderful results, in keeping back the kingdom, in destroying personal and Christian liberty, and in advancing the Institution of Universal Slavery, of body, soul and mind.

A Masonic lodge has been established in Patagonia.

THE UNIVERSALITY OF MASONRY.

BY S. L. SEABROOK.

(In the Masonic Tyler, Sept. 1, 1899.)

No nobler epitaph can be written of a man after his labors are over than to place over him the statement that he was an upright man and a Mason. To be a Mason is to be a member of a fraternity which has no superior in the civilized world. A brotherhood as exalted as the star and garter and yet which has its followers in every clime, land and zone, and in every creed, sect or party. Whose mission is as righteous as the religion of Jesus of Nazareth.

* * * *

Masonry has few enemies and many friends. Its strength lies in the breadth of its freedom from dogma. Demanding of no one more than a belief in the sovereignty of one God, no matter by what name our brother may call him, and that its votaries shall be

"Of body perfect, honest heart,
And mind mature in moral art,"

its only enemies are those who make creed and dogma weapons of oppression."

* * * *

"The altar may have upon it the writings of Moses, Confucius, Zoroaster or Mahomet."

* * * *

"We overlook the minor ideas of belief."

Yet Masons will probably claim that Masonry is "founded on the Bible" almost as freely and boldly as if the above and kindred things had never been written.

Editorial.

DOES HE HATE THIS THING?

"Which thing I hate," said he of "the sharp sword with two edges," in his message to the angel of the church where Satan's seat was in the midst of oriental splendor and magnificent pagan ceremony. Even in glorious Pergamos, where wealth, learning and the utmost refinement of ideal heathenism were in full flower, there was a doctrine of the Nicolaitans and a thing of hate.

Modern abominations, however hidden under splendor of outward life, culture and learning, must be the objects of hate. Is Freemasonry one of them? Does Je-

sus hate Freemasonry? If we could believe that he did not we would drop this pen.

WHAT THEY WANT.

"The Square and Compass," and also the "American Tyler" are devoted to Freemasonry, and are well-known papers of the craft.

The Square and Compass is authority for the following: "Under a charter from Frederick the Great, all Masonic property—real and personal—is exempt from taxes in Prussia." Yes, and you will be able to write the same good news of this country when a Bismarck will come forward to drive Masonry's foes from the land, and Masonry herself will pull the wool out of her eyes so that she will be able to distinguish a Jesuit among the workmen about the Temple and expel him.—American Tyler.

WASHINGTON MEMORIAL.

It is said Pennsylvania was the only Grand jurisdiction that refused to take part in the Washington Memorial services.—Masonic Freeman, March 24, 1900.

It may also be said that Pennsylvania was the only State for whose Legislature, in response to its vote, the Governor of Pennsylvania prepared that elaborate State document which continues to be a standard vindication of General Washington from the persistent aspersions of Freemasons.

AN OFFICIAL ACT.

In some jurisdictions the payment of lodge dues during the interval between lodge meetings is not credited by the secretary until the next meeting. Should the member thus paying fall ill, his prepayment of dues having expired, he would be considered "in arrears" and not beneficial. This ruling would not stand on an appeal to a court of equity, as it would be held by that body as having been paid to the lodge, a lodge officer having received it, and the member thus fully protected. The duties of the officer not being confined to the limits of the period of the lodge meeting, his act would be an official act.—The Knight.

A man who has paid his dues is not in arrears; and it would seem that he ought to have all the "charity" he has paid for. Still, the rule might seem analogous to

that of savings banks which do not pay interest from the time of deposit, but from the beginning of the next quarter.

A FLOOD.

It would seem that the powers of evil were massing their forces and making a general onslaught against our homes, as being the citadel of all our hopes!

The Christian home is not only a fortress for the defense of our free Christian institutions, it is the stronghold which commands all the rest. Satan's time is short, hence the tremendous effort that is being made by the god of this world—the "Grand Architect of the Universe," as he is known in the lodge—or the devil, as he is commonly called, to make our homes Christless, well knowing that if Christless they must soon become hopeless, wretched!

The prayer and praise which should rise like incense to heaven, morning and evening from the family altar, has almost ceased in our land. Business the excuse if not the reason.

LODGE PLAGUES.

"To be 'turned down' says the Standard after serving faithfully for a year 'goes against the grain,' but he who is true to the principles he has learned and taught in Masonry will take his medicine gracefully and pursue the even tenor of his way, looking for recompense or reward in the consciousness of duty faithfully performed.

"Now that the elections are over it is time to forget the differences that may have arisen over the choice of officers and to work in unison for the upbuilding of the lodge. Unfortunately, however, it is not in human nature to forget an injury and the wounds made on election night by hasty and inconsiderate brethren may remain to plague their authors and distress the lodge."—Masonic Chronicle.

RIPE FOR CHANGE.

"The times are ripe and rotten—ripe for change," and the change has already begun. Secret orders are found in which

the ruder, more obsolete and indecent features are in a hopeful degree lacking. The introduction of women rapidly hastens the progress of decency.

Even in Freemasonry itself there is an awakening. Old and outworn forms and out-of-date rudeness grow obnoxious to members.

It begins to be seen, even for that fossilized institution, that excrescences can be broken off and polish can be taken on.

But rebuilding an old house is not so satisfactory as building a new one. What is needed is a new structure on the better part of the same foundation. The co-operative idea is recognized to some extent in nearly all secret orders. It is a glimpse of this that constitutes a large part of their charm and fascination. Often badly wrought out, both when clogged with secrecy and when open, it is still capable of taking practical and worthy forms. To a great extent co-operation has actually adopted them, but the unoccupied field of development is still large.

It is high time to do more than merely antagonize so-called fraternal orders. The reform should not be merely destructive; it should be constructive. Business methods that are up to the times should take the place of the effete and outgrown methods that have dragged upon co-operation, secret or open, like a weight. Assessment insurance of the sort commonly found in secret and often in open organizations, is a back number of remotest date and should be decisively abandoned as a hopeless failure. Oaths are needless and worse. Moonshiny theology and ethics are unnecessary, and doctrine of any kind is hardly vital to comprehending trade or insurance. Buncombe, and twaddle, and profanity can be omitted while the business features and well-conducted co-operation are retained.

Those who should watch the signs of the times ought to seek for the idea underlying trusts, corporations, insurance, democratic government, clubs, societies, orders, and the innumerable organizations that appear on every hand.

Combination, organization and co-operation are working everywhere; and it is not only impossible to oppose them, it

is undesirable. They are messengers of grace.

Let us, then, open to them wider doors. Let us cast up a highway. Then fewer will be lost in the marshes and wilderness where secrecy invests all with mists and darkness. The true way to keep life's travelers out of bad roads, is not merely to declaim at street corners but to build good roads and make the right way a plain one.

LODGE NOTES.

Brethren, do you know that the Masonic fraternity constitutes a select class? They have to pass certain tests of ability and moral worth before they can be admitted into a Masonic lodge.

The above is taken from page 7, of the *Indian Mason* for October, 1897, and the extract below is from page 8 of the same issue.

The first is turning the crank to grind out an old Masonic organ tune; the second is attending to facts.

2. How many Masons take the name of God in vain, use profane language in the home, on the streets, in the by-ways and high-ways, and even in the lodge-room?

The profanities of the ritual and ceremonial might naturally be expected to foster the mood of mind expressed in profanity.

The third extract is from page 9.

3. Brethren, be patient with the intemperate. Censure is not a remedy. Kind words and patient forbearance may win back the erring. Reasoning and the exercise of charity may remedy all things. Let patience have her perfect work. Then, if all these fail, let the lodge do its duty by purging its rolls of intemperate members.

Brethren of the Indian Territory, are not your lodges going too freely "from labor to refreshment," if members initiated after the "certain tests" have proved them not drunkards, must afterward be expelled? A pale-faced Mason has been known to leave the lodge to save himself from a drunkard's grave. Templar conclaves are carnivals, and the public procession of the last but one was headed by a great distiller.

4. Masons should read more Masonic literature.—*Indian Mason*, same issue, page 8.

Anti-Masons should. The above ex-

tracts provide them a sample of Masonic periodical literature.

The oldest lodge in the United States is Hiram No. 1, New Haven. It was chartered in 1750.—Indian Mason, October, 1897.

New Haven was settled in 1638 and had a church from the first. Yale College was chartered in 1701. Strange that the "ancient" institution was so belated as to get no charter until one hundred and twelve years after the New Haven church was founded, and half a century after the college was established. Seriously, however, Yale College was about sixteen years old and the New Haven church about seventy-nine when the first Masonic grand lodge was formed in England.

IMPIOUS, WHETHER BLASPHEMOUS OR NOT.

A correspondent calls the attention of the Cynosure to the words of Jesus recorded in Matt. 12: 31, 32, and reports that he has found the passage available in preaching against the lodge.

In his judgment the main sin of the lodge is indicated by "whosoever speaketh a word against the Son of man." He regards the lodge as willfully and persistently rejecting the Holy Spirit's Biblical testimony to Christ.

He says: "To my mind this is the strongest passage in Scripture against the lodges and I have often been surprised that this passage is not oftener quoted. To a theologian this must seem the strongest and clearest condemnation of the lodge evil." Quoting their charge that he cast out demons by Beelzebub, Jesus begins a conclusion by saying: "But if I cast out devils by the Spirit of God." Both Matthew and Mark report the argument, which we are not fully reproducing here, and Mark adds: "Because they said: 'He has an unclean spirit.'"

Our Lord seems to treat this as blaspheming against the Holy Spirit. Carefully translated Mark quotes our Lord in verses 28 and 29 of Chapter 3 as follows: "Verily I say unto you, all sins will be forgiven the sons of men, and the blasphemers, whatever they blaspheme; but whosoever blasphemeth against the Holy

Spirit has no forgiveness forever, but is guilty of an eternal sin."

Of course the forgiveness spoken of is not mere overlooking and disregarding, but is forgiveness conditioned precisely same as forgiveness for any other sin. So far from being a license, Christ's words set the forgivable sin in a solemn light.

The unforgiven eternal sin is parallel with the forgiven one, so far as its form is concerned. Like the other, it consists in speech. It is a sin of utterance. One can commit rebellion by action; by action he can also commit sacrilege closely analogous to blasphemy; but he cannot blaspheme in the same silence. To blaspheme he must speak. Those to whom Christ said this did speak. He said it, as Mark explains: "Because they said."

This the more needs full explication, because an attempt to make blasphemy equivalent to resistance is not a thing unheard of. It is a profane and daring act to wrest the Scriptures and twist a Scriptural word out of its meaning. Blaspheme cannot mean resist, and blasphemy cannot happen without speech.

Now, forgivable or unforgivable, impious speech is an awful sin. Impiety of similar nature and spirit in act as well as speech is also sin. It is a solemn and perilous thing. Its forgiveness is inexorably conditional.

If even in spirit lodge practices approach this dangerous ground, they furnish full warrant for grave warning. If the lodge ritual or lodge language of any kind takes on an impious tone, there is reason to raise a note of alarm. To argue that direct speech against Jesus, such as falls under the definition of blasphemy, does not seem to a lodge member to have been heard in his lodge, is not, after all, to prove that lodge doctrine and practice is not in spirit a sin bearing kinship to blasphemous speech.

To call upon God in taking such oaths as Masonry gives, if not blasphemous in the strict sense of the word, seems yet greatly impious. When we consider the nature of the obligation to keep criminal secrets; when we reflect that this oath is taken on bended knee with the hand on the Holy Bible; when we remember that the conspiracy is entered into under barbarous penalty such as no decent man should express in words, then it is that an appeal to God sounds impious. Blas-

phemy, it may not be, but an awful sin of speech it surely appears.

In practical effect the lodge does speak and act against the Son of Man, and if in technical accuracy it cannot be accused of specific blasphemy, it has little ground for congratulation if it thinks it has committed instead sacrilege, impiety in word and deed, perversion of divine truth and resistance to the divine will. Besides, in an atmosphere surcharged with such wickedness, who knows at what moment may flash out blasphemy undeniable?

We cannot close without adding a word concerning rash speech outside the lodge. Irreverence in word or deed, becomes, in the presence of such a text, if possible, more impressive. Light and disorderly conduct in a place of worship; parodies on Scripture language; allusions to a sacred ordinance that are trifling and profane, as for example when it rains, "We aren't afraid, we are Baptists;" remarks in a silence circle about a "Quaker meeting" or "waiting for the Spirit to move;" these are to be avoided not merely as trite, worn out and in poor taste, or betraying lack of breeding; they are to be considered in a higher light and in view of reasons far more solemn. In the lodge, impiety is organized and formulated, but outside it is independent and voluntary.

It is not necessary to decide who has not been converted, who has not been called to preach. We are not obliged to explain away a revival. It is not necessary to carelessly or boldly flout Scripture. We are enough in need of cleansing from secret faults without rushing like thoughtless cattle upon presumptuous sins.

The Home and the Lodge

BY NORA E. KELLOGG, WHEATON, ILL.

Surely in vain the net is spread in the sight of any bird.—Prov. i., 17.

SNARES.

The commencement of the cold season is the time for drawing members in. Many people are then seeking a place in which to spend part of their long evenings. Such persons readily take up our temperance work.

What we want is to carry them on step to step to the full benefits our order offers. We

should unfold to their view the benefits of our sick benefit and life insurance departments. A great many new members of our order lose interest in its work after a time, provided we do not show them that it can be made a help to them during their lives, and a benefit to their families afterward.

It is easy to talk up sick benefits and fraternal insurance. Nine out of ten people firmly believe in both. The main trouble arises from people's hesitation to part with the monthly assessment. They usually try put-offs on this one point alone. They try to make themselves believe they cannot afford it.

Practically, then, all we have to teach new members is self-denial in order to accept benefit certificates.—Royal Templar.

"Don't be afraid of a little fun in the lodge-room. Let the fraternal fires burn brightly each meeting night, and make the lodge-room ever delightful with all those arts that the old enthusiasts so perfectly understood."—The Knight.

Lodge fun is Satan's substitute for home joys.

Lodges Christless, because secret. ["If any man shall say . . . behold he (Christ) is in the secret chambers, believe it not"], and fashionable society, with its endless claims on time and purse, draw first the father, then the young and gay; then dark training schools spring up, "to teach children self-control, fortitude, charity, manliness," pretentious, vain, hollow, and to make the desolation complete the mother is called to sacrifice, at the secret altar of a strange god, her heaven-born love and maternal instinct. The Order Eastern Star claims "one hundred and ninety thousand" members, of whom the majority are women.

Brahminism for Children.

And yet Satan's inventive genius is not exhausted nor his malice satisfied. In New York City a group of bright children are being instructed openly in the mystic philosophy of Brahminism weekly; the paper states these children of wealthy parents "draw their chairs around the handsome, Oriental figure of the Swamsi, who sits in the circle wearing a robe of rich red, and holding in his hand an ancient book—the book of 'good councils.' This book is the source of all our fables of animals, or tales, and fairy stories." The paper goes on to say

that "never a lesson goes by but that some saying or parable of Jesus Christ's, or some incident of his life is used to illustrate a moral lesson or point a principle."

Thus he

—"decks with all the splendor of the tree

A false religion."

"The children," we are told, "sit in rapt attention, eager for every word. Woven into the glittering fabric of wonder and imagination are all the doctrines of the Vedas—such ideas as reincarnation, karma, etc., mingled with advice which will affect their whole lives."

Thus, while the holy God, by famine and pestilence, is wiping out the millions of votaries of Brahminism from plague-stricken India, the philosophy which has cursed that land for thousands of years is being taught in this Christian land, and yet men are not afraid!

ASCENSION DAY, MAY 24, 1900.

Easter Observance.

In accordance with an established custom the several Grand Commanders earnestly recommend that the Subordinate Commanderies assemble in their respective asylums, or some house of public worship, on Sunday, April 15, at which time Easter should be appropriately observed. If this is impossible, Ascension Day, May 24, may be observed in its stead. Commanderies are not required to have a dispensation to appear in public on either of these occasions.

It is shocking to think of the bodies that conduct the Triennial debauch, in connection with such a notice as the above.

LODGE-ROOM MANNERS.

The bearing of a good many persons at lodge gatherings would seem to indicate that they had left their good manners outside.

Just why any one, who passes for a gentleman in public should suddenly develop boorishness the very instant he finds himself in the seclusion of a lodge-room is hard to understand.

Many habitues of lodge-rooms show not the slightest consideration for the comfort and

feelings of the more decent and refined members.

The man who chews and smokes in the lodge-room may be forgiven if his habits are clean.

Any one entering a lodge-room with a half-consumed cigar in his mouth may finish smoking it, without violating ordinary proprieties, providing there is time before the sound of the gavel is heard announcing the formal opening of the lodge; but if the smoker is not satisfied and insists on lighting another cigar, or, worse still, a foul-smelling pipe, and during the entire evening hides behind a cloud of tobacco smoke, it is hard to overlook the offense or justify it in any way.

The tobacco chewer is scarcely less a nuisance—some persons think he is worse—but his offending is generally within narrow limits and is disgusting to the sight only, whereas smoking offends the nostrils, dulls the vision and fills the lungs with poison.

The brethren who smoke and chew are not the only ones guilty of a breach of good manners. The aggressive individual who cannot speak without losing control of his temper, and who finally descends to personalities, is a common offender. He is a thorn in the flesh of every presiding officer and the sound of his rasping voice gives every one cold chills.

The vulgar brother and the profane brother, both of whom are in evidence at nearly every lodge meeting, are also to be placed in the category of offenders against good taste and good manners.

Vulgar stories are almost always destitute of genuine humor. Most of them fall flat on that account, and even when they are laughed at, there is more than a suggestion of ghastliness in it all. Did any one ever hear real, hearty laughter at the close of the recital of anything unfit for publication? Cackling is what one hears sometimes, but that is not laughter, nor does it result from amusement; it is rather a forced attempt to smother a very natural feeling of disgust that every decent man feels when he has been forced to listen to an indecent story.

As for profanity, one hears altogether too much of it.

The profane, the vulgar and the aggressively ugly, are very often weak characters, with a veneering of bluster that passes for boldness.

It would be far better if they were not mem-

bers, but since every organization has a greater or less number of members answering this description, there should be a concerted effort made to curb them.

The profane brother and the vulgar brother and the cantankerous brother, together with the one whose tobacco is obnoxious, get the above calling down from the Masonic Chronicle; which, as an organ of the craft, is supposed to know what an anti-Masonic organ might, by some of the uninitiated, be supposed not to know.

We observe that no charge is brought against any Eastern Star sister like what is alleged against the profane or vulgar brother. But then, an Eastern Star is not a Masonic lodge, although Masons can go into it.

The picture of the lodge room is charming and should fascinate mothers who have been dazzled by outside dress parades of the order. Or, is fascinate the wrong word?

A NEW DEPARTURE.

And What Came of It.

CHAPTER II.

"O, Uncle John!" called Ned from the sitting room, as he heard his uncle open the front door and step into the hall to remove his overcoat. "Would you come here a minute, please?" "At your service!" replied that gentleman, pleasantly, and entering the room he found Ned at the table with ink-stained fingers and rather perplexed face, studying something which he had written on a sheet of paper. Uncle John looked over his shoulder and began to read, "Constitution of the Light Bearers, Article I." "You see, Uncle," explained Ned, "I thought we'd better begin as if we really meant business, and don't you think it will make the society seem more important to the boys if we start out by putting down in black and white what we mean to do?"

"Quite right," agreed Uncle John, as he finished reading the page with a satisfied smile, for which the special reason was a clause in the constitution stating that members of the society would never keep any secrets from their mothers. After making a few changes the paper was pronounced ready for adop-

tion by the society at its first meeting on the next Friday afternoon after school. Mrs. Norris had consented to allow Ned to invite his little friends to his own home for the meetings, partly because she knew what a treat it would be to some of them to see and enjoy the hospitality of a pretty home, and also because she wished to watch the working of the new plan.

Ned had told Tommy Giles that he might bring his sister Nellie if she wanted to come with him, so when he went home after his interview with Ned and found his sister in the kitchen—for that was the only room in the house where there was a fire—bending over her books, he interrupted her with, "Say, Nell, d'you want to go to that new society Ned Norris is getting up? He's going to let girls in, too." Unlike her younger brother Nellie was an industrious student, and in spite of discouraging and unfavorable conditions, she kept alive the spark of ambition in her heart to get an education, and she often said to herself, as she looked discontentedly at the unpleasant surroundings and scanty furnishings of the place she called home, "Never mind, it must be different some time; I do believe teacher is right when she says things will come if we work and trust God and wait." At the moment when Tommy spoke to her she was deeply absorbed in solving the mysteries of a problem in square root, and it took her a moment to turn her mind away from that fascinating occupation to the question which Tommy had just proposed.

"Why, I don't know; what is it?" she said, slowly. "O, some kind of a society, I dunno 'xactly, the girls can be in it and boys, what them big-headed Junior Knights won't have around; they've got to have money to run their thing with, and uniforms, and Ned says his don't cost nothing, and he'll tell us the rest at the meetin' on Friday after school."

Nellie saw in this plan an opportunity for learning something in a new line, and taking another step upward, so she answered "Yes; I'll go to it," and then turned again to her book. Her brother left the room as his step-mother's voice, in no gentle tones, ordered him to "come

along and get to work," and he knew by past experience that the best thing to do was to go without a word to his cheerless task.

Ned consulted his sister Sadie about his plans and all the spare time of the day preceding the one on which the society was to meet was taken up in preparing for the event, for their enthusiasm rose as the time drew near.

Sadie and Ned felt as they talked together about the children who were coming that they wanted to do something which would brighten their lives and really make them better, for they knew a little about the shadows which darkened the home life of some of their little friends, and their mother, who advised and gladly assisted them in all their plans, agreed to give a little treat at the close of the meeting, and so left them free to give their whole attention to decorating the room. They decided to arrange suitable mottoes around the room in frames made of twigs of hemlock and pine from the hills.

Ned brought the evergreen twigs, and while Sadie, with deft fingers, made the frames, he cut large letters from gaily-colored posters and pasted them on a white background.

The words of Jesus, "I spake openly to the world," hung right in front of the door, and to the right and left of this motto were these, "Follow me," and "He that doeth truth cometh to the light."

Uncle John was more than pleased at the interest they manifested, and the evident pleasure which they were already enjoying; he had suggested that, as they were to be the opposite of the Junior Knights in their methods, it might be a good thing to use at least part of their time in mental work and so secure a more permanent and desirable kind of ornament than the showy uniforms of the Knights would be. His idea was favorably received and Uncle John was invited to talk to the children at the first meeting, and he was assured that there would be a place for him on the program as often as he chose to take part.

A cold winter day, with the suggestion of a storm in the cloudy sky, did not hinder any of those invited from appearing at the appointed time on Friday,

and the warm welcome they received from Uncle John, Sadie, Ned and Mrs. Norris was quite sufficient to banish for the time any wish that they had "stayed at home," even on the part of Tommy Giles, whose ill-fitting and insufficient clothing could do little more than keep him from freezing.

Benny Parks was there with his pale cheeks flushed partly by the pleasure he was anticipating, and partly by the north wind he had faced on the way to Ned's home. Roy Lenox came with Benny; he was Benny's chum and near neighbor, and worked hard in the Milford factory to help his mother keep the younger sisters and brother in school. Roy was older than Ned, and as he did not attend school they had never become acquainted, but Ned had cordially consented to his coming into the society when Benny asked permission to bring him, and Mrs. Norris had expressed her pleasure and satisfaction when she heard of it, for she had become interested in the family since Mrs. Lenox had done sewing for her and proved to be a refined, Christian woman, who had met with severe trials and reverses, but was struggling bravely for her children.

There were several of Sadie's and Ned's school friends present, whose parents had objected to their joining the more pretentious secret society for reasons which the children considered then quite insignificant and insufficient, were nevertheless decisive. Among these were Alfred and Jack Gordon, the minister's sons, two boys as bright as two silver dollars fresh from Uncle Sam's mint, and full of fun and mischief on all appropriate—and sometimes inappropriate—occasions.

The children sat around the open fireplace and Ned told them in his straightforward, boyish way, of the plan which Uncle John had helped him to make for the society, and after reading the Constitution he passed it around, and all the children signed their names; there were fifteen of them, and at the urgent and rather clamorous request of the children Ned's father and mother and Uncle John signed their names, too, with the understanding that they should be honorary members. Then they elected officers. Roy Lenox was chosen for President,

Nellie Giles for Secretary, and Ralph Simmons for Treasurer, and a program committee appointed with Ned for chairman. When this business was finished, Ned said that Uncle John had promised them a talk, an announcement that pleased everyone, and even made an attentive and interested expression take the place of the mischievous sparkle in Jack Gordon's brown eyes, for he knew something of the exhaustless fund of stories which seemed to be stowed away in Uncle John's memory, as Jack's father and Uncle John were old friends, and many an evening they spent together.

As we have seen, Uncle John had an ardent love for children. His was no weak, sentimental feeling, which yielded to their every whim and passion, but a strong, manly, yet gentle, Christlike affection which commanded their respect and inspired confidence and made his intercourse with them always helpful. In response to Ned's call for a speech, he spoke in a kindly way of the name of their society, and said that he hoped that each one of them would be really a light bearer in the world. He spoke of the fact that all sorrow and trouble is a result of sin, and that sin always seeks concealment and leads to death; but Christ, who only can save from sin, came a light into the world and he left us word, "Let your lights be burning."

He spoke of the necessity of absolute sincerity and a frank, open manner of dealing with our associates in business, at school, or home, if we wish to be truly noble and useful, and went on to tell how, after the war, some of the old soldiers wanted to be in a society together, so they could meet to talk over old times and keep interested in each other. This seemed to be a very nice way to keep up the friendship which he had enjoyed with his former comrades in war, so Uncle John said he went to the first meetings in his town, ready to do all he could to help. They were reading the rules for the Grand Army of the Republic, as this organization was named, and he heard something about promising not to tell anyone some secrets they were going to have. "What is that for?" he asked some one near him. "Oh, it is nothing much; the secrets don't amount to anything at all!" was the reply. They

are only signs and passwords such as soldiers have to have to keep enemies out of the camp. This sounded plausible, for he knew that as a soldier it was necessary to know the countersign and password; but he soon found that to have these secrets in time of peace kept out many good, faithful comrades who had served in the war, but who wished to be Christlike; and, instead of preserving friendship, it kept up a temptation to return to the evil habits which destroy men in time of war.

Sadie Norris then played on the piano, while all who could sang that little song, which they chose for a parting hymn,

"Jesus bids us shine
With a clear, pure light,
Like a little candle
Shining in the night.
In this world of darkness
We must shine,
You in your small corner
And I in mine.

"Jesus bids us shine
First of all for him,
Well he sees and knows it
If our light be dim.
He looks down from heaven,
Sees us shine,
You in your small corner
And I in mine.

"Jesus bids us shine,
Then, for all around,
Many kinds of darkness
In this world are found.
Sin and want and sorrow,
We must shine,
You in your small corner
And I in mine."

Just as the singing closed Mrs. Norris came in with a surprise in the shape of a pyramid of white and golden popcorn balls and red-cheeked apples, which disappeared with surprising rapidity, and then she helped the children on with their wraps, while telling them how glad she was that they came, and that she hoped they could all come every week, a wish which each child was happy to fulfill. Tommy Giles went home more comfortably than he came, because Mrs. Norris had quietly brought out an over-

coat which Ned had outgrown, and almost before he knew what had happened it was on and buttoned, and Tommy began to take a different view of life.

K.

(To be continued.)

Odds and Ends.

"O, Bridget! I told you to notice when the apples boiled over." "Sure, I did, mum. It was a quarter past eleven."—Lutheran Observer.

"What is the single tax, mamma?" "I don't know. Don't you worry about it, child. Your papa will find some way to get out of paying it."—Chicago Tribune.

"Do you preach extempore, or do you take notes?" "Well, sah, thar was once a time when I took notes, but I find it safer down in this deestrick to insist on habin' de cash down!"

She—"A married couple should pull together like a team of horses."

He—"Yes, and they probably would if like a team of horses they had but one tongue between them."—Chicago News.

Our Symposium.

TRADES UNIONS AND TRUSTS.

The following from the President's message to the Fifty-sixth Congress voices the very general conviction of the American people in reference to trusts:

Combinations of capital organized into trusts to control the conditions of trade among our citizens, to stifle competition, limit production, and determine the prices of products used and consumed by the people, are justly provoking public discussion, and should early claim the attention of the Congress.

It is universally conceded that combinations which engross or control the market of any particular kind of merchandise or commodity necessary to the general community by suppressing natural and ordinary competition, whereby prices are unduly enhanced to the general consumer, are obnoxious not

only to the common law, but also to the public welfare. There must be a remedy for the evils involved in such organization. If the present law can be extended more certainly to control or check these monopolies or trusts, it should be done without delay. Whatever power the Congress possesses over this most important subject should be promptly ascertained and asserted.

Precisely the same objections hold against all combinations that have for their object either to depress or enhance the price of labor. There is no commodity of such universal importance in such continual demand, and when disposed, so intimately interwoven with human well-being, as human labor. A labor market that is absolutely free—where every man enjoys the natural right to sell at the highest and buy at the lowest obtainable price—will, other things being equal, be the healthiest and most conduce to human happiness.

It should be borne in mind that the value of labor can never be accurately measured in money. Its only real measure is its purchasing power. A day's labor more accurately fixes the value of the dollar that buys it than does the dollar the value of the labor.

Then, too, the value of labor depends not on its duration, but rather on its efficiency. An hour's work by a skillful mechanic, or a learned lawyer, or surgeon, is of far greater value than many hours of unskilled labor. As a general rule the price of labor is in an almost direct ratio to the intelligence and skill of the laborers. Abundant supply makes labor in China and India cheap, but even there skilled labor is dear. It is not because of an excess of population that labor is cheaper in Mexico than in the United States, but because it is less intelligent and efficient. No other law is so equal, and, in the long run, so just and beneficent, as the self-regulating law of supply and demand.

It follows, then, that labor unions which are simply labor trusts are, like all other trusts, not only an interference with the rights of the purchaser, but, in the final result, with the rights of the seller of labor, or any of its products. That this is true of trades unions will be seen:

1st. Because they put efficient and rel-

actively inefficient labor on a level, and thereby discourage energy and skill.

2d. They diminish the amount of labor and consequently the wealth and capacity to employ laborers.

3d. They crowd out nonunion laborers and deny them the right to sell their labor in an open market.

4th. They discourage individualism and personal independence.

Dr. Washington Gladden, in a recent article on "The Moral Tendency of Existing Industrial Conditions," says, "Other phenomena are not encouraging. The defects of their qualities belong to systems as to men. The large system on industry is teaching men to co-operate, but is weakening their self-reliance and their initiative. They work under orders better than once they did, but they have less power to set themselves to work, and less disposition to depend upon themselves. Invention, self-help, are less common than once they were among this class; the man out of a job is more helpless than a man of fifty years ago. A serious moral loss is here, one whose dimensions we are not likely to exaggerate."

We may add to Dr. Gladden's indictment this, that all secret trades unions, like other secret societies, are schools of exclusiveness, of selfishness, and of dissimulation.

We quite agree with Mr. McKinley that all these trusts should exercise the attention of Congress.

MRS. ROBB'S PERSECUTORS.

The Trades' Unions' Defense.

BY JAMES M. HITCHCOCK.

The testimony of a Mrs. Robb, given before the Industrial sub-commission, now sitting in Chicago, has been of interest to both sides of the labor question.

Mrs. Robb testified that while her husband was a member of the painters' union, for simply repairing a skylight he was fined \$100, and, because of inability to pay the fine, has been made to suffer bitter persecution and repeated indignities from the union. For this slight infraction of a union rule, Mr. Robb has

been placed under the ban of proscription, and, in addition to repeated assaults, the union has made the conditions such as to entirely forestall his getting work.

Upon this testimony of an injured and heart-broken woman, a Mr. Tugwell, official spokesman for the Machinists' Union, has this to say:

Mrs. Robb, in her voluntary testimony before the industrial subcommission, makes some very grave charges against union labor, and we as men cannot be ungallant enough to think that the lady is anything but sincere and truthful in her statements. But I would like to call her attention to one or two points which she has evidently overlooked. In the first place, when her husband joined the union he knew that that body was governed by certain rules, and in joining he obligated himself to obey those rules. He did this in good faith, and as long as he acted in good faith he enjoyed all of the benefits enjoyed by any other member of his lodge, and probably has had a voice in fixing penalties on other members who had broken the rules. Therefore, when he breaks the rules he must expect to suffer the penalties imposed the same as any of his brother members.

"Of course, this is rough upon Mrs. Robb and she has our sympathy. So has the wife or mother of the soldier who is shot for falling asleep while on sentry duty. But their tears do not change the (to them) cruel sentence, for discipline must be maintained. Just so in a labor union; our rules must be respected, and he who violates them must suffer the consequences. Mrs. Robb certainly has reason to complain, but she is placing the blame on the wrong people. Her husband is alone to blame.

Similar conditions to those revealed in Mrs. Robb's testimony could be multiplied many fold in our city. Nor does the union attempt to assail its truthfulness.

Mr. Tugwell's reply is, we judge, such as would be endorsed by the unions generally, hence we have to consider Mrs. Robb's grievance and the unions' justification.

Let us examine them:

First, the unions made the conditions such that Mr. Robb was obliged to join the union, and subscribe to its rules, in order to secure work. The nonunion man to-day, who accepts a position, does so at the peril of his life.

It will not be denied that any man who makes the least pretensions to paint-

ing, and knows the difference between a paint-brush and a curry-comb, is importuned to join the union, that the monopoly of labor be complete. It is not a matter of controversy that scores of our young men are drawn into the unions against their conscientious convictions, as the only means of securing a share of employment.

In his extremity Mr. Robb obligated himself, as many another has done, to obey rules that were obnoxious to him.

Unions and other organizations must have rules for discipline, and it is in the execution of these rules that troubles often arise. The unions, in their endeavor to secure obedience to their orders, often themselves become violators of the common laws of our land. If the nature of Mr. Robb's offense had been such as to make him amenable to law, the courts should have been invoked for redress, and not a system of proscription, boycotting, pommeling and intimidation.

Nor are our labor unions the only organizations in our midst that transcend their authority and undertake to usurp the functions of the courts and other legally constituted powers for administering justice.

Mr. Tugwell says: "Of course this is rough on Mrs. Robb and she has our sympathy; so has the wife or the mother of the soldier who is shot for falling asleep while on sentry duty. Just so in a labor union. Our rules must be respected and he who violates them must suffer the consequences." Notice, there is not one word of censure or hint at condemnation of the unions' atrocities visited upon Mr. Robb. It is true that labor leaders sometimes counsel forbearance, but always as a matter of policy and never as a rebuke to wrongdoing.

There can be but one construction put upon Mr. Tugwell's language. It is an assumption that the unions are responsible to no higher powers, and that they have the right to inflict any punishment they may elect, even to shooting a violator of union rules. "The sleeping soldier is shot." "Just so," says Mr. Tugwell, "in a labor union." Such were the principles of the notorious James gang, and every brigand and marauder that infests our land.

Labor organizations will earn for themselves the sympathy and confidence of our best citizens, only when they desist from their lawless practices.

Employers will find it easier to get on with their employes when they themselves renounce their allegiance to those societies and corporations which exist only in violation of moral ethics, and in defiance of common law. The devotees to oath-bound secret organizations are in large measure responsible for the unhappy labor conditions in our city to-day.

A PUBLISHER'S EXPERIENCE.

Chicago, Ill., Feb. 9, 1900.

Ed. Christian Cynosure: As you ask for my experience, I am glad to state what I know. I have observed the workings of the various labor unions for years, and have never been able to see any good results. I have always been a friend to the poor and believe the laborer is worthy of his hire. Every one who works for a living should have all they earn, and it is perfectly right for employes to insist on their rights and privileges in a lawful and righteous way, but this boycotting business and the methods employed by trade unions are demoralizing and result in much harm to all concerned.

A number of years ago, while I lived in Grand Rapids, Mich., there was a big strike among the street car employes, and they were idle for some time, and the public had to suffer inconvenience by not having car service. The street car companies employed nonunion men, and it resulted in a riot. Several shots were fired, but I think no one was killed. Some of the strikers were reduced almost to starvation before they found employment, and some were afraid to go to work for fear of persecution by the unions.

Several years ago, while engaged in evangelistic work in Pennsylvania, where a great many thousand miners were on a strike, we witnessed many horrible sights. While the mines were closed the saloons flourished, and at every place we visited we found the saloons crowded and a drunken crowd around almost every saloon. At Uniontown, Pa., where

we attended a camp-meeting, we visited a settlement of strikers with their families living all along the roadside near the city, without a sign of a house and very few tents. Many of them lived outdoors and helpless women and children were left to suffer until the citizens of the town were compelled to circulate a subscription paper to raise money to keep them from perishing from cold and hunger. Nonunion men were employed to work in the mines, but they were so persecuted and so much violence done to their persons that they were compelled to cease work. Many were killed.

When we moved to this city we put in a bookbindery occupying two floors, 40x48, at 74 West Lake street, and employed twelve to fifteen hands, had scriptural mottoes all around, and conducted a noon-day prayer-meeting on my own time—meeting would commence as soon as the whistle blew. We tried our best to conduct our business to the glory of God and in harmony with the golden rule, but found considerable opposition. A number of business men here in the city and some publishers said that if we intended to run our business on that plan it would end in a failure, and that we would be looked upon as fanatic. It was known that I was opposed to unions and I soon felt the opposition from them and from union men. During the strike my foreman was afraid to go home nights for fear of an attack from strikers. Some were hurt during the rabble in the city, and several men followed a drayman bringing work from a union bookbindery to my place. My bookkeeper was an eye witness to the affair, and said they spent over an hour getting the forms out of the building and away from the strikers. They had hard work to get away and deliver the forms to our place.

This is only a sample of what occurs in almost every city where boycotting is indulged in. Employes have a right to quit work unless they can receive reasonable remuneration for their labor, but they have no right to oppose others, or use violence in any way.

Some time ago a man came to my office representing a publishers' union, and tried to make me believe that it would be for my interest to join the union, as he said that all who were outside of the

union would be opposed and boycotted, and if I wished my business to prosper I should be in the union. We looked at the man for a moment and then said: "I am in business not for the sake of the money I make, but for the good I can do. Most of my agents are Christians, many of them ministers of the gospel. I am a nonunion man. I believe that the way these unions are conducted is unscriptural and in opposition to the golden rule; they are cradled in selfishness; and because my views differ from yours and your organizations, you are opposing my efforts to spread the gospel and you cripple my business." As soon as he learned our opposition, he was anxious to get away.

If one-half of the money spent to maintain these secret organizations and other monopolies were spent to provide for the families of unemployed men, and the time that is spent attending their meetings were spent in some honest labor, it would be better for all concerned.

Praying for your prosperity in the Lord's work, we remain, yours in Christian love,

S. B. Shaw.

News of Our Work.

A STUDENT'S VACATION WORK.

Dear Cynosure:

I am glad to be able to report that our church is taking up arms against secrecy all along the line. During Easter vacation I have delivered twelve lectures.

Sunday evening, April 8th, I spoke to an audience of some 400 or more, at Dawson, Minn. Our minister there, Rev. A. O. Aasen, had started the ball rolling by delivering a lecture against secrecy some six weeks before. After my lecture several questions were asked and short speeches made in favor of the lodge, mainly by Senator Halvorsen. He made one assertion which I am sure he regretted. In defending the stability of the insurance feature of the A. O. U. W. he said: "Well, I am quite sure the order will stand as long as I live, and that is really all I care for anyhow." The statement was true, of course, and is the one thing that keeps the lodge up as

long as possible. Those who are in do all in their power to get young men to join in order to keep the show up until they get their money. That these young men are cheated out of their money investing it in an institution where they are very unsafe, to use a mild expression, does not trouble the conscience of the members.

Rev. Aason made some telling remarks against the lodges and their practices.

At Hitterdal, Rev. Bothne had held a meeting shortly before I was there, April 10, and had succeeded in getting one of his members to withdraw from the Woodmen and others had promised to follow. He hoped to be able to disintegrate the camp at that place. In the afternoon I spoke in another of his congregations, about eleven miles out of town.

April 11 we had a well-attended meeting in the hall at Twin Valley, Revs. Vaaler and Clausen's congregation. Not a word was uttered in defense of Woodcraft, although the V. C. and other lodge members were present at Gary, Minn. Rev. Lien has waged a successful war against the Woodmen. They have finally succeeded in organizing a camp, but had to go some eight miles out in the country to get enough members. Both at this place and Twin Valley Rev. Lee had spoken some time ago, so the field was pretty well worked up. We had a packed house of attentive listeners and no voice raised in defense of the lodge.

April 13 I was at Shevlin, Minn., Rev. Oppegaard's congregation. The people here are lodge members almost exclusively. Some twenty or thirty lodge members were present and it became rather warm for some of them, and they left the hall. No opposition.

April 14 I spoke at Langby, Rev. Neseth, pastor. Not a large, but very attentive audience.

Monday evening, April 15, we had a large and very enthusiastic meeting at Fosston, Minn. Rev. Salter, pastor. The church was crowded and a large number of lodge brethren were there, but not a word in defense of secrecy.

Tuesday the pastor and I drove out to another congregation, some thirteen miles in the country, returning about 5 o'clock p. m. We then found Rev. Reishus waiting and we soon started out for McIntosh, some nine miles distant, where I spoke again in the evening to a fair-sized audience.

April 18, Rev. Reishus and myself drove to Erskine, where we had the church full in the evening. I showed the ritual I carried with me to a lodge member and he said it was authentic. Some minor questions were asked, but none of importance.

Thursday afternoon Rev. Reishus had arranged a meeting in Mentor, where I spoke in the afternoon at 1:30, so as to be able to take the train for home, as I had to be back to the seminary Friday morning.

At every meeting I disposed of considerable lodge literature, such as rituals and anti-secrecy tracts.

Our summer vacation begins May 18th, and then I expect to deliver some more lectures. S. A. SCARVIE.

Hamlin, Minn., April 19, 1900.

INTERSTATE CONVENTION.

Kansas City, Mo.

By persistent effort we managed to get a notice of our convention in four of the leading dailies of the city. And when the convention came off there was at least one reporter visited us every session, and took liberal notes, but they were reduced almost to nothing and sometimes changed to falsehood by the managers.

On the fourth Sabbath of March I preached in the Tabernacle Congregational Church. Rev. Jas. P. O'Brien, pastor. This brother has lately joined the Odd Fellows. We had several most interesting talks with him. He finally took a place on our program for the convention, and we shall see when we read that point how it came out. The lodges are working hard in his neighborhood to get him and all his people into their folds. He had talked freely of my coming, and many of his lodge members were conspicuous by their absence. But we had a good congregation, most of whom were young people, who gave us a good hearing. Young and old came forward to thank us and were glad to know that the Lord had so many faithful ones among them.

The Monday afternoon following this

brought the convention. The true and tried were there; Rev. S. R. Wallace, of Holton, Kan.; Dr. McClurkin, of Topeka, Kan., and Bro. J. F. Baird, of Blue Springs, Mo., were among those from a distance.

The convention was held in the First U. P. Church, Kansas City, Mo. We met at 2 p. m., March 26th. We spent forty-five minutes in devotional exercises. The pastor, Rev. J. F. Ross, gave us a hearty welcome. He emphasized the folly and danger of the lodge and the fact that we can only be made one in Christ. The N. C. A. agent responded. He explained why he made so much of "One Brotherhood in Christ." Lodge men ask us what we have to give them when they forsake their lodges? We can offer them nothing short of brother with men in Christ Jesus. When we teach the principles of true brotherhood in Christ the evils of all unscriptural and worldly brotherhoods are most evident by the contrast. We sail under no false colors when we talk of "One Brotherhood in Christ," for the most terrible thing about lodges is their Christless character. It is not sufficient in this work to simply fight lodges; we must show the better, the only right way. Mr. M. N. Butler then delivered his address on Masonic government. He showed from the highest lodge authorities: (1.) That the government of Masonry determines its character. (2.) There is not one republican principle in Masonry. (3.) The Mason absolutely and forever surrenders his will. (4.) The power of the master of the lodge is unlimited. The other members are slaves, for where there are no slaves there can be no master. (5.) The master of the lodge is only responsible to the Grand Lodge, which is absolutely supreme. (6.) The unpardonable crime of a Mason is contumacy. (7.) Masonry is responsible to no power but itself. (8.) Masonry must have an oath, and this oath is irrevocable, and the oaths become more binding as he advances in the degrees. (9.) The Mason is a willing slave, and the willing slave is the worst and most dangerous. (10.) No power on earth, either in church or state can release the Mason from his oath. (11.) The true Mason knows no government and no religion but Ma-

sonry. (12.) In our late civil war Masons revered the laws of Masonry as superior to the laws of the United States government, and never knowingly harmed a rebel Mason, and when the war was over they received them to their bosoms and honored them. These statements were proved by quotations from Webb, Sickels, Robert Morris, Pierson, Macoy, Mackey, Chase, Oliver (Iowa, Missouri and Texas Grand Lodge Reports) and Rebold. Albert Pike, the man that led 5,000 Indians to the scalping of Union soldiers, was made master of the Grand Lodge of the United States after the war.

In the discussion that followed this address a Mrs. Norris said she had resolved to devote the rest of her life and means to the saving of people from this great system of idolatry, rebellion and wickedness.

The first address of Monday evening was by Rev. A. C. Amundsen. He told how he had been deceived into the lodge, and the conflict and victory. He said the danger of the age is silence with regard to evil. We must speak out. It is dishonorable not to do so. God would hold us responsible, and He is able to take care of us.

He was followed by Rev. James P. O'Brien. This is our brother Odd Fellow. He admitted that we were teaching the truths which would prevail in millenium times—that the glory of God was the only thing worth living for, and that it was our highest interest to do the will of the Father; but as the millenium was not here, as there was a difference between the sacred and secular, the Sabbath and week-day service, the lodge might have a useful sphere in our day, such as insurance and other worldly needs. These the church could not attend to without diverting the efforts of her best men from needed spiritual work, lessening the revenues of the church, filling the church with hypocrites and causing her to neglect the needy and suffering of the world. There was a sphere for the church and there was a sphere for the state, and until the state was Christianized the lodge seemed a necessity. He was not there to defend or oppose the lodge, but to gain light.

The first to reply was Rev. S. R. Wal-

lace, who had known the brother when in St. Louis. He had spoken against the lodge. He showed the force of the charity and insurance of the lodge, and how in Syracuse, N. Y., the church had to help suffering lodge men while not a single church member came to want. We can only glorify God through Jesus Christ. The minister upholding the lodge was the saddest thought of his heart. Rev. J. A. Shaw followed in the same line, showing that in worldly care the lodge was a failure, M. N. Butler told of the Odd Fellows' drunk in Fort Scott, Kan., where they brought in 200 kegs of beer in violation of the laws of the state. Bro. O'Brien was allowed to reply. He said he hadn't solved the problem; he would do away with the secrecy of the lodge and correct its evils, but he felt that the brethren had not fully answered him.

On Tuesday morning your agent spoke on the subject, "The Religion of Lodge a Vast System of Idolatry." When Christ is left out of anything, especially religion, it becomes idolatrous. It was shown from lodge works that the religion of Masonry dominated the whole lodge system. This religion, as taught by Mackey, is pure theism, idolatry. Grosh teaches the same with regard to Odd Fellowship, and even the Modern Woodmen teach no religious idea that would offend even an atheist. Thus while we are sending missionaries to convert the heathen from the worship of idols, Christians, by joining the lodge, are building up a vast system of idolatry in our own land, and doing it in the name of love, truth and fidelity.

Rev. D. W. Sleeth, the writer of one of the prize essays on "Secrecy and Citizenship," was with us and spoke in confirmation of the above thought.

Butler reviewed the false report in the Daily Journal, that he had abused the lodge, when he had only quoted their own works.

James Hutcheson said: "Christ's kingdom must come, and Christ as a king would put down this idolatry."

Mrs. Norris said: "There is no greater cruelty than for ministers to join the lodge, and thereby lead men to trust for their salvation to this idolatry. Rev. J. F. Ross said: "This is the important

matter in connection with lodgery. It is the rival of the church. The lodge minister was 'running without being sent.' Criticism of the church came with poor grace from lodge men who withheld their support from the church." Sleeth said: "No one has a right to either give or receive a secret; secret things belong to God."

The first thing on Tuesday afternoon was the report of the committee on resolutions. The chairman, Rev. D. M. McClellan, reported, and the resolutions were adopted as follows:

Whereas, The Bible has been given us by God as our unerring guide; and, whereas, we believe that organized secretism is contrary to the genius and explicit teachings of the Bible, and

Whereas, Experience has proved that secretism is detrimental to spiritual development and an obstacle to many entering on a Christian life; therefore,

Resolved (1), That Christians ought to hold themselves aloof from these organizations, which are so detrimental to their spiritual interests.

(2) That Christians ought to investigate the principles, methods, practices and influences of secret orders, and test them by the standard of God's Word.

(3) That the only true, world-wide basis of brotherhood is Christ.

(4) That wise and energetic effort ought to be made to awaken the public mind to the evils of secretism.

(5) That we approve of the work of the National Christian Association in keeping the truth with regard to organized secrecy before the people.

These resolutions called out earnest and interesting discussion. The point was especially emphasized, that there was little effort put forth to-day to enlighten the public mind, and if it were not for the N. C. A. possibly not a voice would be raised against this evil. Your agent testified from experience that, while fully two-thirds of the ministry were opposed to this evil, yet scarcely one in a hundred would speak against it either publicly or privately, so thoroughly did the lodge enforce the gag law.

During the discussion a poor, conscience-stricken M. E. minister arose and wanted to know how many of us had been in lodges and knew anything about them? But as the discussion ad-

vanced he seemed to gain a little light and rose to say that he had no defense for any lodge but the Odd Fellows. Then good Brother Ross took him aside and instructed him in the way of God more perfectly, and he went home to think, and was back in the evening to listen but not to speak.

Brother O'Brien was also present during the discussion, but took no part, but at the close he said to me before a reporter that there was no Christ in lodge religion and he had no use for it, and he was almost persuaded that there was nothing in their charity or insurance. When this was reported to the convention it caused great joy.

Rev. J. W. Buckner delivered an address showing how the lodge tolerated and defended crime; how it exalted itself above the word of God, and how it had sent deceitful, oily tongued men into the United Brethren Church to destroy it, even as it is destroyed this day. Sickness had prevented Dr. Coulter from being with us, but his place was ably filled by M. N. Butler. He showed that everything about the lodges could be known from the outside except the phraseology of their unwritten work, and this amounted to nothing, as it always meant the same, however it was expressed. He spoke also of their sacrilegious baptisms.

In the evening we had a grand opening of song and prayer, but we were again disappointed by the severe sickness of Dr. Stephen A. Northrop, and the non-appearance of Miss Stella F. Jenkins. Brother Butler and myself did the best we could, and were listened to attentively, as we attempted to show what Christ had done to lift womanhood, while the lodge only dragged her down. We spoke of God's institutions of the family, the church and the state as perfect, as He had ordained them. They could not be improved or added to. That the lodge was the enemy of them all. That if it took upon it their prerogatives and rights it was a base usurper, to be destroyed by God, whom it defied. If it offered us anything not contained in these institutions it could only be a curse to us. We send you herewith some clippings from the reports in the papers. You will see how unfair they are. We

tried to get them to change and tell the authorities we quoted from, but they didn't dare do it. The Dr. George whom they quote, is a minister who has been examined as to his character by a committee of the ministerial alliance of the city and pronounced a most unworthy minister. He is preaching in an independent church, as no body would tolerate him. Brother Butler will keep after these papers until they tell the truth or suffer for it. The fact is, there was not a bitter word spoken, or a charge made that was not proved by lodge works.

(Rev.) J. R. Wylie,
Field Agent N. C. A.

FROM FIELD AGENT WILLIAMS.

Since my last report I have spoken at Beaver Falls, Pa.; Quincy, Ohio; Huntington and Mt. Etna, Ind.; Fenton, Hillsdale, Van Orin, Adaline, Leaf River, Wyanet, Morris and Knoxville, in Illinois, making twenty-seven addresses in the month of March.

Some places gave me large audiences. Some not so large. The interest was good at most of the lectures and sermons.

My collections and receipts for Cynosures in the month of March exceeded my expenses by \$33.60. I secured twenty-three annual subscribers for the Cynosure.

I would be pleased to mention all the special favors shown me during the month if there was space in the columns of the Cynosure for me to do so.

On Monday night, April 2, I spoke to a good audience in Dr. Trumble's church, Morning Sun, Iowa, and received the best collection I have received anywhere since I came East. Many thanks to the Doctor and his dear people.

P. B. Williams.

April 14, 1900.

The Island of Hong Kong, in the bay of Canton, China, has now fifteen English Masonic bodies.

The Grand Lodge of Missouri is the mother of the Grand Lodges of Illinois, Iowa, Wisconsin, Oregon, Kansas, Nebraska, New Mexico and Utah.

Voices from the Lodge. Newspapers and Reform.

CULLED FROM A MASONIC ARTICLE.

A writer in the *Tyler* says among other things:

"The craft would escape some odium and a vast deal of error and confusion if Masonic authors and orators would leave off romancing and tell us what they mean by Masonry."

"A devotee of the Craft sets about writing a history of Freemasonry, and loses his text in the first sentence, and proceeds to write a history of the philosophy of truth and justice, love and charity."

"Christian and Jew, Buddhist and Moslem, while adhering to their own faith and exercising their several religious rites, may still join the right hand of fellowship at our altar, and teach and practice our incomparable system of moral philosophy."

"Freemasonry is altogether a human institution wrought out and perfected by man."

"There is no truth in the statement that Masonry is the true religion."

"No doubt the first step (in the change from operative to speculative Masonry) was opening the doors to the priesthood, and then receiving others who were not handicraftsmen into the lodges. When great nobles, kings and princes began to esteem it an honor to be admitted into the mysteries, there came a train of idle followers of every condition, who were no more valuable than some who seek to enter now."

In Carlsbad, Germany, the place of meeting of the Masonic lodge is kept secret from the general public.

The Orient of Illinois, Valley of Chicago, Preceptory of the A. A. S. R., issues a memorial sheet containing the names and date of death of sixteen members of that body.

THE POPE'S BLESSING.

"The Pope sent the Golden Rose to Bomba, King of Naples, and in less than three months he lost his crown and kingdom. He sent his blessing to Francis Joseph, Emperor of Austria, and in less than twelve months he was defeated at Sadowa and lost his Venetian dominions.

"He sent it then to Queen Isabella of Spain, and in a short time she lost both crown and dominions. He next sent it to Louis Napoleon, or rather to the Empress Eugenie, which is more remarkable still, as she called the war with Germany her war. In less than twelve months France was defeated by Protestant Germany and the Emperor had to flee to Protestant England for shelter, where he died in exile; the Prince Imperial fell by the hands of the Zulus, and the Papal favorite alone is left to mourn the extinction of that once proud dynasty.

"Mrs. W. T. Sherman got the Golden Rose as a special mark for her service to the church. She died soon after. The Pope cursed Italy as he had cursed England, and excommunicated King Humbert for taking the Papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the councils of Europe. He cursed Germany, and she became the greatest power on the continent. The Pope blessed the French showman, Boulanger, and in less than two weeks he had to flee to Germany for refuge, and now fills a suicide's grave. The Princess of Brazil, when near her accouchment, requested the interposition of the Pope and his blessing on her child. She received it and the child was born deformed. Maximilian was killed three years after being blessed by the Pope as Emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction. The Pope neglected some official business in order to give his special blessing to an English steamer laden with Sisters of Charity for South America, in 1870, and it never reached

its destination. Every soul on board perished. The Empress of Brazil was blessed but once. She broke her leg three days afterward. It may be remembered that the floating palace delayed its starting from Montevideo to Buenos Ayres until it received the assurance of safety in the Papal blessing. It then raised its anchor, sailed out to sea and went down in two days.

"The Order of Christ was conferred by the Pope on Dr. Windthorst, his great champion in Germany. He died in less than a year.

"August, 1895, the Archbishop of Damascus, in addressing the Spanish troops at Victoria, when about to start for Cuba, declared that the Pope, like a new Moses, had raised his hands to heaven and prayed for victory. We know the result. The Spanish arms, the Queen Regent and the King have had his blessings many times. On the last occasion it was at the commencement of the Spanish-American war, and the result was that Spain was miserably defeated, her navies sunk, her foreign possessions dropped from her grasp and the once proud leading state of Europe sank into insignificance; the remnants of her troops returned home ragged, miserable and sick.

"The Grand Bazaar de Charite in Paris, on May 4, 1897, had the Papal nuncio to deliver the benediction. It was scarcely five minutes afterwards when the building was in flames and nearly 150 of the society ladies of Paris lost their lives.

"The last Empress of Austria was the recipient of the Golden Rose, accompanied by Leo's blessing. That did not protect her from the dagger of the assassin."—Exchange.

KANG YU.

Pekin, Feb. 17.—The Empress Dowager has issued an imperial edict commanding Li Hung Chang to desecrate by destruction the tombs of the ancestors of the leader of the Chinese reform party, Kang Yu Wei, and authorized Li to offer a reward of \$50,000 for the body of Kang dead or alive.

Kang, despite British protection, feared that Li might succeed by cunning and concessions in inducing the British to

give him up, and so he disappeared from Hong Kong a month ago. It is believed that he made his way in disguise to Singapore, where he will be comparatively safe, for the reform party is very strong in that city and able to defy the machinations of the hired assassins of the "Boxers," the great Chinese secret society.

A band of "Boxers" followed Kang all around the world and tried several times to assassinate him, once in San Francisco. Kang appears to bear a charmed life, and he has spies in the palace here, who keep him informed of the plots against him.

SELECTED BIBLE READINGS.

The following description of a book of daily readings for schools is taken from the second volume of the latest Report of the United States Commissioner of Education, Hon. Wm. T. Harris, pages 1562-3.

The need of appropriate selections from the Bible to be read in schools is obvious. Generally the choice rests with the teacher who would undoubtedly, in many instances, be glad to have the assistance of a book of selections that would economize time and effort. It might be possible also, by means of judicious selections, to meet the conflicting notions that sometimes result in the total elimination of the Bible from schools.

At the instigation of Prof. David Swing, of Chicago, the Woman's Educational Union undertook to secure the preparation of such a book, and the result is the little volume, *Readings from the Bible Selected for Schools*, referred to several times in the preceding Report. As stated by the society, the book consists of selections from the Old and New Testaments of the Bible, made by ten clergymen, namely, Cardinal Gibbons, Prof. Herrick Johnson, Rev. Theodore N. Morrison, President Charles A. Blanchard, Dr. H. W. Thomas, Rev. Josiah Strong, Dr. F. W. Gunsaulus, Dr. J. H. Barrows, Rev. Theodore F. Wright, and Dr. Thomas C. Hall.

These selections were edited by a committee of four persons, named by Prof. Swing (together with a fifth, who did not act), in a letter written April 3, 1894. The committee consisted of Hon. Wm. J. On-

ahan, Dr. John Henry Barrows, Hon. Charles C. Bonney and Mrs. E. B. Cook. Rabbi Joseph Stoltz, Prof. Henry G. Moulton and others also rendered valuable assistance to the committee.

President William R. Harper, of the Chicago University; President Henry Wade Rogers, of the Northwestern University; President John M. Coulter, at that time of the Lake Forest University; Dr. M. M. Mangasarian and others reviewed the manuscript with commendations and suggestions.

A feeling that the work was both patriotic and philanthropic seemed to inspire those who interested themselves in it. The publishers also did their part with a desire to serve the schools in the most helpful manner possible.

The book received a hearty welcome from the evangelical clergymen of Chicago, who, in mass meeting assembled, spoke eloquent words for it and voted their approval of it. The Chicago metropolitan press, with great unanimity, expressed the popular sentiment of approbation through their columns, both editorially and otherwise.

It was also the subject of favorable notice by educators and religious journals throughout the country.

The editorial committee bear hearty testimony to "the intelligence, prudence and wise and painstaking zeal with which the work was pursued by 'The Chicago Woman's Educational Union,' under the faithful and earnest leadership of its president, Mrs. Elizabeth B. Cook."

As to the purposes of the book, Hon. W. J. Onahan, a distinguished Roman Catholic layman, and chairman of the editorial committee, wrote:

"We do not wish to outline any scholar's religious belief. We simply want to lay the foundation for a belief of some kind. Personally, I should regret not having done what I could to make it impossible for a child to grow up in ignorance of God. Let them grow up in what church they will, but let them have a belief of some kind."

Dr. Barrows, also of the committee, says:

"It is historically certain that the best elements of our institutions sprang from the Bible. * * * There is no sectarian bias for this movement. Only the

highest results, dear alike to Catholic, Protestant, Israelite and even agnostic, are desired and sought for. There is surely no agnostic in Chicago whose judgment has the weight of Prof. Huxley's and he knew of no substitute for the Bible equal in value to the Hebrew and Christian Scriptures."

Hon. C. C. Bonney, the third member of the committee, writes as follows of the legal aspect of the case:

"In contemplation of law, no injury is possible as the result of reading the Bible in the public schools. In contemplation of law, the exclusion of the sacred Scriptures from the public schools is an indignity to the sovereign authority and a violation of the compact of 1787. In contemplation of law, such exclusion is a breach of the trust on which the school funds are held and an injury to all who are interested in the schools. The bane of American Education is the idea that mere knowledge will make useful men and women.

"Religion, morality and knowledge, all being necessary to good government and the happiness of mankind, they should all be taught in the public schools, where the children and youth ought to learn the virtues we desire to have them practice when they arrive at mature years.

"The selections in this book were made, as already stated, by clergymen of different denominations. They were carefully arranged in the form of a trial book of selections, which, after being approved by the Educational Union, was submitted to clergymen, educators, ethical teachers and leaders of the unchurched masses for revision, and their suggestions have been considered by the committee having the work in charge.

"It is obvious that every possible effort has been made to avoid sectarian bias in this compilation, while maintaining the highest literary and ethical standard."—Report of the Commissioner of Education, 1897-8, Washington, D. C., U. S. A.

In same report see address of the late Dr. A. P. Peabody, of Harvard University. He says in substance:

The teacher must be expected, instructed and encouraged to make free use of the Bible as a reference book, a

standard work for instruction in life, literature, history and ethics.

It should not be made a mere class book. It should be used for whatever devotional service there may be in the school. Such services, apart from their religious worth, aid materially in the discipline of the school, promoting sweet and gentle relations between teacher and pupils and among pupils themselves.

Presidents of the United States on the Bible.

Thomas Jefferson—The studious perusal of the sacred volume will make better citizens.

John Quincy Adams—So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society.

Abraham Lincoln—In regard to the Great Book, I have only to say that it is the best gift which God has given to men.

U. S. Grant—Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in civilization, and to this we must look as our guide in the future.

Wm. McKinley—The more profoundly we study this wonderful book, and the more closely we observe its divine precepts the better citizens we will become and the higher will be our destiny as a nation.

"It is not your mission to settle creeds."

SECRECY and CITIZENSHIP.

Secrecy and Citizenship consists of three essays which received the respective prizes of \$300, \$75 and \$25.

The successful competitors were I. J. Lansing, D. D.; Benjamin F. Trueblood, LL. D., and Rev. D. W. Sleuth,

It is an attractive as well as a valuable volume of 137 pages, 5x7½ inches. cloth, sent postpaid for 50 cents.

A Word

To Our Co-Workers:

It is plain that the church should be the great reforming and benevolent agency in the world.

During the period when a refusal to do duty on the church's part compels the creation of societies for moral reform, such organizations have a valid claim on the prayers, testimonies and purses of Christians.

All those who are enlightened respecting the vast evils resulting from secret orders should make some offering each year to diffuse information concerning them.

We are not giving for mere temporal relief when we teach men the dangers arising from secretism; we are warning them against a paganism that destroys the soul. Our labor is not to advance some one sect, but to save men from Christ-rejecting lodges, which are destroying all churches and tending to make them retreats for women and children.

The ruin of secret orders would tend to restore our Sabbath, which they use for their railroad travel to conclaves, etc. It would also help to close the saloons which are gay with bunting when a lodge conclave comes to town. We earnestly request all those who love openness, fair-play among men, and, above all, the church of Jesus Christ, to send to the Treasurer, W. I. Phillips, 221 West Madison street, Chicago, Ill., some offering for the work, and also by last will and testament make such a bequest for the future maintenance and enlargement of the work as will be just and right, and honor the Lord Jesus, and hasten the establishment of His kingdom on earth.

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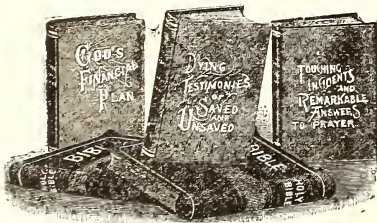
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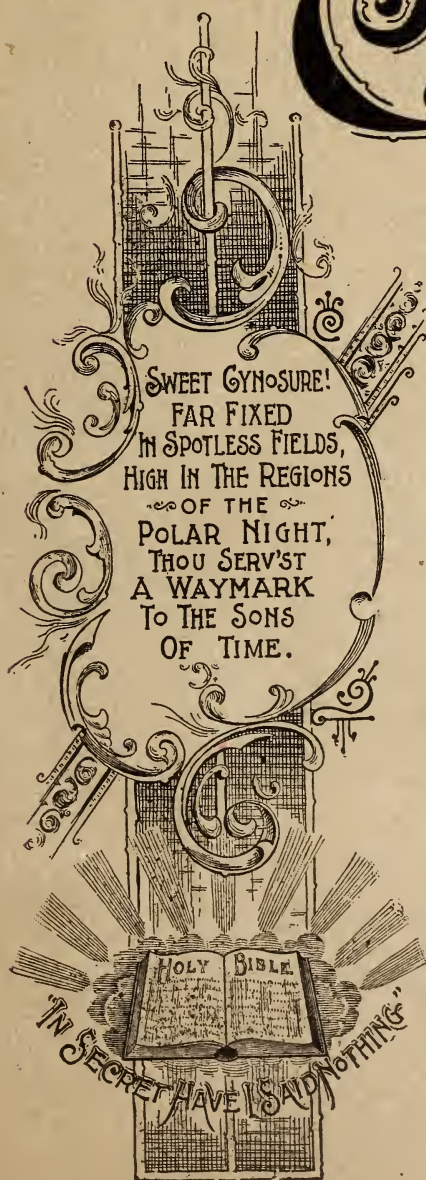
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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as to whether the Philippines shall be ours is not the most important question before the American people. It is of far greater concern to us to know whether this native land between the seas, which is already ours; this land which has been beautified and developed, and made the abode of the highest order of civilization, shall be preserved inviolate for generations yet to come. Shall we allow the greed of capital and the socialistic tendencies of other nations to combine against our common welfare? Shall we banish the Christian Sabbath, and give ourselves up to the violation of laws both human and divine? Let us be reminded that if we disregard the laws of our well being, if we follow the heathen paths that have been made by those nations that have gone over into oblivion, then indeed will our ignominious end be sure and certain.

—Hon. H. D. Woodmanssee.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1899) is a Methodist Episcopal, and the vice president a Christian Re-form (Holland). Among the following named

officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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Official Organ of the National
Christian Association.

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PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

Fourth of July—the day of Liberty.

Liberty is a word of many definitions. Liberty of the body is not so vitally important as liberty of soul. Paul before Pilate had greater freedom than the king. To be free in the true sense the soul must have liberty. Christ said, "If the Son shall make you free, ye shall be free indeed." How shall we present Christ so that His freedom will come to the soul—enslaved Mormons, Roman Catholics, Spiritualists, Christian Scientists, Secretists and Theosophists of our beloved country?

Are the readers of the Cynosure doing what they can to foster patriotism, or have they surrendered the 4th of July to the boys and to noise? Why would it not be a worthy beginning of the Fourth, as we linger about the breakfast table, to read some patriotic address, take for instance the one in this number, by President Blanchard?

The noise and racket of the Fourth is a pleasure that ought not to be denied the boys altogether, but we could get along with less, and we ought to have less. We suggest that the young people this year express their thankfulness for life, liberty and happiness enjoyed under our government by sending one-half of their Fourth of July money to the support of the boys and girls in India, whose want and sorrow is so great at this time of our rejoicing.

THE "BOXERS."

The secret society of Boxers in China is said to number eleven millions. It was once a respectable body, but the members are now banded together for lawlessness, robbery and murder. The society was at first organized as a defense against bandits, which were troublesome in the Province of Shan Tung. The original name was Ta Tao Hwei, which means "The Society of the Great Sword." When this society started is unknown, but it is supposed to be very old. As it increased in numbers it got to be more powerful, and it became gradually more corrupt. The society is intensely hostile to foreigners. The Boxers have become so bold that native Christians have been robbed, beaten and murdered and their houses destroyed. Many have

been forced to recant and the chapels have been robbed and destroyed.

FOURTH OF JULY.

ON this Independence Day, 1900, the United States salutes the "stars and stripes" with fervor and loyalty.

The lessons of war we remember; its sacrifices we would not forget—but on this day, when the North and the South, the East and the West, as one nation, unite in patriotism and loyalty—we know that all bitterness is gone.

Americans glory in America—the home of the free, made so by the brave men who fought side by side against King George and his soldiers.

Americans glory in the name of Patrick Henry, whose voice fired the North and South in sympathetic defiance against the despot and his followers.

Americans glory in the incomparable "Declaration of Independence," every word of which was paid for in blood and suffering.

Americans glory in the name of Thomas Jefferson, whose "masterly pen" drafted the resolution that places America at the head of the nations of the world. "That these united colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved."

Americans glory in the name of John Hancock, whose signature sent the immortal Declaration forth to the American people.

Americans glory in the fact that for more than one hundred years, good and true men have kept the escutcheon of our country free from the stain of wrong and that to-day the "stars and stripes" float over a nation standing for justice, truth and wisdom and whose God is the Lord.

All honor to America; to her glorious stars and stripes; to her true and loyal citizens and to our glad Day of Independence.

HOW THE DECLARATION OF INDEPENDENCE WAS RECEIVED.

On the 6th of July, Col. Haslett wrote from Delaware: "A day which restores to every man his birthright; a day which every freeman will record with gratitude, and the millions of posterity will read with rapture."

* * *

Sismondi, in a French history, wrote: "The cause was noble, the effort was so grand, that there was no doubt, not a hesitation, in the sentiment of the entire world."

* * *

The German historian, Rotteck, wrote: "America, in the Declaration of Independ-

ence, planted herself between magnificence and ruin."

* * *

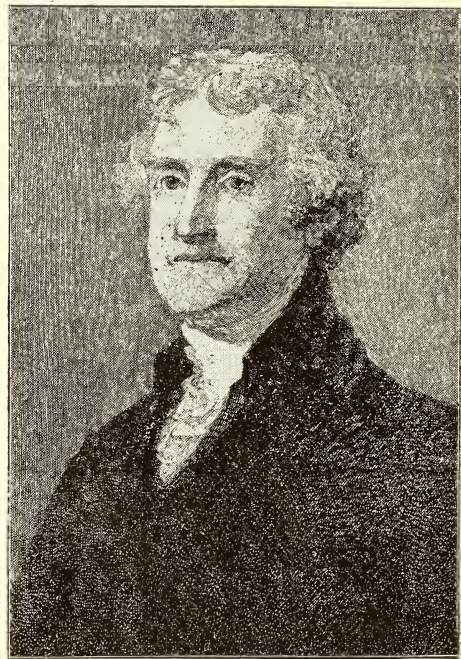
Walter Savage Landor paid this tribute: "America was never so great as on the day she declared her independence." And Phillips, the fiery Irish orator, shouted that "America would be the home of Irish emigrants, the asylum of her oppressed."

* * *

Lord Chatham thundered: "If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I would never lay down my arms; never, never, never!"

* * *

Poor George III. was mad with rage. He gave way to terrific paroxysms of rage, anger and hate. Rebels and traitors were too



Thomas Jefferson.

tame, as epithets, now, and with all his powers sought to brand the signers of the Declaration with still harder names. He had many at court who echoed the ravings of the old and fading monarch. But there were many enlightened and liberal Englishmen who were proud to espouse the cause of America.

CIVIL TRIALS.

It seems strange that any Mason should be in doubt as to his duty towards his brother who is in arrest by the civil authorities, but the fact that each year the question recurs seems to show that there has been a lack of

elementary instruction as to the duty of a Mason in the lodges.—Masonic Chronicle.

A question that "recurs each year" must be rooted in some permanent reason. There appears to be no "lack of elementary instruction" outside the lodge. The very children know what to do on the witness stand. It is strange that men inside suffer so from the lack.

But how does all the above representation tally with the famous or infamous Jackson expulsion case of Hartford Lodge? Or how does it fairly agree with the "Third point of fellowship," as worked and also sworn in the third or Master's degree, reiterated in chapter degrees, amplified in the seventh or Royal Arch, and there connected with the pledge to rescue "right or wrong?" It is easy to make such statement and claim great virtue for the vaunted order, but what are the plain facts?

"I can call spirits from the vasty deep."

"Why that can I; but will they come when you do call them?"

SOLDIERS OF FORTUNE.

BY RUFUS ROCKWELL WILSON.

Among the veldts and kopjes of the Transvaal the soldier of fortune has been making his last stand. His days are numbered, and he knows it, for no other country is likely to offer the alien adventurer of the future the positions and profit that have been the portion of his fellows in the past. Modern military ethics have bred a prejudice against the employment of the mercenary and his sword, and with the close of the war in South Africa the soldier of fortune takes his place in history.

There he will form a picturesque gallery, made up of heroes and rascals, Irish and Scotch, French, Germans and Poles, Englishmen and Italians, and last but not least of Americans. Indeed, during every decade of the closing century the New World daredevil has been found in all quarters of the earth, not as an evildoer, but as an adventurer, willing to undertake any mission, however desperate, any enterprise, however apparently hopeless of success, if by means of it he could win

either fame or fortune. And wherever his resolute, yet restless, spirit has taken him he has generally adapted himself to circumstances in such a way as to win popularity with the natives, and speedily become a person of consequence.

During the Turko-Russian war of 1877 one of the English officers sent to observe the operations of the Turkish army went to Constantinople, and thence was forwarded with credentials from the Sublime Porte to a pasha with the forces in the field. The Briton was accompanied by a Turkish attendant as a translator, and when introduced spoke to the attendant in English, desiring him to express to the pasha his satisfaction at the assignment. The pasha bore all the appearance of a Turk, wearing a long, black beard and being arrayed in the regulation uniform of the Turkish army, but when he heard the Englishman speak he smiled and blandly informed his astonished visitor that he himself could speak English. He was an American, as it turned out, an ex-Confederate officer, who, at the conclusion of the civil war, had left the Confederacy and sought service in the Turkish army, where he had attained distinction through his personal abilities and bravery. He had become a Moslem, had a harem, and in all ways conformed to the religion of the country. And this whilom Confederate serving under the Sultan presents a fair example of the men whose names make up the long roster of American soldiers of fortune.

The American soldier of fortune made his first appearance in Cuba in the person of Colonel William Crittenden, a brave and restless Southron who found the paths of peace altogether too smooth for his adventurous feet. Crittenden was second in command of a motley collection of Creoles, Hungarians, Germans and Americans, who, led by Nascisco Lopez, sailed from New Orleans, in August, 1851, to undertake the liberation of Cuba. They went, instead to their graves. When a landing was made at Playtas, Lopez started inland with 300 men, all of whom were afterwards killed or compelled to surrender, while Crittenden and a detachment of 116 men were left behind as a rear-guard. Marching

slowly inland, this detachment was met and engaged next day by a force of 500 Spaniards. Crittenden and his men fought with stubborn valor, and when they finally fell back left thirty dead on the field.

Then, seeing the hopelessness of their position, they resolved to get out of the island as fast as they could. Fifteen boats were got together after long searching, and in these they set sail for the Florida coast. They had not gone far, however, before they were overhauled by a Spanish steamer and compelled to surrender. They were landed at Havana, and, bravely admitting that they were filibusters, were tried by drum-head court-martial and sentenced to be shot. This sentence was executed on the Punta, the open parade ground opposite Morro Castle, on the morning of August 16, 1851. Crittenden exhorted his men to be brave, and when ordered to kneel by his executioners refused to do so, proudly declaring: "We Americans kneel to no one but God!" And so, erect and smiling, he met death like the lion-hearted hero that he was.—The New Voice.

SOUTH CAROLINA LYNCHING CASE.

Charleston, S. C., April 23.—After remaining out all night the jury in the trial of persons accused of lynching the postmaster of Lake City came into court at 10 o'clock yesterday morning, and the foreman announced that they found it impossible to agree upon a verdict.

Judge Brawley at once ordered a mistrial entered upon the books. The judge made a strong speech in the course of which he said: "Sometimes I feel that the moral fibre of the people is growing weaker instead of stronger—that there is a growing deterioration in our race. Forty years ago who heard of negroes committing arson, assault, murder and burglary? Who heard of a lynching or mob violence forty years ago? Who ever heard of the humble home of a man being burned and his children butchered? These things indicate that the law is no longer respected by our people—the law has lost its sanction. What does that mean? It means anarchy; it means the disintegration of society. It means barbarism.

"The whole people have the government in their hands, and if they cannot enforce the law they confess their impotence. If they cannot govern the State with all the ma-

chinery in their hands without resorting to violent means, it is a confession of incapacity, and the sooner this is realized the better it will be for all concerned.

Could the operation of a fictitious moral system making secrecy and clanishness the cardinal virtues, result otherwise? In the practical rather than a theoretical way, we long ago came to suspect that, somehow, the secret society gave its devotees a moral twist.

Contributions.

SECRET SOCIETIES IN POLITICS.

BY PRESIDENT C. A. BLANCHARD.

This is the land of secret societies. In pagan countries the abject poverty of the people, if nothing else, would prevent anything like our lodge system. In Europe the same consideration acts as a limiting force on fraternities. Lodges cannot flourish among men who earn from fifty to one hundred dollars per year. Make the wage fifty to one hundred and fifty per month and they start into life. Aristocratic institutions also tend to repress the secret society instinct in men. Where political position is determined largely by birth and property one strong impulse toward organization is absent. Lodges are diminished as other combinations are by this fact.

Lodge Membership Stimulated.

Men love power, and secret agreements help them to secure and retain it. Of course, power frequently carries with it the opportunity to obtain wealth at the expense of taxpayers, and this also is a stimulus to the lodge movement. The fact that our judiciary are elective and that men who vote are to come before courts as suitors or criminals tends to the same end. The wages of the employed, the democratic character of our government, the immense sums raised by taxation, the fact that those who handle these taxes can secure large properties without the risks or labors of business enterprises, and the fact that a grip or a sign may be more helpful in a civil or criminal case than the argument of an attorney, these are some of the rea-

sons why our country is overrun with lodges as is no other in the world.

What Is the Question?

Three leading lodges, the Masons, Odd Fellows and Knights of Pythias, claim at this time about two millions of members in the United States. There are scores of other secret societies enrolling hundreds of thousands of members, and the latest born of these orders, the American Protective Association, has already, if newspaper report may be trusted, as many adherents as the three older organizations put together. The ostensible purposes for which they exist vary as do their names and regalias. Some are said to exist for social ends, some for insurance, some for relief, some to extend the power of the Romish religion, some to repress it, some to promote temperance, and others to inculcate patriotism. Now, what is our question? And first, our question is not respecting the character of the individuals making up these orders. All reasonably well-informed persons know that there are good men and bad in varying proportions in each of them. Nor is our inquiry whether some incidental good results from these lodges. Good, in some measure, to some one, results from all things, even fires, famines, and pestilences. Gamblers are good to themselves, saloonkeepers set out free lunches, and boys feed fat worms to hungry fish. Nor do we inquire as to the religious character of the altars, chaplains, prayers and lectures of these orders; whether they be pagan or Christian we do not now ask. Our sole desire is to learn, if we can, how secret societies affect the political life of our nation, of the world.

Are in Politics.

In answer, I remark first, that secret societies are in politics. Whether their influence be good or evil they certainly have an effect on the political life of our nation. This is admitted by some orders like the American Protective Association and the Sons of America; it is denied by others like the Jesuits and the Free Masons; but it is true of all. We have all seen in the public press the statement that Mayor Hopkins was waging war on the Masons in the City Hall. The list of decapitated officials, with the num-

ber of degrees each had taken, was repeatedly published. How did it happen that high Masons filled all those offices? And how does it occur that Free Masonry, having only about one voter in twenty throughout the country, has from one-half to nine-tenths the salaried offices in city, county, State and nation? It is because the lodge is in politics, and because it has its candidates in both parties, so that whichever wins, the order is in a position of power. Years ago a Masonic orator, speaking in eulogy of his order, exclaimed:

What is Masonry now? It is powerful. It comprises men of all ranks, wealth, office, talent, in power and out of power, and in almost every place where power is of importance. They are distributed, too, with means of knowing each other, and means of keeping secret and the means of co-operating, in the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another. So powerful indeed is it at this time that it fears nothing from violence, either public or private, for it has every means to learn it in season to counteract, defeat and punish.

Of course, this is partially bombast, but there is an element of truth in it. Acting in secret, its very members largely unknown, an order like the Jesuits or the Masons can accomplish purposes which would be entirely beyond its power if it was an open organization. Disraeli, speaking on this same subject, said in one of his addresses:

In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination and, if necessary, can produce a massacre.

In addition to these orders, which, while denying political ends, have been for years securing political positions for their members, and the use of public funds for themselves and their friends, we have now large secret associations which profess and practice what the others practice and deny. Men are uniting in lodges for the avowed purpose of carrying elections. They say that the Romish church has secretly monopolized official stations, and that now they

will endeavor to reverse all this and obtain the offices for those who are not under the dominion of the Pope. The contests of these two sets of secret orders, the Romish and Protestant, have already disturbed the peace of communities, produced bloodshed and threatened widespread hostilities. It is evident that secret societies are in politics, and have been, but should they be?

Civil Service Suffers.

Secret societies should not be in politics because they will inevitably deteriorate the civil service. Men should be selected to administer public affairs because of their integrity and competence. The direction given to Moses three thousand years ago should still be the rule, "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." This can never be the rule where secret lodges are influential in determining the course of political events. "Able men" do not naturally tend to lodges. The strong merchants, railway men, statesmen and students do not have taste or time for the rigmarole of initiations. They do not enjoy the feather and sword business of lodges. If such men get into secret societies because they approve of their professed ends they are not often found in their meetings or in the processions which plod along the streets on St. Patrick's day or in the Knight Templar crowd that goes to church—once a year. On the other hand, weak men who feel the need of secret assistance in order to secure positions to which their abilities would not entitle them naturally gravitate to such organizations. Of course, covetous men, who like office for its pecuniary rewards and who have no thought of their obligations to society, would also hail with delight an association which would help them to a place at the trough.

Men of this stamp have leisure to commit to memory the rituals of lodges; they are greatly pleased to be called Worshipful, Noble, Grand, Puissant, Sir Knight, Commander, etc.; they enjoy the hats, and feathers, and sashes, and aprons, and swords, and to see the candidates scared when required to jump on the India rubber spikes, to play Hiram Abiff, or face the skeleton. Men of this latter sort are more likely to be popular in a secret or-

der than self-reliant men who have convictions and live up to them. The Dr. Cronin end of a secret society is never so strong as the triangle end. If Dr. Cronin has not sense enough to wink at stealing he will be murdered, and then somebody will swear that he undressed and put his clothes in a catch basin, went to another catch basin, fell in head first, pulled the cover on with his toes, and died of kidney trouble as he lay head down in the basin. The men at the other end will hold the offices, draw the salaries, and be unable to find their brethren who take such singular ways to get out of the world.

Administration of Justice Interfered With.

This suggests another objection to secret societies in politics, viz., that they are certain, if they become powerful, to interfere with the administration of justice. Of course, there are many members of such orders who are good citizens and who desire the supremacy of law. There are also others who do not, and the secret organization is particularly adapted to the needs of this latter class. Allan Pinkerton told my father that the first man whom he arrested, after a long chase, appealed to him as a Mason to let him go. I was, not long since, talking with a gentleman in the Treasury building, who was at the time at the head of the secret service of the United States. He told me that he was a Mason. I said, "Why do you say was; why not am?" He replied, "Because I became tired of having men shake Masonic jewels in my face and demand release from arrest in the name of Masonry, and I told my lodge that so long as I was in this office they would have to excuse me from my oath." The former sheriff of my own county told me within a year or two that he had been cursed in open court by a Masonic criminal because he had refused to recognize his appeals for help.

This shows what every intelligent man would know beforehand, that a secret society, when it becomes widely extended, will inevitably be used in cases where only the law of the land should decide. There is no difference in lodges about this. If the American Protective Association proves permanent, and secures a fair share of the offices, its members

will appeal to it for aid in civil or criminal cases, as naturally as those connected with the Masonic order or the Clan-na-Gael do to their fraternities now. As now there are some who put their political privilege and civil duty above their secret society obligation, so it will be then. And as there are others who put their lodge relation above their duty as citizens, so it will be then; and these latter cases will be neither advertised nor acknowledged. The trouble with secret societies in politics is that you can never tell when the lodge is to work you harm. If you could, you could guard yourself against it. As Wendell Phillips once said to me, "A secret society is needless for any good purpose and may be used for any bad one." The good member will not use it for any lawless purpose; the bad member will use it for every lawless one. The weapon is adapted to ill uses and should be taken away. "Give the baby a hammer and a looking-glass," is not a good rule; "give the madman a razor and turn him loose in the streets," is a worse one.

We shall probably be told that secrecy is essential and that the good accomplished by lodges could not be attained without their obligations and penalties. I deny this. Who would interfere with the insurance lodges if they were open? Who would hinder the relief work of beneficial societies? Who would object to any legitimate political action which the orders professing political character might take? If this were a country governed by a despot, there would be excuse for secret combinations among citizens. Or if this was a time of war it would not be common sense to publish plans of campaign in the newspapers. But in time of peace, in a representative democracy, and in a day when all legitimate movements are certain of a sympathetic hearing, a secret society, no matter what be its professed purpose, is out of place; it should be abandoned by all good citizens and then suppressed by law.

The Historic Foes of Freedom.

Centralization and governmental oppression are the dangers of monarchical countries; faction and lawlessness are the historic foes of freedom. England could have maintained the commonwealth but for the distrust and hostility

of partisans. France could have gone on in the pathway of liberty but for the jealousy of sections. The United States have already experienced one war of interests, and that bloody experience should warn us against repeating the conditions which produced it. A wise writer has said, "From the lakes to the gulf and from ocean to ocean there is only air enough to float one flag." It is as true that to that one flag all citizens should bear equal and unquestioning allegiance. If we are to retain the proud position to which we have been advanced by the providence of God we must avoid the disintegrating power of secret societies. Washington warned us against it; Rome, slain not by barbarian foes, but by luxury, vice and faction, utters in solemn tones her testimony. Justice fallen in the streets and equity unable to enter, thieves bartering away the taxes of cities, and murderers walking the streets with bloody, unwashed hands, all these are voices bidding us pause in the steep and slippery path down which already we are rushing.

A Good Day Coming.

I well understand how naturally the thought that change is impossible will arise in all our hearts. It is our custom to imagine that what is must continue and that there is no use in uttering a protest against the inevitable. When millions of human beings were bought and sold, when they were whipped, and branded, and torn with dogs, and burned to death, when slave ships sailed the sea and slave coffles covered the land, and slave pens reared their devilish fronts by the capitol of the United States, those who cried out against the iniquity were told that it always had been and always would be. Now, while wives are murdered every day by drunken husbands, while children are beaten and starved every day by drunken fathers, while will-broken men every day are finding it easier to blow out their brains than pass the open door of the legalized grog shop, we hear this same lazy, cowardly cry. When men who toil long hours seven days a week for small pay ask for Sabbath rest, when they request the privilege of spending one day in the week with wife and children, greed and plea-

sure-seeking join hands to hold them to their task.

I do not believe that these or any other iniquities are here to stay. My God opened the Red Sea for Israel. He has lifted woman from the position of slave to that of helpmate for man. He has supplanted the rule of the monarch by the rule of the people. He has driven slavery from three-fourths of the earth. He has given to millions of little children the light and love and warmth of Christian homes. He has driven whisky drinking out of the church and made it disreputable. He is showing this nation to-day that an adulterer and liar, even if he is a Knight Templar and goes to church, is no better than a harlot. In due time He will establish His kingdom on earth, a kingdom which is light and in which there is no darkness at all.

I do not believe that a majority of my fellow-citizens who belong to lodges, Romish or Protestant, know the real character and tendency of these orders. I believe that hundreds of thousands of men who now wear the collars and aprons of secret societies will soon throw them off forever. I believe that in their heart of hearts most men love fair play and do not believe in taking secret and underhand advantage of their fellows. I believe that we are to see a day when patriotism shall be the death of partisanship, when Christianity shall destroy sectarianism, when political campaigns shall be comparisons of views and expressions of political judgment rather than battles of secret hordes for the spoils of office, when the taxes of the people shall be expended in promoting their interests rather than in feathering the nests of political conspirators. When that good day comes, as come it will, unless we be cowardly and unbelieving, Bryant's song will be realized, peace and plenty will prevail, and each grateful American will say of his native or adopted land:

"There's freedom at thy gates, and rest
For earth's downtrodden and oppress,
A shelter for the hunted head,
For the starved laborer toil and bread.

Power, at thy bounds,

Stops and calls back his baffled
hounds.

"O, fair young mother! on thy brow
Shall sit a nobler grace than now,
Deep in the brightness of thy skies,
The thronging years in glory rise,
And, as they fleet,
Drop strength and riches at thy feet."

In China it is the Boxers; in the Philippines the cruel "K. K. K.;" in Cuba the Freemasons; in Chicago and St. Louis the trades unions. In the past in our country the Freemasons have defied the government, in the present private enterprise has to adopt means to protect workingmen in the God-given and constitution-guaranteed right to work, because mayors and chiefs of police have quailed before the secret trades unions; riot and anarchy in the future may be by any one of the three hundred kinds of lodges that to-day ape and copy Masonry. It is for Christian patriots to use their opportunity on the Fourth of July to emphasize the Christian principles of civil and religious liberty for which our fathers fought and contrast them with the lodge despotism and tyranny which threaten these principles to-day. Upon the propagation and promulgation of right principle depends our national independence and prosperity.

HEATHENISM AND SECRET SOCIETIES

BY REV. H. H. HINMAN.

The dreadful havoc which the secret order of Boxers is making with the Chinese converts to Christianity, the breaking up of Christian missions, the murder of missionaries, the powerlessness of the Chinese government to prevent their atrocities, call attention to some obvious facts that we do well to consider.

Characteristic of Heathenism.

Organized secrecy is one of the most marked characteristics and outgrowths of heathenism. It has been so in all history. It was an essential element in the worship of Baal and Ashteroth. It was intimately interwoven with the idolatry of Osiris and Isis, and of Brahma, Vishnu and Siva. It has prevailed in all lands where false gods have been worshipped. No people have been so low in intelligence or degraded in morals but that

they have found organized secrecy a congenial as well as powerful means of accomplishing their selfish purposes. The cannibals of Africa have a secret society for the promotion of cannibalism.

Essentially the Same in Every Age.

Organized secrecy is everywhere essentially the same in its nature and practical influence. The secret orders of today—some of them at least—date their origin from the ancient mysteries of heathenism, and probably all have more or less copied their heathen ceremonies. This is true of Freemasonry and admitted by Masonic authors. But it is in its moral influence and character that the likeness is most striking. It is everywhere essentially selfish. The little world of the secret order is its own organization. "Not only do we know no North, no South, no East, no West, but we know no government save our own. * * * Brethren to each other all the world over; foreigners to all the world besides." (From Missouri Grand Lodge Report, 1867.) Secretism was instituted for and exists for the selfish advantage of its individual members. Selfish greed is the foundation principle. It fosters and enjoins dissimulation. It pretends that to be true which is known to be false, and that to be false which is obviously true. "It calls evil good and good evil, puts darkness for light, and light for darkness." It fosters, if it does not require, lying. It undermines, if it does not absolutely destroy, all moral restraint. No atrocity is too dreadful when "the good of the order" seems to require it. It assassinates civil officers, blows up street railways on which the public are riding, murders unoffending citizens and assaults innocent women. The ample proof of these charges is found in the lying pretensions of Freemasonry, and the murderous riots of the secret trades unions in Chicago, Cleveland, Pittsburg, and recently in St. Louis.

Where Most Harmful.

The influence of secret orders over Christian organizations is, all things considered, the most pernicious. They creep into the church and are fostered by its protection. They tone down the spiritual zeal and Christian activity, not simply of those who belong to the orders, but of those who tolerate them. This is espe-

cially true where the sin is against light and knowledge. It is very obvious in the statistical reports of the Liberal United Brethren Church, which, during the year 1899, decreased in membership by about seven thousand, and the M. E. Church by thirty-four thousand. Congregationalism scarcely held its own. Here in Oberlin there has been a growth of the lodges and a dearth of revivals. Never in its history has Oberlin had abler preaching, and yet its churches have scarcely held their own. There is a leaven of heathenism in our midst which threatens to leaven the whole lump.

In the National Free Soil Convention of 1848, one of the indictments against slavery and polygamy was, that they were "twin relics of barbarism." A few years later slavery went down in blood. Another "relic" still survives, and is not less aggressive than its kindred institutions. It is survival of the unfittest. Will Christians sleep over it or shall we not rather "purge out the old leaven that we may become a new lump."

Oberlin, Ohio.

THE MYSTIC SHRINERS IN WASHINGTON.

Washington, D. C.

For several days there were in this city men and women dressed in Turkish garb. They call themselves "Shriners."

Their appetites and passions have been provided for, the city being given over in a large degree to their vanity and debauchery. That they have money and are willing to spend it is well known. The newspapers give glowing accounts, and pictures, and long lists of the imperial potentates. Business men who may hope for gain decorate elaborately and join in praising. Hotels, saloons, restaurants, playhouses of all descriptions, do their best, for they well know how to work depraved human nature for the largest revenue. Oh, the folly, the depravity of men. Well may Puck say, "What fools these mortals be." If these people believe they are one-half as great as they are proclaimed by those who flatter them, one might wonder how they

could content themselves to live in a world like ours.

The President of the United States bade them welcome as they came carrying their large butcher knives and other emblems of the unspeakable Turk. The music, the bright, flashing costumes gave vent to their vanity, while the costly liquors and viands contributed to the general inflation.

William E. Curtis, the well-known Washington correspondent for the Chicago Record, writes of one company:

"A party of enterprising Shriners from a Western State amused themselves by hiring a truck which they loaded with barrels of beer and whisky and drove through the principal streets offering drinks to the public free of charge. This unusual hospitality naturally attracted so much attention that the police were obliged to interfere."

As is the custom with each new parade, the newspapers proclaim the last the greatest. What does all this expenditure of life, time, and money mean? It simply means that self-gratification is the most natural to the unregenerate. "For it certainly is most atrocious luck to be born with a soul, if you are only a duck."

W. B. Stoddard.

IMPERIALISM VS. REPUBLICANISM.

BY ELIZABETH E. FLAGG.

It is safe to say that but a small percentage of the deep-thinking men and women, who deplore the present reign of militarism, know that the lust for imperial power, which is now eating like a gangrene at the vitals of our republic, is the result of the lodge poison. Never did the will of the people count for so little as now under our present high Masonic administration. Government censorship may be only in the Philippines as yet, but despotism has a way of spreading from a very small center. We have not yet arrived at the stage which the Masonic government of Italy has reached when, according to Prof. Lombroso, of Turin, in a recent article in the Independent, the reason for the suppression of one Italian newspaper was that "it spoke evil of Freemasonry," but it is

well to watch the signs of the times at a crisis in our history, when we seem to be repeating the experience of ancient Israel, who, not content with being God's peculiar people, wanted to take her place as a world power.

SUGGESTIONS FOR THE CYNOSURE.

Editor of the Cynosure: Among the suggestions for future work on page 39 of the June number were some applying to the make-up of the Cynosure. These suggestions show a gratifying interest in that journal, and indicate a disposition to render it service. Part of what is thus mentioned is in line with convictions which I have held for years, but I cannot believe that all could be carried out successfully at the present time.

I trust it may seem pardonable to say that I have long been more than a careful reader of the Cynosure; that I have been also a careful student of its policy, and that my study has been that of one not wholly a stranger to newspaper work. I remember writing long ago that "the Cynosure set its editor a killing pace." I saw that it ought either to change its make-up or its time of publication. There is a limit to the amount of work, of one restricted kind, that one man can do each year in a series of years. No such organ as is now furnished can reasonably be demanded as a weekly, unless means are provided for a larger editorial corps.

The call for a weekly, however, is urged "even if it should not be more than a four-page sheet." Subscribers are said to have been found who would rather get fifty issues for one dollar than twelve. It seems to be supposed that they would accept fifty four-page sheets instead of twelve magazines.

Admitting for the moment that some subscribers would be content, there still remains the question what purpose this journal is issued to attain. If it is to amuse those already conversant with the reform it advocates and already won, and if four pages a week would amuse them more, by all means let the magazine disappear and let the four-page sheet come.

If, on the other hand, the reform needs an organ adapted to win those still in-

different; able to command respect at first by its external appearance and typographical execution; strong enough and ample enough to carry intellectual momentum; then we should retain the magazine.

The experiment of a weekly has been thoroughly tried. Many of us can remember by what an organ as to typographical appearance we were once represented, and all of us can see by what we are represented now. The N. C. A. needs an organ that will win the attention of readers who are accustomed to see such newspapers as *The Independent*, *Zion's Herald*, *The Advance*, and *The Interior*; such magazines as *The Century*, *Harper's* and *The Cosmopolitan*; and such literature in various forms as makes it inexpedient to represent an unpopular and unknown reform by an uninviting organ. We should not make a bid for contempt by a contemptible means of appeal. From the present magazine to a four-page sheet would be a long step toward apparent degeneracy.

It should be remembered that the Cynosure ought, moreover, to be qualified to do the work of a propagandist in Y. M. C. A. reading-rooms of many cities; in colleges and seminaries; and in the libraries of clergymen, and the homes of college-bred men and women.

If the call for fresh news means anti-secret news, it must be said frankly that, outside certain limits, anti-secret news has little journalistic value. Some news of that sort should be printed—it could not be neglected—but it would not float a newspaper long. It is added: "I would give a page or two of condensed foreign and home news, such as the busy man would love to have to keep him abreast of the times," etc. Like much else that I could also suggest for the Cynosure, I think one or two pages of that kind a fine thing to have. But in order to give this resume of news, the Cynosure would have to employ a trained journalist to take charge of this department. Who would pay his salary? Lest this should be pooh-poohed, I feel compelled to add that it is written by one who has written oceans of news, and has been credited within the newspaper circle with a little knowledge of the way in which news should be handled. It would be fine to

have what is suggested, but how it is to be had in any way worth accepting, and yet without expense not to be undertaken, I am unable to see.

I am in sympathy with the suggestion to broaden the range of the Cynosure and increase the variety of its contents if that can be done; but if the nature of its theme rules it out of the market as an advertising medium and fences it away, practically, from opportunities enjoyed by other religious journals, then, in such a case, I see no way but to act within its limits as best it can.

Whatever it does, I hope it will not recede from ground already gained, return to try an experiment over again, and abandon seeking those who as yet are uninformed or indifferent. May the time be far when the N. C. A. goes back to former methods and loses an organ adapted to command respect and confidence, and win new allies to the reform.

No Back Track.

"QUI CAPIT ILLE FACIT."

Ceremonies of the Holy Lodge, Including Legend of the Sacred Degree.

(Compiled by Worthy G. M. Elizabeth Alsop, and privately printed by J. A. C. K. Asinus for the use of the Order, A. O. 5984, A. D. 1980.)

Indorsement.

Sanction of the Most Worthy G. M. to the original edition is herewith attached:

G. L., N. Y., A. C. 5967: Whereas, Most Worshipful J. Asinus has compiled a book entitled "Symbol of Glory," and has requested our sanction for the publication of the same; we having perused the said book, and finding it to correspond with the ancient practices of the august society, we recommend the same to the use of the fraternity, and extend the R. H. of a Perpendicular flat.

Faternally

G. M. M. W. H. P. Bombast, H. P. P. Z. K. S.

Author's Note.

Since issuing the ninety-eighth edition of the following work, I have received several thousand letters of commendation from the fraternity, and also many of condemnation from a remnant of a sect once known as "Symbolical Masons." These last seek to assume that our Sublime, Potent and Majestic Order

is, word for word (though much condensed), in legends and ceremonies, like that known as the above society, which flourished with a checkered career during portions of the eighteenth and nineteenth and twentieth centuries.

It would be like saying a father inherits a trait from the son to assume that our ancient order, which had its origin in the Garden of Eden, had copied from a sect which rose, flourished and died within a range of 300 years, and died, too, from "brain failure."

Every one who has been initiated into the mysteries of our sacred circle knows—and none other can know—that our system is based on the incontestable fact that our patron saint, "the old serpent, Satan, the Devil," met the first G. M. (grandmother) of the order as she walked in the Garden of Eden (Gen. 3: 21), and there together they formed what has since been known through all the ages as the Holy Lodge. "They made coats of the skins of animals" (vide same chapter). Where the degrees were "worked," just as they are to-day. The first man was excluded from participation in the mysteries, as he has always been, from the obvious unfitness of men for such exalted communion.

Those who know our secrets can well appreciate the fact that it would be out of all nature for man to enter the "mystic shrine."

"So mote it be." The Author.

HISTORY OF THE ORDER?

During the last year of the nineteenth century Mother Maloney, a French Jesuit nun, and Sister Mary Ann Smith, a Methodist deaconess, met on the 24th of June, "a day of light and roses," at "high noon of the day," in Mistress Croon's humble eating-house in Baxter street, and then revived the "Ancient Order of the Consecrated Needle."

They compiled and framed the "Book of Constitutions," and then spiritualized the order, which had fallen into "innocuous desuetude." There, with seven maidens, pure and true, they installed themselves into the society now known through the habitable globe as the G. L. O. C. N.

For some years these consecrated

souls enjoyed the glories of the middle chamber and S. S., when their fame and greatness caused jealousies and imitations.

Spurious societies began to spring up, putting forth various claims, until, in 1922, our order met and effected a compromise with the three societies, of "Jezabel von Ahab," and the "Three Distinct Thumps," and the sect known as the "Mistress' Key." (This last claimed priority of age, going back even to pre-historic times.) Being united, they were ever after known as the "United Grand Lodge."

From the last-named incorporated society we gained our legend of the third degree. This legend was stolen by the sect called Masons, or stone-squarers, and made to do service for a heathen mechanic, who was hired by King Solomon.—"Theosophic Physiology, Vol. X., page 842.

We are assured, upon good and unquestioned authority, that these incidents, in our beautiful legend, were alluded to when the sweet singer of Israel exclaimed: "Out of the depths, O Lord, thou hast heard my cry."

Order of Initiation.

The three degrees represent woman in the three stages of her existence, infancy, youth, and middle age. In the first, we see humanity in its feeblest state, "neither naked nor clothed, barefoot nor shod, blind (H. W.) helpless" (led by C. T.). On entering the lodge, she is led by C. T. in hands of J. W. (Jolly Widow). On the altar is an open Bible; on this is a pair of scissors, open to form a cross of St. Andrew (these points are applied during initiation to L. B. to denote the "point of a privilege"). On these is placed, so as to cover the left points, a sleeve pattern, which, by its peculiar position, forms an equilateral hypothesis. Before this altar, and on it, is taken our solemn obligation.

The candidate is led by C. T. three times round this altar. At the third round they stop in the East before the G. M. (grandmother). After bowing three times, the syllables, J—b—n are repeated by J. W. G. M. our candidate, so that each will have their syllable alternately, but all in a whisper, when sud-

denly the H. W. is removed, and in the corner is seen a dwarf evergreen, from behind which a figure* resplendent in spangles and glitter, rises before the astonished eyes of the candidate, and speaks in a distinct voice, "Eve, Eve," and the candidate (who represents Eve) replies "Here Lord," and then the voice replies, "Fig Leaf." The candidate is pronounced initiated.

The second degree is very similar. The repetition of the word J—b—n is repeated in a whisper. This "word" is the grand, omnific last word. It lay buried until accidentally found 549 years afterward by Dorcas in the ruins of the cave (vide Monitors).

Now bursts on our vision the emblazoned glories of the third or M. M. (Mother Maloney) degree. Here our typical fable begins. You are all familiar with it, but we who know its import and beauty can never tire of repeating or hearing it. So, for the instruction of our newly "raised" and "exalted" sisters, we will tell it.

Legend of Third Degree.

King Ahashuerus made a feast, and ordered Vashti, his lovely queen, to appear before his drunken comrades, and expose her beauty. She refused, and, catching up her infant daughter, flew to Mt. Moriah, where she hid in a cave.

Twelve inmates of the harem, thinking to please the king, formed a plan to bring her back. Nine recanted, but three pursued their way, and, attracted by the cry of the hungry child, they entered the cave, one after the other. These miscreants were sisters—Jezebela, Jebelbelo, and Jezebelum (daughters of old Boanarges). As they advanced toward the queen each demanded the "key" to the closet, which contained the patterns, and tracing board (now known as lap-board); being refused, Jezebelum struck her on the temple with her thimble, and she fell dead at her feet.

After the murder, they buried the body in a grave "six feet perpendicular," at the mouth of the cave and planted a sprig of shamrock at its head. (This plant is found in great abundance near Mt. Moriah.)

*This figure represents Deity.

Not daring to return to the court, they entered the cave and were found there by the emissaries of the king.

At roll-call, the day after Vashti's flight, when the three sisters were found absent, the nine recanters appear before the king in white robes, and gloves, to denote their contrition, and confessed the plot. They were sent in twos (one remained in a dungeon, awaiting their return), to find the murderers, and if they failed they should suffer death in their stead.

The two who went in the direction of Mt. Moriah sat just at the mouth of the cave, to rest, and heard issuing from within groans and cries.

The first voice said: "Oh, that my left ear had been pierced by a knitting-needle and that I had been fastened thereby to the earth!"

The second voice cried: "Oh, that my body had been tied by the back hair to the highest pinnacle in Christendom, and left to the fowls of the air!"

The third voice exclaimed: "Oh, that my body had been cut in twain by my corset string and left on the seashore, at low tide, the prey to clams and shrimps!"

On trying to rise, one sister caught hold of the shamrock, and it came out of the ground, disclosing a newly-made grave. They rushed into the cave and dragged the murderers by their hair to the palace, where the king had them executed, according to their several imprecations.

And these imprecations we preserve in our order as the penalties to our solemn O. B. (Old Bulldozer).

Queen Esther, accompanied by several members of the craft, went to search for the body of the ex-queen; finding the spot by the newly-opened earth, they formed in squads, of the different degrees, to try and raise the body, it having become decomposed. Each desiring to find the lost key, or word, known only to Vashti, and Esther, and a French dressmaker in Jerusalem called Hulda. "or the widow's daughter," a woman mighty in cutting and fitting. This key was to the tracing-board closet, and no work could be done until it, or a substitute, was found. First the E. A. tried their grip, but failed. Then the F. C.,

who also failed. Then the queen came forward, and groaned in spirit, exclaiming, "Oh, Lord my God, is there no hope for me, or the widow's daughter?" (meaning the dressmaker). Then, stooping, she raised her by the grip of an M. M. on the five points of "felo de se," called the "mighty grip of the ass' jaw" (the same used by Samson). The body was buried with honor as near the S. S. (sunset) as was permitted by court law.

As the key could not be found the queen proposed to substitute in its place the first word spoken after the raising of the body. This was an exclamation made by a F. C. (Foolish Creature) in her dismay at finding that a jeweled pin from her hair had fallen into the open grave, "Ma-ha-bone," literally translated "my hair bone," or pin. This was used as the "grand word" until 549 years after, when Dorcas, the inspired founder of the original "Children's Aid Society," while seeking in the cave for an herb called "boneset" (then used for tea among the order), she found the skeleton of Vashti's child, and on the bone of the thumb was set a golden key, and by the skeleton a golden box. She seized the box, and found on its sides inscriptions and mystical characters. She took it to the Temple at Jerusalem, where the H. P. (High Popolorum) was holding audience with the king and scribe. Upon examination there was found a book, "The Original Book of the Law," framed in the garden and descended through the ages. "Holiness to the Lord." We now see how the world is indebted to this ancient society through Vashti, for the preservation of this most sacred book.* Here, too, is a little pot, containing two quarters of a small, dried apple (what was left of the original, two bites having been taken by our G. M. and her associate Adam). There is also found a stick, on which a leaf is blooming, "the original fig leaf." A key is found by the aid of some bits of paper, which solve

*Had it not been for this accidental discovery, the sacred word, or Bible, would never have been recovered to the world. How much, then, are we indebted to this sublime and holy fraternity!—"Holiness to the Lord." So mote it be!

the mystic characters on the box. On one side is "Deposited in the year 1." On the second side: "By Eve." On the third side: "Pro bono publico;" and on the fourth side, in Chaldeac Hebrew, and Syriac, the long-lost word is seen: "Jah-bu-lun—Vashti, 2499!" The grand, quintissimus omnific, "three times three!" On the bottom of the box is a stone, cut neither oblong nor square, with the English letters, H. T. W. S. S. T. K. S. (for explanation see Monitors). "So mote it be!"

Lecture.

Every candidate who enters our "Mystic Shrine" must enter, as have done, all noble souls, through ages past. They may at first think it degrading, but as they advance, and more fully discern the symbolic beauty connected with each rite (for our system is progressive), they will come to feel that even the most humiliating ceremony is a means to an end. The "duly prepared" candidate would appear an object of pity in the abjectness of the outward appearance, but when we know that this appearance is but a type of woman in the darkness of ignorance seeking "light," we can see the beautiful analogy and press forward to attain the higher degrees (at \$30 each) when our characters are perfected, even though we must pass the "rough and rugged road" before we gain the beautiful temple of our hopes. As we are "exalted" our thoughts become purified, and we can see the beauties we may attain, as we reach the superstructure, which we are building in the temple of character. This cannot be understood by a cowan (bow-wow, or profane). But to us the B. B. has a glorious meaning, and the "living arch" becomes surmounted by a halo. Then we must "stoop low," for "he that humbleth himself shall be exalted!" A listening ear, and "silent tongue" are to be our care. Our solemn O. B. is to be kept. All other obligations may be violated, but the silent tongue is as necessary as the existence of our ancient order; for if the secret becomes an "open secret," our landmarks are "non-est-comati-bus." "Let us pray."—Vide Monitors.)

"So mote it be."

"She who most things understood (Eve),

She who made the gown and snood
(Dorcas),
She who nobly shed her blood
Whilst doing of her duty (Vashti)."

Z. H. and I.:

"As we three did agree,
In love, peace, and unity,
The sacred word to search;
So, we three do agree
In love, peace and unity,
The sacred word to keep;
Until we three,
Or, three such as we,
Shall meet and agree."

"So mote it be, Fiddle, de, de."

Candidate while taking oath is bowed before the altar, having been "duly prepared;" with the H. W. still on, kneeling on left b. k., the right so placed as to form a icosa hedron, or icteric hypocarpogen; the left hand, so raised as to form an icarian lyrate, and in this position is taken the solemn

Obligation.

I, Nancy Ann, of my own free will, in the presence of the G. A. O. T. U. and this worshipful lodge, erected to His name, and dedicated to St. Eve and St. Vashti, I do hereby and hereon (B. of S. L.) solemnly swear that I will "hail, ever conceal, and never reveal" any of the secrets, arts, or points of this most sublime order. Further I will not aid, or be present at the initiation of any who are unworthy, such as an old woman in her dotage, a young woman in her non-age, an atheist, a man, or idiot. I will not cheat a sister of the same degree.

I will not reveal the key to the grand omnific word, but will destroy it whenever I may see it, and never repeat the word except as I received it, under a L-a- and in a whisper.

Further, I promise never to violate the chastity of the father, brother, or son of a sister (of the same degree) or allow it done, if I am aware of it.

I furthermore promise to obey all summons if within the length of my C. T., or shoestring.

To all of which I most solemnly promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reser-

vation of mind in me whatsoever, binding myself under no less penalty than to have my (see combined penalties of Jezebel, Jezebello, and Jezebellum), so help me God, and keep me steadfast in the due performance of the same.

"So mote it be."

Note.—Shortly there will appear a full ritual of the later, or what are called the "Christian degrees," for our ancient order ends with the finding of the "omnific word." The author finds it desirable to print these monitors, or rituals, for the private use of the order, as no sister may fill a "chair" without a thorough knowledge of our landmarks. The title of the coming book will be "The Point Within a Circle." It will include the degrees of the "Maltese Cross" and the "Ineffable Name," the Knights of the "American Eagle," and "Elected of Nine;" also the essentials of the "Chamber of Reflection," and the "Sealed Libation." To which is added a synoptical index. All so-called secret societies are composed mostly of "asinum tondes" and as a monitor is a necessary "vade mecum," this particular pocket manual elucidates the "homo nullorum hominum," and is so complete that the sojourner, though an agnostic, cannot err therein.

The Home and the Lodge

HOW THE STRIKE WAS STOPPED.

ANNE WESTON WHITNEY.

"Can't some one gag that boy?" said Jim Rankin, looking up from his dinner-pail and addressing a group of men sitting under an old tree eating their noon-day meal. "That boy" was whistling as he cared for the horses that hauled the bark to the tannery.

"He might ha' struck a gold mine by the contentment of his chune," said Jim.

"He's always whistling," growled Thompson; "but he don't have responsibilities; bunks with the horses, they say, and don't care for better. Wait till he has a family and no more wages than we, and then catch him whistling at his

work," and he went on to talk of "starvation wages and long hours." But the boy kept on whistling.

"Say," said Henderson, "call him over and make him join the strike; tell him it's for higher wages; guess that'll fetch him."

"Anything to stop him," said Jin; "it's hard to grumble agin' fate with that chune runnin' in your head. It's a regular Irish jig he's at now."

So Peter was summoned to the conference, appearing in shirt-sleeves and bare feet; a tall, slender, bright-eyed boy, who stood and listened attentively to what was said of the proposed strike. But, when he was asked if he would join, he folded his arms and shook his head, saying that he had accepted his situation knowing what his wages were to be; that it was a bargain between him and the company; and, once he had agreed to do it, if the company was satisfied with him and paid him on time, he had nothing to complain of.

"You'd talk different if you had a family to support on the wages we get," said Jim, while there were murmurs on all sides.

"You're on the wrong track now," spoke up Irish Tim, who had refused to join the strikers. "Faith, an' it's because of what he does wid 'is wages, an' whistles over it like a prince as he is, that I won't have nothin' ter do wid yer strike." Then in quaint brogue he told the men that Peter, out of the little he was getting, was helping his mother to keep the old home, while his sister was "studyin' for a teacher, an', not knowin' what he's doin' or how little he's gettin'; an' he studyin' his books nights so he won't git too far behint when 'is sister's through an' he kin take more schoolin'. It's them as begins low down, an' whistles as they go, boys," he said, "that gits to the top; an' so now I'm respectin' the opinions of wan who may some day be presidint of the company, good luck to him; an' by your leave I'll ax 'im now ter kape on wid the jig we inter-rupted; it kind o' warms up me heart an' toes wid it;" and he gave Peter a look that caused him to begin whistling before any remarks could be made; and, as he whistled, the summons to work came; and after that the strike never made any headway.

"Faith, but I didn't expect it to accomplish so much all at oncet," said Irish Tim, some time later; "but I belave now that the whistlin' o' that boy, an' knowin' what he was livin' up to, would have stopped most any strike."—C. E. World.

A DAY OF SORROW.

Past Great Sachem Cherry, of Virginia, presented the following, which was adopted:

Resolved, That the last Sabbath in October in each great sun, be designated as a date for holding a Council of Sorrow in each hunting grounds in the great reservation, and that the Committee on Revision of Ritual be directed to report at the next session of this Great Council a Form of Service for use at said Councils of Sorrow.—Buckeye Trail.

Sunday is getting to be a great order day; but we hope one Sunday in the year will be left for the Christian religion, else that will need to appoint a Day of Sorrow.

THE DECLARATION OF INDEPENDENCE

It may seem strange to some young people that the memories of the fifty-six signers of that wonderful paper should be so honored in this country. Said a bright boy recently, "Why was it any very great thing to sign a paper of that kind? I think the man who wrote it was great, but don't see why the others were."

The reason they were great was that they were both patriotic and brave. They believed that it was not right for this country to be subject to and taxed by Great Britain while having no voice in the government. A committee, consisting of Thomas Jefferson, of Virginia; John Adams, of Massachusetts; Benjamin Franklin, of Pennsylvania; Roger Sherman, of Connecticut, and Robert R. Livingstone, of New York, was appointed to write out a declaration to this effect. Thomas Jefferson, though at this time but thirty-three years of age, was one of the best classically educated men in public life, and composed the Declaration, which, without his other public services, would have made his name famous.

The American colonies were represented by fifty-eight members in the assem-

blage which met on July 4, 1776, and decided to adopt the Declaration of Independence. As a matter of fact, only the president of the assembly, John Hancock, signed the paper on that day. On August 2d it was signed by all but one of the fifty-six—Matthew Thornton, of New Hampshire—who signed in November.

As to the reason why it was brave: The thirteen colonies were subject to England. In declaring that they would be "absolved from all allegiance to the British crown," they placed themselves in rebellion, and if they failed in the struggle that must follow, these signers of that paper would be regarded as traitors and treated accordingly. John Hancock, as the paper was being signed, said, "We must all hang together." "Aye," answered Benjamin Franklin, "we must all hang together, else we shall all hang separately."

Some one suggested to Charles Carroll that as there were a great many men of that name, if the cause should fail, the English would not know which one to arrest. "Yes, they will," he said, and immediately wrote "of Carrollton" after his name. They all understood fully the danger, but were proud to meet it, and deserve the greatest honor from each succeeding generation.

They were, as a whole, comparatively young men, for the average of all was only forty-three years and ten months. Edward Rutledge, of South Carolina, was the youngest, being but twenty-seven, and Benjamin Franklin, the oldest, was seventy. Five were physicians, thirty lawyers, seven farmers, eight merchants, and two mechanics; John Witherspoon, of New Jersey, was a clergyman; Abraham Clark, of New Jersey, a surveyor; Roger Sherman, of Connecticut, a shoemaker, and Franklin, a printer.

Richard Henry Lee, of Virginia, deserves special mention, as he started the movement by presenting to the assembly on June 7, 1776, this resolution:

"Resolved, That these united colonies are, and of right ought to be, free and independent States; that they are absolved from all allegiance to the British crown; and that all political connection between them and the State of Great Britain is, and ought to be, dissolved."

As the mover of this resolution, when a committee was appointed he would naturally have been made chairman, but was called away by illness in his family, and Mr. Jefferson was chosen. He served later in several Congresses and was the first Senator from Virginia.

A rather remarkable coincidence is that Thomas Jefferson, the author of the Declaration of Independence, and John Adams, one of the signers and its great supporter, both afterward President of the United States, died on the same day, and that Independence Day, 1826. On June 30th of that year someone asked John Adams, who was then very ill, for a toast to be given in his name on the Fourth of July. He replied, "Independence forever!" When the day came, hearing the noise of bells and cannon, he asked the cause, and, on being told, he murmured, "Independence forever!" and before evening was dead.—Christian Advocate.

A NEW DEPARTURE.

And What Came of It.

CHAPTER III.

"What are you doing?" Mrs. Giles demanded of Nellie one day a few weeks after the first meeting, as she came into the room where Nellie was bending over something in which she seemed much interested.

"Oh, just fixing Tommy's clothes so he'll look well enough to go to our Light Bearer's meeting to-morrow afternoon; he doesn't want to wear any rags any more, he is going to speak a piece and ——" here Nellie stopped suddenly, half-started, as she realized to whom she was speaking, and looked up expecting an outburst of unkind words, but to her surprise there was a sad and thoughtful expression on her mother's face, which she had never seen before, and it seemed to soften the hard lines and sullen look, the seal which the drink demon always places on the innocent victims of his curse!

"Poor Tommy; I ain't been any help to him, or you, either," she said, slowly, "but I've been watching you, and you deserve a better mother, and God help

ing me, you will have one after this."

The change which had come over the children and then the mother was not wholly lost to the father, for the grace of God reached even him, and the once cheerless home became neat, orderly, and, though plain, a happy, Christian home. Mrs. Norris had noticed Nellie's quiet, earnest way and had helped her to see that all true success comes through Christ, and Christian living.

* * * * *

It was a pleasant morning in early spring, and Ned Norris was sauntering toward school when he heard some one call his name, and, looking around, he saw Alfred Gordon running at full speed toward him.

"Oh, Ned! have you heard—the Junior Knights—Jack is hurt, and——" he panted all out of breath.

"No, what?" exclaimed Ned, in astonishment.

"Oh, you know Charlie's big brother came home from college for his vacation, and he filled Charlie up with stories of their initiations in the secret societies he belonged to at school, so Charlie thought it a fine idea to try some of the tricks on the Junior Knights, and last night when they were initiating Jack Jones he was hurt—his leg's broken and something the matter with his head, and," he continued, in a half-frightened tone, "the doctor is afraid he won't get well at all."

"Oh, dear! isn't that a pity!" Ned exclaimed, sympathetically; "it ought to teach the Junior Knights a lesson, I should think."

"Guess it has already," replied Alfred, bluntly; "half the boys have left—their fathers or mothers have made them, and Charlie and the boys who helped him fix Jack up in such fine style are too scared to go on, unless Jack should get well."

"Say, Alfred," began Ned, slowly, "why don't we get the boys to come into our society; now is just the time, isn't it?"

"Of course!" Alfred responded, enthusiastically, "that is exactly what we'll do; some of the boys were beginning to get tired of the nonsense they had, and will be glad to make a change; you see they can do it now without any fuss, be-

cause the Knights are going to smash over Jack's accident."

The boys were near the school yard now, and a merry group of girls were talking with excited voices, not, as the boys supposed, about Jack, but about Nellie Giles, and snatches of the conversation came to them. "Oh, won't it be lovely;" "Nellie always was so faithful, and——" "and she deserves it," "Wish we had been nicer to her," "Such a fine place!"

"Well, I wonder what's going to happen now!" and—these words had scarcely left Alfred's lips when Sadie came running over to the boys and confided to them the news which so absorbed the thoughts of the girls.

"You know mamma's friend, Mrs. Ford, from the city, came to visit us, and do you know they sat in the next room and listened while we had our Light Bearers' meeting last Friday, and Mrs. Ford liked Nellie's paper so much, you know how nice we all thought it was, and mamma told Mrs. Ford all about Nellie, and called her in to talk with Mrs. Ford, and if you'll believe it, Mrs. Ford has written that she wants Nellie to come and live with her and go to a nice school, and then to college when she is ready! Just think, that beautiful house to live in and those two dear little girls to help take care of. I'd almost like to do it myself!" Sadie finished almost out of breath, and then the bell rang, and the school yard was deserted and quiet in a very short time.

* * * * *

Ten years passed and, although the boys and girls whom we have been interested in have grown to young manhood and womanhood, they are still Light Bearers and take as much interest and pleasure in their meetings as when they were children. Now fifty young people gather each week and discuss topics bearing on all phases of life which come to young people.

This evening Sadie Norris has a letter from her brother Ned, who is away at college, and is reading something which holds the close attention of the young people. Ned says:

"We are very much distracted to-day over a dreadful accident which occurred last night. Stanley Ward, a fine young

fellow whom I liked very well, was fatally injured while being initiated into one of the college fraternities. It was a reckless performance, just like many others in these societies. His poor mother is nearly crazed. She had come with her only boy and at a sacrifice they were working together to get an education for him, and their hopes were so high. He was doing very well, and now—oh, it makes me hot with indignation—how can the colleges allow these things to live and grow, only to blast the hopes of parents who watch so patiently for the results of their toil and self-denial, and to hinder the work in every part of college life?

"The boys have tried a good many tricks to coax me into their traps, but I have been kept out and have helped a number of my friends to keep out. I hadn't talked with Ward about it, but did not dream that he was in danger.

"Jack Gordon goes to the University next fall, doesn't he? Tell him to stand up for his principles, and be a real light bearer."

Uncle John had come in just in time to hear the letter, and in a few earnest words he emphasized what Ned had said, and every heart felt a new eagerness to fight the prince of darkness and to save them from his power.

A few years later, when Ned Norris was elected Mayor of the thriving city of Milford, there was no secret society in the place, and the Light Bearers were still true to the ideal which Ned as a schoolboy had worked with them to attain.

K.

(The End.)

"Christianity is essentially intolerant. It may have imitators, but it has no rivals. It does not enter into competition with other faiths of the world; it claims to stand alone upon a pinnacle of solitary grandeur, of holy pride."—New York Observer.

It is just this uncompromising attitude of Christianity that justifies testifying churches in excluding all adhering Freemasons and Odd Fellows from their church fellowship.

The enemies of fraternity are those who

have never looked into the principles of friendship and charity.—Loyal Guard.

Yet a good many people have been thought good friends, and some have been undeniably charitable and liberal who were never insured by a lodge and who were not admirers of lodges.

"BOUND OUT."

"Under the head of 'Reception and Dismissal,' in their report to the Grand Lodge, the Trustees of the Ohio Odd Fellows' Home make the following suggestion:

"In this connection we suggest that children be placed in good families in this jurisdiction, if opportunity is afforded and proper legal contract made; also, that the Grand Lodge Representatives be charged with the duty, under direction of the Home Board, of looking after the interests of any child in his district, so bound."

"This is the frigid, cold-blooded proposition the Trustees of the Ohio Odd Fellows' Home make to the Grand Lodge!"

* * * * *

"To be indentured to strangers who may or may not be kind and gentle toward them! Children whose mothers are living could have that generous act performed by the mother, or the lodge could do it, without calling upon the Grand Lodge of Ohio to assist in their enslavement."

* * * * *

"So bound! What an icy, unfraternal proposition to be made by a board having the care of the children of deceased Odd Fellows! Enslave the orphans, which the words mean, that a few paltry dollars may be saved! Why did we build a \$60,000 Home for our orphans, if they are to be 'bound out,' 'if opportunity is afforded?' Not taken into families by adoption, but sent into servitude—slavery—till maturity shall come to release them!"

The above comments are extracts from an editorial in the Odd Fellows' Companion of June, 1899.

Greece has 1,889 Masons.

SECRECY AND ANTI-SECRECY.

A Dialogue.

Mr. A.—“Keeping secrets is a vice or a virtue according to circumstances. One cannot be kept; another must. The same secret under some circumstances cannot be kept innocently; and under others cannot be betrayed without crime.”

Mr. B.—“I would say that the disclosures of confidences may be either a vice or a virtue. If my friend tells me in confidence of his infirmity and asks my sympathy, I ought not to disclose it. If he tells of a crime for which he is not penitent, or if his purpose is to commit one, I ought not to conceal it. In any case a pledge of absolute and unconditional secrecy is always wrong.”

Mr. A.—“Opponents of secret orders sometimes appear to go beyond reason in treating secrecy itself as the evil complained of. The real fault of Masonry, for example, is not that it keeps secrets, but that it has such secrets to keep. The evil is not in the act of hiding, but is in the thing hidden.”

Mr. B.—“Opponents of secret orders may not always be strictly logical, but Masonry is wrong, not only for what it conceals, but that it requires a pledge of absolute and unconditional secrecy. Its oath says: ‘I will always conceal and never reveal.’”

Mr. A.—“It is true that secrecy can become evil when practiced under wrong circumstances, when applied to wrong things, and when conducted in a wrong spirit. It must also be recognized that whenever secrecy is made the leading idea, becomes the central feature of organization, and takes the position of a cardinal principle, it is almost invariably associated with something reprehensible, and is well nigh certain to develop some injurious outcome.”

Mr. B.—“This proposition may pass without comment, except to say that it concedes the evil of absolute secrecy.”

Mr. A.—“This, however, is not a true warrant for such an assertion as that: ‘No one has a right to either give or receive a secret; secret things belong to God.’ The assertion is untrue and the Scriptural quotation is as inapplicable as one of the ten commandments or a

beatitude. Such a remark injures rather than helps the cause it attempts to support; because, for one thing, it is transparently fanciful, and for another, it obviously wrests the Scripture.”

Mr. B.—“This proposition is misleading. No one has a right to give or receive an absolute secret and a secret that is not absolute is not a secret in the sense quoted above. Because a promise of such secrecy may involve the promise to conceal wrong-doing, it is a promise I have no right to make or to ask others to make.” (Lev. 5: 4.)

Mr. A.—“Another text is often misapplied. Again and again we encounter the words of Jesus: ‘In secret have I said nothing.’ One has but to turn to the gospel to see the force of his argument. But that argument was not to prove anything that could be inconsistent with the charge: ‘See thou tell no man;’ or with the seal of silence set temporarily on the lips of the twelve when he ‘charged them straightly that they should tell no man;’ or with the frank admission: ‘Unto you it is given to know the mysteries;’ or with his revelation of things to a few which were not revealed to the many, and which had been kept ‘secret from the foundation of the world.’”

Mr. B.—“The statement of our Lord that ‘in secret have I said nothing,’ may have been sometimes misapplied, but it surely proves that He had no secret doctrine and that all of His teachings were open to investigation. That is not true of any secret society. No secret order says, ‘Ask our disciples. They know what we do.’ It is true that he told his disciples that, for a time, they were not to tell some things he had told them, but he also said ‘there is nothing covered that shall not be revealed; neither hid that shall be known. What I tell you in darkness that speak ye in the light; and what ye hear in the ear, that preach ye upon the housetops.’” (Math. 15: 26, 27.)

Mr. A.: “To keep proper secrets under proper circumstances is a virtue; to communicate proper secrets to the proper person is a duty; and to hold the contrary betrays inadvertence, or folly, or fanaticism. Our aim must be at a secret, and not at bare abstract secrecy, if we

are to win allies possessed of common sense."

Mr. B.: "I would amend this proposition by saying that to keep proper confidences under proper circumstances is a duty and to disclose improper secrets is also a virtue, but in no case ought a pledge of unconditional secrecy to be taken or asked for. It may involve sin."

CHICAGO PASTORS INTERVIEWED.

Rev. J. W. Francis, pastor Presbyterian Church at South Evanston, said:

"It doesn't seem it should be so, yet I fear that oath-bound societies are more harmful than helpful to our churches, and our homes. Whether so intended or not, many men trust in the religion of the lodge rather than in Christ for salvation. I would advise men to keep out of secret societies."

Rev. A. Peters, pastor German M. E. Church, said:

"We don't believe in the principles of secret societies. We would prohibit our pastors from joining secret orders, but do not bar laymen who are members of secret societies from our church fold. Have never known the religion or morals of a man improved by his connection with the order."

Rev. J. A. Mulfinger, pastor German M. E. Church, said:

"I find it very hard to meet the irreligious who are tied up in lodges. They seem to think that their lodge will save them."

Rev. J. G. Fidler, pastor of the United Evangelical Church, corner Diversey and Best avenues, said:

"Our denomination does not bar secret society men from our membership. I have never known connection with secret orders to be helpful to a man spiritually. I have always observed that good lodge men are poor church men, and devoted Christians make poor lodge members."

Rev. G. E. Duncan, pastor Bethesda Baptist Church (colored), said:

"How can a society made up largely

of ungodly men be helpful to the church of Christ?"

Rev. Peter Errickson, pastor Danish Lutheran Church, belongs to no secret societies himself, but thinks he may have some in his church who belong to secret orders. Says his observation is that few men in the lodge care much for the church and often drop out entirely.

Rev. J. Meier, pastor First German Baptist Church, said:

"We are against secret societies because so far as they have a religion it is of their own making and not according to the Bible. Anything that is good should not be kept permanently in the dark. We advise young men to keep out of secret societies."

Rev. H. Succup, pastor St. John's Evangelical Lutheran Church, said:

"The secret orders which exert the greatest influence acknowledge no triune God—they reject the Son. Of course a Christian can have nothing to do with them."

Rev. Henry Heintze, pastor Second Evangelical Association Church, corner Sedgwick and Wisconsin streets, said:

"We, as a church, have no fellowship with oath-bound secrecy. They are no good."

Rev. John Bendix, pastor Ravenswood Swedish M. E. Church, said:

"We, like our American brethren of the Methodist Church, do not interfere with the freedom of our members; they may or may not belong to secret societies. I do not belong to any secret organization, but have no quarrel with those who do. There is nothing about the religion of these orders that would save a man, though many say, 'It is good enough for me.'"

Rev. Philip Matsinger, pastor Presbyterian Church, said:

"I do not belong to any secret order, for I have not been able to see that it would help me in my church work. So far as I have examined their manuals, I do not think they are founded on New Testament teachings."

Rev. F. M. Johnson, pastor Swedish Mission, said:

"Secret societies are a danger to church and home. Their religion is a Christless formality. No Christian should have anything to do with them."

Rev. Robt. Fahner, pastor Evangelical Lutheran Church, said it was so well understood that they would receive into their church no members of secret orders, that they never have applications.

Rev. G. M. Hallwachs, pastor Evangelical Church, said:

"We as a denomination do not fellowship members who belong to secret societies. They nearly all seem to have a religion that is counterfeit and misleading. I once belonged to a secret order but left it as soon as my eyes were open to the truth. I advise men to keep out of them."

Odds and Ends.

"Why doesn't Adelaide bring in the turkey?" demanded the professor, who sat waiting, carving knife in hand.

No response. A premonition of impending trouble hung over the company.

"Why has Adelaide delayed?" he asked. "Is there no one to aid Adelaide?"

"I wonder," mused one of the younger members of the group, "if the egg from which this turkey was hatched was A. D. laid."—Chicago Tribune.

"How about the loan of 100 marks that you were to have returned to me six weeks ago?"

"I wanted to return it then, sir, but you had just met with a bereavement. How could I break in on your deep grief with so cheerful an announcement?"—*Fliegende Blaetter*.

Ma—"Did you see the Duchess at the reception?"

Little Elsie—"I think I did."

"How did you know her?"

"Oh, I just picked out the Dutchest looking lady there."

News of Our Work.

Rev. J. Groen, one of our corporate members, was Fraternal Delegate from our Association to the Holland Christian Reform Church General Synod, which met at Grand Rapids, Mich., on June 20 last.

Mr. J. M. Hitchcock visited the Missouri Synod Conference of German Lutherans, which met in Chicago last June. He was very cordially received and distributed literature amounting to about sixty thousand pages. He then went to New York State and labored in Otsego County. We shall look for his report in the August number.

The reports of Revs. P. B. Williams and W. B. Stoddard and O. T. Lee and Mr. S. A. Scarvie speak for themselves.

Rev. John Collins, our Methodist brother from New Hampshire, who sowed the truth so wisely and persistently in the M. E. General Conference, has returned East, taking with him about forty pounds of our literature, which he will scatter this summer in conferences and religious gatherings. His report in this number on the Methodist Bishops is interesting, and will well repay reading.

Rev. J. P. Stoddard, in a printed letter, says: "The Boston 'Arabs,' or Shriners, left here on the Sabbath with blare and bluster, to join Bro. McKinley and other Shriner hordes in Washington.

"Possibly it may prove a boom for McKinley's second term, but it may be a boomerang!"

Rev. E. L. S. Tressel, 1105 East Fayette street, Baltimore, Md., is the man who recently had such a time with the Daughters of America in his church. I mailed you a clipping from the Lutheran Standard giving the account. He is to preach for four Sabbath evenings to come on the lodge. He will consider, first evening, The Oaths; second evening, The Secrecy; third evening, The Religion; fourth evening, Charity.

W. B. S.

Mr. A. J. Millard, of Little Rock, Ark., has been doing good work, lecturing on the lodge. He had been assisted by Eld. J. H. Nelser. Bro. Millard spoke on the general theme, "Ought Christians to Belong to Lodges?" It is said that he had good attendance. We wish that he himself would write up an account of his meetings.

Rev. H. Goodacre, Redwood Falls, Minn., has begun the good and needed work in his own congregation. The N. C. A. has been glad to extend to him a helping hand. The same is true of pastors in Svea, and also in Kandiyohi, Minn.

A Swedish Lutheran pastor writes that seven of his members joined the lodge, but that five of them have been recovered; two, however, had to be expelled. Such faithfulness honors Christ and keeps the church in his fellowship.

We were glad to welcome at the N. C. A. headquarters Rev. John Harper, pastor U. P. Church, Smithville, Ill.; Rev. John D. Nutting, Secretary, Utah Gospel Mission; Judge Bent, now of Chicago; Rev. Edward Mathews, well known to many of our readers as a former lecturer for the N. C. A.; Rev. I. Bender, member of the U. B. Publishing Committee, made a very pleasant stop on his way home to Leaf River, Ill. Among those who called on us during the U. P. General Assembly were Rev. J. S. Trumbull, of Kansas, and our friend, Rev. J. B. Galloway, of Poynette, Wisconsin.

The August number of the Cynosure will have several articles on the "Grand Army of the Republic," which begins its national encampment in Chicago on Sunday, August 26th, and closes Thursday, August 30th. We shall be glad to hear from many of the old soldiers of the civil war, as to their experience in or out of the G. A. R.

W. C. T. U. RESOLUTION.

The following resolution was adopted by the Union at their county convention in Naperville, Ill., in May, 1900:

"Resolved, That we look with disfavor

upon the rapidly increasing number of societies, secret or otherwise, that tend to draw time and strength from the more important work of the church and W. C. T. U. and other reform work which should command attention of every Christian worker in the land."

Not far from the Cynosure office a contractor built a stockade, or tight fence, around his nonunion men, slept them and fed them within this defense, and threatened to shoot any man attempting to scale it. He had to furnish his own protection; for weeks and weeks the city government has half-heartedly, or not at all, protected citizens in their constitutional rights.

The same condition of things has existed in St. Louis, where working girls for simply riding on the street cars have been attacked and had their clothes stripped from them, leaving them naked in the streets. Nothing is more important than that law and order be maintained, and nothing would be more salutary in these cities at the present time than officers of the law free from secret lodge obligations and political affiliations with Union Labor anarchists.

GREETING.

I send greetings to the many friends and especially to the "old guard" of the National Christian Association, who have made me their standard bearer for another year. Brothers, I feel that I am treading where the saints have trod, and I crave a place in your hearts and homes and prayers, that God may be with me and his benediction rest upon me for service, and that you may open doors for me in this great work—I hold myself your servant for Christ's sake. I pray that the opening year of our work may be a blessedly fruitful year, and if you or I shall be called to the Father's presence, that we may fall with our faces toward the King. Your President.

Samuel H. Swartz.

M. E. GENERAL CONFERENCE.

Rev. John Collins is an M. E. minister of Somersworth, N. H. He has been a pastor in the Methodist Church for some

two score of years. He was a visiting member of the M. E. General Conference, and he interviewed every Bishop of the Methodist Church, as well as many of the leading ministers, on Masonry. He also distributed some 3,000 pages of our literature among the delegates. Bro. Collins is himself a seceding Mason.

He asked each of the following named if they were Freemasons, and, their replies are given herein.

Bishop Bowman said that he was made a Mason when a young man, but found that it interfered with his work, and "I left it."

Bishop Goodsell replied in about the same words as Bishop Bowman, except his last remark was that he had not been in a Masonic lodge for forty years.

Bishop McCabe said that he was not a Mason. Bishop Thoburn declared that he was not a Mason. Bishop Andrews also said that he was not a Mason. Bishop Warren said: "I am not a Mason," and Bishop Malalieu and Bishop Fitzgerald added their testimony to the foregoing as never having been Masons.

Bishop Merrill was asked if he was a Mason, but after hemming, would not answer. Bishop Hurst was another who held on to his Masonic jewel—the silent tongue—and would not answer the question.

Bishop — required Bro. Collins not to publish his name, and said that he had not been in a lodge for fifteen or twenty years. He said a young man asked his advice and he told him not to join.

Bishop Walden said: "Yes, I am a Mason, and I attend a lodge once a year."

Bishop Moore, newly elected, said: "In its place Masonry is an excellent thing."

Bishop Hamilton answered that he was once a Mason, but that he had had nothing to do with it for many years.

Bishop Hartzell, of Africa: "I gave it up years ago." He said that he had found Masonry among the heathen.

Bishop Warner, of India, said that he was not a Mason, and did not know one of his missionaries who was a Mason, but he found Masons among the heathen. Bishop Parker, who is also Bishop in India and of Malasia, is not a Mason,

but said that he found members of the Masonic order among the heathen.

Rev. Dr. Robertson, fraternal delegate from the Methodist church in Ireland, said, in answer to the question, "Are you a Mason?" "No, thank God, I am not!"

Rev. Dr. Allen, fraternal delegate from England, is not a Mason, and said but few of the Methodist ministers of England are Masons.

Rev. Dr. Berry, editor of Epworth Herald, said that he had been a Mason, but that he got out long ago. The editor of the Sunday School Publications, Rev. Dr. Hurburt, said that he was not a Mason. One of the New York publishing agents, Rev. Dr. Mains, said that he had not been in a lodge for twenty years.

With a few exceptions those interviewed by Bro. Collins seemed to desire to have it understood that they had abandoned Masonry.

A FORWARD MOVEMENT.

Northwood, Iowa, June 9, 1900.

I have attended the synod of our Wisconsin district, which was largely attended. Two evenings were set aside for discussion on secret societies. I delivered a lecture on the first evening. There was no opposition. The second evening there was to be a discussion. It was a one-sided affair, as no one defended the lodges. A Mason, who had left the lodge, thanked me for the testimony that I had given. He said it was all right. The meetings were largely attended. A number of anti-secret society publications were disposed of. I have lately sent out a number of Modern Woodmen rituals, having made reference to this in a Norwegian paper.

Next week I go to Hills, Minn., where the Iowa district of Synod (Lutheran) convenes. A part of the time will be devoted to discussion on secret societies.

Rev. A. J. Lee, of Lake Mills, will lead in the discussion.

June 14, 1900.

According to the program the Iowa district of the Norwegian Synod which convened at Hills, Minn., this month, took up the discussion of secret societies. Rev. A. J. Lee, of Lake Mills, read a pa-

per two hours long, and a general discussion followed.

Some strong testimony was given against secretism. Several favored the plan of sending out an emissary, or lecturer. Others urged that it was necessary for every minister to post up so as to be able to meet the enemy in public and private.

The Synod instructed Rev. Lee to have his lecture printed in pamphlet form. This will undoubtedly be done. Several books from your publishing house were disposed of.

(Rev.) O. T. Lee.

TRACT WORK.

Knoxville, Tenn., May 21, 1900.

Wm. I. Phillips, Gen. Sec.: I received the tracts and was very much pleased with them, and have given them to some of my friends, in whom much interest in the subject was awakened, many expressing surprise that a person or an organization should take a stand against a secret society, for they had always heard that the lodge was a good thing for everybody. I might say, that I am a young colored man, and every day I can see the evil effects of secret organizations among our people. I am resolved to lend my influence to discourage my friends from joining.

Robt. J. Evans.

FIELD WORK AND THE CONVENTION.

BY P. B. WILLIAMS.

At Rockville, Ind., I tried for three days to find a place to speak, but failed. I interviewed a few pastors and ministers. Dr. Colville, of the M. E. Church, said: "I do not know enough about the workings of the lodges to be able to say whether they are a benefit or not."

I came back to the city after sowing Rockville and Belmore down with our tracts, and spoke Monday night, the 7th, with Dr. Blanchard, in the Moody Church. Notwithstanding a very heavy rain and thunder storm, more than three hundred and fifty persons greeted us and listened to our words with marked attention and interest.

After the regular speakers, Captain

Taylor, a seceding Odd Fellow, took the stand, and gave some of his experiences before and after he left the lodge. At this meeting a 32d degree Freemason exhibited his badge, which he had recently taken off and gave up the lodge for Christ's sake.

On Tuesday night, the 8th, I spoke to a small audience in the Free Methodist Church at Harvey, Rev. F. M. Campbell, pastor. It rained and kept some away.

I was asked to remain and speak again Wednesday night, and I had quite a respectable audience. Secured four subscribers to the Cynosure.

At night the writer and Rev. W. B. Stoddard spoke in the Swedish Lutheran Church, Rev. Dr. Sandahl, pastor. The gathering was not large, but interesting. All present seemed to think this the best convention ever held by the association.

P. B. Williams, Field Agent.

Billings, Okla., May 17, 1900.

Dear Editor: My lot is cast in the providence of God for a short time down in this beautiful country. In settling up the "Strip" hardships were endured, as in all such enterprises, and every new country has its own peculiar hardships, such as are found no place else. This is best understood by those who passed through them. But now this land is fast ranging up to the conditions of a well-settled country. It is above all things else a wheat country, the good corn is raised in the bottom lands. The prospect for wheat this year is unexampled in the history of the "Strip," and then comes the good news that the "Free Homes Bill" has passed both houses and simply waits the President's signature. That simple fact will do much for the advancement of this country.

I am preaching every Sabbath day, and am also preaching some evening every week in the town of Billings, not far away. It is on the terminus of the recently projected branch of the Rock Island, running from Enid to Tonkawa. It is expected that it will be pushed on to Tonkawa in the coming fall. Billings is a typical Western town of rapid growth, when conditions demand it. The railroad came here last October, and the town was started on Oct. 23d, and is now a

town of 700, with all the appurtenances of a town, not omitting three saloons and several secret societies. With all these is found the usual fear to say anything against the saloons, for fear of hurting business, and also the superstitious awe of secret societies that "these things cannot be spoken against." It was remarked soon after I came here that we should have a temperance meeting, and so we did have one in the hall in town. I noticed in the paper of the town a call by some of the Freemasons upon all brethren of the "mystic tie" within the bounds of Billings to come to an appointed place on an appointed evening for the purpose of organizing a Masonic lodge. I took occasion to remark to our brethren that now, at the foundation of things, when the secret societies were gathering their flocks together, it would be a good time to give free expression to our minds in the other direction, as this is a free country. The suggestion was taken up and the hall was secured, and I have now given three addresses on some phase of secret societies or on some secret society, and I had intended to give another on Wednesday of this week, on Odd Fellowship, but it was too wet. I hope to give another address or two before the first of June. Every one of these addresses is a sermon, a preaching of the gospel, and I consider it a very much-needed preaching.

On the first evening, I addressed them on "The Evils of Secret Societies." Having a typewriter, I knocked off my own posters for each evening, from twelve to twenty, and a friend posted them up for us over town, on the day on which I was giving the address. My friend, Geo. McFarland, did this work very efficiently. He got permission from some easily and others refused him permission to post in their place of business. This gave opportunity for friendly but pointed discussion of the question.

Though our audiences were not large, yet considerable interest was awakened from the first. Some had heard of the movement against secret societies, but some had never heard secret societies spoken against, and really thought that there is nothing to be said against them. I charged it home on the preachers and Christian men in general that there is

such ignorance on this subject. I pressed the following points:

The spirit of secretism is contrary to the true spirit of openness, candor and frankness among men.

These societies are on a basis contrary to Scripture.

They are at variance with the true spirit of brotherhood among men.

They are constantly indulging in false swearing and promising contrary to Scripture and common sense before one knows what it is.

They cater to foolish and hurtful pleasures.

They have foolish and wicked initiations.

They make false claims of charity.

Many of these societies are based on a false insurance basis.

Their religion is false.

These form the points of my first lecture. I talked "for better or for worse" for an hour. Nearly all stayed for the end. On the second evening I gave an address on "The Character and Claims of Freemasonry." That evening I talked for an hour and three-quarters and had for the most part good order. Some "Jack Masons" did some groaning, and I sympathized with them and their masters. But I had the attention of the most, and when I proposed to stop at an hour and a half they told me to go on.

On the third evening I gave them an address on "Some Further Strictures on Freemasonry." Had good attention and spoke to them at some length on that. There are many interesting incidents connected with the result. The usual black thing was sprung that I had been black-balled and hence was disgruntled. The second evening then I made one of my points against the lodge of Masonry, that it trains men in detraction and defamation of character. If a Mason leaves them and exposes them, they obligate themselves to do that; but if a man like myself comes in and works against the lodge, and they do not know whether he is a seceding Mason or not, they "black-ball" him anyway, free gratis. This was bandied round on the street, not by your low-down scullion, but by your pious class-leader. One Mason averred that he was sure that Masonry is a good thing, because he was

once in battle and an enemy was just ready to kill him, but he gave the enemy the grand hailing sign and how he spared his life! He is a living witness that it is a good thing. In my second lecture I proposed this situation: Suppose that my friend here had been in the prisoner's chair in our court of justice, and this other man had been in the jury box, and my friend here had given him the grand hailing sign, what would have been the result? What has this man in the jury box sworn to do in the case of such sign being given him? Have not the soldier and man in the jury box taken the same oath? If the soldier will do it, will not the other man do it? After all, the most precious jewel of a Mason is loud silence; for he seldom opens his mouth in defense of the lodge without putting his foot in it. Wm. C. Paden.

FROM AGENT W. B. STODDARD.

Washington, D. C., June 15, 1900.

Dear Cynosure: God has been gracious and we are still permitted to prosecute the work entrusted to our care. The past months have brought much of blessing. While there is necessarily much of sameness there are always new phases. The interest and the knowledge that we are helping keeps from monotony.

When en route to the annual meeting the stops by the way at points in Ohio brought cheer and encouragement. I was permitted to give addresses at several places.

The annual meeting was as ever a stimulus to activity. It is truly a blessed thing to be associated with consecrated ones in a noble Christian work. I am just home from an eighteen days' trip in Maryland and Central Pennsylvania. My visits were in Baltimore City, then along the Northern Central to Stewartstown, York, Harrisburg, and Steelton. Then branching off, I ran over to Elizabethtown, Salunga, Lancaster, Lititz, Millersville, and Quarryville, Lancaster County, then along the main line of the Pennsylvania Railroad, visiting Port Royal, McCoysville, Huntingdon, Altoona, and Johnstown, Pa. Returning via Baltimore and Ohio Railroad, visit-

ing Myersdale, Salisbury, Tub and Berlin, Pennsylvania; also Grantsville, Maryland. In most of these towns and cities I have delivered lectures. In all I found friends willing to encourage. Much literature was circulated. My list of subscriptions to the Cynosure was quite a little larger than that taken during the same period last year. In Baltimore I found many of the Lutherans wide awake. The unbecoming actions of a lodge of women calling themselves "patriotic," at a funeral, awakened more than the usual interest in our work. Rev. Tressel was announced to speak for four consecutive Sabbath evenings, on phases of the lodge question. His people, as those of the Ohio Synod generally, are a unit in their opposition to the lodge. Your agent is invited to preach and lecture in the North Avenue U. P. Church of this city, at a near date. Two addresses were given in the United Presbyterian Churches in Lancaster County, Pennsylvania. As these churches are thirteen miles distant, the fast horse of the pastor, Rev. Boice, did us good service in reaching the appointment. The church known as "Muddy Creek Run" has been greatly revived and strengthened during the winter. New friends were found in most of the places visited. Were there time I should write of several. One who but recently heard of our movement said he never felt so near hell in his life as the night he was initiated into the K. of P. lodge; though not a Christian at the time, he had respect for Christianity. He has since united with the church and does not fail to let his light shine, much to the discomfort of some in his church who adhere to the lodge. He reads the Cynosure and will try and arrange meetings for your agent. Friends at Steelton and Oberlin, Pa., contributed in our support and asked for meetings in the near future.

We found much of push and sunshine at the Huntingdon German Baptist College. Some of the professors were absent at annual meeting, but those remaining had a welcome and words of cheer for your agent. I have been privileged to address the students here on different occasions. Some who are returning home promise to try and arrange for me to visit their neighborhoods. This

school has had much to encourage this year. Its president has recently been appointed by the President of the United States to take charge of instruction in Porto Rico. President Brumbaugh started at the bottom, and while nature has done something for him, hard, persistent work has done more. His success should be an encouragement to all struggling young men who are seeking the best.

A very pleasant evening was spent three miles over the hills from Altoona, with an aged brother, who has been with us in sentiment during life, but who only learned of the N. C. A. movement recently. He sent for the Cynosure when he chanced to see a copy. Give out your papers, friends, you don't know how much good may be accomplished by their circulation. I ran in on our friends at Tub, Pa., without previous notice.

My welcome was royal. The telephone was used and meetings announced. I spoke in the Tub Mennonite Church once and in the Casselman Mennonite Church, near Grantsville, Maryland, twice. When at these churches last I secured some fourteen subscriptions to the Cynosure. I secured twenty-five this trip in about the same length of time. Our congregations were large. The people in this section are not troubled much by lodges, but they know of their evil effect in other places. My letter is already long and I must stop.

W. B. Stoddard.

THE STUDENT LECTURER.

Since your June number went to press I have spoken (May 20) to the three congregations of Rev. Rorvik of Hillsboro, N. Dak. We had good meetings; the pastor was very enthusiastic.

After my lecture at Henderson, Minn., May 22d, we had quite a lively discussion, mainly on the question of the lodge oath. A Presbyterian minister (?) claimed that the oath was legal, as the lodge officers had delegated power from the State to administer oaths. It is surprising that one bearing the name of minister of the gospel can display such ignorance. The lodge members showed their spirit, as usual, by trying to raise a row,

but did not succeed very well. The pastor of the church, Rev. J. M. O. Ness, is a consistent, able worker against secrecy, and well posted.

The next evening we had a good meeting at Perley, Minn. There was also some discussion, but everything was orderly. One lodge member said that they "made a bad mistake in discussing the question. It would have been much better not to have said a word."

While waiting for the train there in the evening, two views were presented to me: One man said I was a perjurer, a man who could not be trusted; the other said the "Woodmen could not be called a secret society," thus both admitting that I had spoken the truth.

May 26 and 27 I spoke in Rev. Wisner's three congregations. He has done excellent work against the lodge, succeeding in breaking up a camp of M. W. A., which was being organized in his nearest town, Hickson, N. D.

May 28 and 29 meetings were held in two of Rev. Monson's church. He is also thoroughly posted and an effectual worker against secrecy.

The remaining two days of May I spoke in Rev. Skattebol's congregations, in Kindred and Walcott, N. D. No opposition worth mentioning.

A very pleasant meeting was held in Holland congregation, south of Tracy, Minn., June 4. Rev. H. Magelsen is the minister there, a successful worker against the lodge. One church member was a Woodman, and we had a friendly discussion, which I hope may prove useful.

At Porter, Minn., June 5th, we were confronted with a refusal of any house to speak in, and had to resort to a grove. The hall was owned by a Woodman, who rented it for dances, etc., at \$5, but asked \$10 for a lecture, practically saying that he would not rent it for that purpose. The minister was also afraid of opening the church, because of raising an agitation. It is to be deplored that some of our Lutheran ministers are afraid to take a definite stand on this question.

Despite unfavorable indications, we had two very successful meetings here. In the afternoon I spoke in the Norwegian language, and in a grove. After I was through a search was made for a

place for the evening, and a machine hall was finally secured. Here I spoke in the English language. Both meetings were attended by quiet, appreciative audiences. To-day I go to Hills, Minn., to attend the synod meeting. Yours, etc.,
S. A. Scarvie.

A BLUFF MET.

BY B. P. WILLIAMS.

Editor Cynosure: More than a month ago I received a letter from Rev. W. J. Byers, Van Orin, Ill., saying: "The Modern Woodmen of La Moille, Ill., will give you ten dollars and a hall to speak in, if you will come there and deliver an address on secret societies. Please address John Whiting, La Moille, Ill."

I answered Rev. Byers at once, enclosing to him a copy of my letter to Mr. Whiting.

In this letter to Mr. W. I thanked him very kindly for his offer, notified him that I was billed up to June 12th, and they should fix their date after the 12th, and deposit the ten dollars with Rev. W. J. Byers. Quite a little time elapsed before I heard from him. In his letter he said: "Last lodge night we were too busy to arrange for your lecture, but will do it when we meet this week. I suppose Rev. Byers told you who I am. I think you can do a good deal of good in this neck of the woods if you confine yourself to the secrecy of the Modern Woodmen."

To this I replied immediately: "I am glad you will fix a date for me to speak at your place on secret societies. I am not concerned as to who you are, or your motive in having me come and lecture. My business will be to fill my part of the contract, after you have arranged the date and deposited the ten dollars as per request in my first letter. Neither you nor your order will be expected to dictate the line of thought I shall pursue on that occasion.

"I will be in Ohio till the 12th, but will very cheerfully come all the way from there to speak at your place, providing you are not too slow about fixing date for the address." I have waited till

June 19th for an answer to this, and reasonably concluded that it was only a bluff, and at the same time think we have met the bluffer in a kind, Christian manner, and given all he wants.

I hear so much of this lodge bombast, of "doing them good, by our lectures." If they are sincere, and honest, why do they not come to time and at least make appointments for us to speak if they cannot pay us, as this lodge agreed to do.

Good to them is what we sincerely desire. If they want the good we bring them, let them say so, and fix their dates, and "come to time." We warrant them that we will not withhold the good. And when they want any more, we guarantee them to return and give a second installment of the same kind.

Obituary.

MRS. PHEBE LEARN.

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."—Matt. 24: 44.

Phebe Learn, wife of (Rev.) James A. Learn, who suddenly, though peacefully, departed this life March 13, 1900, aged 51 years, has gone to the heavenly reward.

She leaves a husband and one sister in Canada, a brother in Michigan, and a brother in Chicago, to deeply mourn the absence of their loved one.

For twenty-eight years she faithfully read and appreciated the Christian Cynosure, and after reading it was always more than a pleasure to her to give or send it with Cynosure tracts to others. She joined a temperance lodge when young and thought it a good angel; but when she came to learn its real influence, she saw that it is one of an organized system with Masonry at the head, and she was then forever done with the whole brood of lodges, ever ready to throw her influence against the miserable system of iniquity. When her husband was led of the spirit to preach a sermon on the lodge subject, she appeared pleased and she held up his hands by her prayers, was anxious for him to hit it hard; she be-

lieved that if the smith was to produce effect upon the iron, he must "strike until the sparks fly."

From Our Mail.

THE ANNUAL MEETING.

Dear Brother Phillips: After the close of our annual meeting in May I was so engaged in attending the General Conference of our church that I did not find time to speak to the many friends of the National Christian Association in your June number, and while I feel it late, yet I want to say, that I enjoyed to the full our splendid convention. Its spirit and work was Christ-like. Indeed, He was manifestly in the midst, and we felt His blessed power in our hearts. All the deliberations were kind and Christian as well as intensely loyal to the truth.

I am sure that while we waited in council and prayer, we came into closer touch each with the other, and all with the Christ, and that we went out from that upper room to do more faithful and efficient service for the Master and the world of sin about us—because of the new inspiration. Samuel H. Swartz.
Plainfield, Ill.

H. H. GEORGE, D. D.

I received the notice of your annual meeting a day or so before it took place. I was at Bellefontaine, Ohio, but could not arrange to come. Our reforms all move slowly, but there is nothing to fear in the outcome. We know the Lord is with us and he will bring them to pass. God and secret fraternities must forever be on opposite sides. Wishing you abundant success in your good work, I am, very truly and fraternally,

H. H. George.

REV. DR. WISHART.

Allegheny, Pa., June 14, 1900.
Mr. W. I. Phillips—My Dear Brother:
I was at the U. P. General Assembly in Chicago, and had fully expected to

pay a visit at the office of the Cynosure while there, but found it impossible to do so during the meetings of the Assembly, and after the close of the Assembly I hastened home on account of the state of my wife's health, about which I was quite solicitous, though I did not apprehend that she was so near death. She departed on Thursday, the 7th inst. She has been my counsellor and helper for a little more than fifty-one years. She was a zealous friend of the anti-secret reform, as she and her father before her was of the anti-slavery. I need not say that I am deeply and painfully bereaved. I have great reason to thank the Lord that He gave me such a noble, Christian wife, and has spared her with me so long, and that now I have the comforting assurance that my loss is her exceeding great gain. But I must not dwell on this subject.

It seems to me that there ought to be a depository of our anti-secret books some place here in Pittsburg. Friends often ask me for something to read on the subject of secret societies, and I doubt not would buy a good deal of our literature if it were here in their reach. Yours very truly,

(Rev.) Wm. Wishart.

(I am sure that Dr. Wishart has the sympathy and prayers of his many friends, who are readers of the Cynosure, and may his prayer for some one to open a depository in Allegheny, Pa., be answered.—Ed.)

The Grand Chapter of Royal Arch Masons of Illinois now permits substitutes in the Royal Arch.

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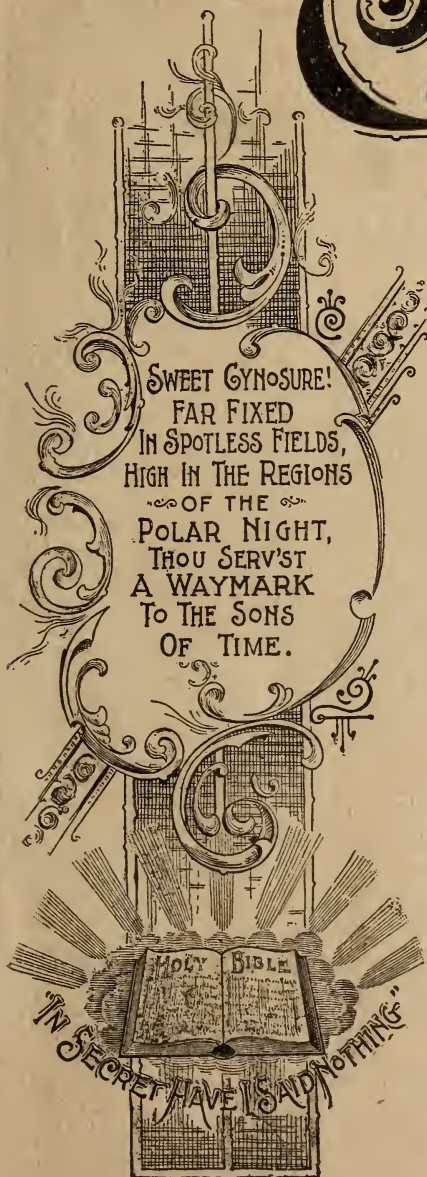
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Chicago
Ill.*

Christian Gynosure.

CHICAGO, AUGUST, 1900.



Harriet G. Hosmer.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1899) is a Methodist Episcopal, and the vice president a Christian Reformer (Holland). Among the following named

officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

Christian

Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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He climbs highest who helps another.

An ounce of honesty out-balances a ton of lies.

Preserve the peace of the church by preserving its purity.

Reformation makes a man respectable; regeneration makes him righteous. Reformation makes society comfortable; regeneration makes it Christian. Reformation makes the world decent; regeneration makes it divine.

GLEANINGS FROM THE LIFE OF HARRIET G. HOSMER.

This famous artist was born in Watertown, Mass., Oct. 9, 1830. Her mother and sister had died of consumption and her father was determined that Harriet should live in the sunshine and air, that he might save her if possible. As soon as the child was large enough she was given a pet dog to romp and play with.

The Charles River flowed past their home and when she was strong enough to row, a Venetian gondola, with silver prow and velvet cushions, was built for her.

And now a gun was purchased, and Harriet became an admirable marksman.

Soon her room was filled with birds, bats, beetles, snakes and toads; some dissected, some preserved in spirits, and others stuffed—all prepared by her own hands.

She could climb a tree like a squirrel, and walk miles upon miles with no fatigue.

When she tired of books she found delight in a clay pit in the garden, where she molded horses and dogs to her heart's content.

She now entered Mrs. Sedgwick's famous school at Lenox, Mass., where she remained for three years. While in school she was not quite as well as usual, and her father engaged a physician of large practice to visit his daughter. The busy man could not be regular, which sadly interfered with Harriet's boating and driving. Complaining one day that it spoiled her pleasure, he said: "If I am alive, I will be here," naming the day and hour. "Then if you are not here, I am to conclude that you are dead," was the reply.

As he did not come, Harriet drove into Boston to the newspaper offices that afternoon, and the next morning the community was startled to read of Dr. ——'s sudden death. Friends came to the house and messages of condolence came pouring in. It is probable he was more punctual after that.

On leaving Lenox, Harriet began to take lessons in drawing, modeling and anatomical studies, in Boston. Later she completed her studies in the Medical College of St. Louis.

On her return home her father fitted up a studio for her, and here she began her first work in sculpture. She cut Canova's "Napoleon" in marble for her father, doing all the work, that he might especially value the gift. Slight girl as she was, she wielded for eight or ten hours a day a leaden mallet weighing four pounds and a half. Had it not been for the strength and flexibility of muscle acquired by rowing and other athletic exercises she could not have done this. In 1852 Miss Hosmer went to Rome, and became a pupil of John Gibson, a leading English sculptor, under whom she studied for three years, without leaving Rome. She was about to take a journey to England for a needed rest when the message came that her father, Dr. Hosmer, had lost his property; that he could send her no more money, and suggested that she return home at once. Though this news seemed to her overwhelming, she said firmly: "I cannot go back and give up my art." She rented a cheap room, her handsome horse and saddle were sold, and she was then at work, indeed, "as if she earned her daily bread."

While in a somewhat depressed frame of mind, Miss Hosmer produced her most humorous work—her fun-loving "Puck." It represented a child, about four years old, seated on a toadstool, which breaks beneath him. The left hand confines a lizard, while the right holds a beetle. The legs are crossed, while the big toe of the right foot turns up. The whole figure is full of merriment. The crown princess of Germany, on seeing it, exclaimed: "Oh, Miss Hosmer, you have such a talent for toes!" Surely, it is a very effective talent; for the statue, with the several copies made from it, brought her \$30,000. The Prince of Wales has a copy,

the Duke of Hamilton one, and it has even gone to Australia and the West Indies. The companion piece is the "Will-o-the-wisp."

After other successful work, Miss Hosmer returned to America in 1857, five years after her departure. She was still young, vivacious, hopeful, not wearied with her hard work, and famous. While here she decided on a statue of Zenobia, Queen of Palmyra. She could scarcely have chosen a more heroic or pathetic subject—the brave leader of a brave people, a skillful warrior marching at the head of her troops, now on foot, now on horseback, beautiful in face and cultured in mind; finally captured by Aurelian and borne through the streets of Rome, adorning his triumphal procession.

Miss Hosmer returned to Rome to work on "Zenobia." When the statue was finished, so beautiful and perfect was it, that the London papers declared it to be the work of Gibson.

In 1860 Miss Hosmer again visited America. How proud Dr. Hosmer must have been of his daughter, whose fame spread over two hemispheres. While here she received a commission from St. Louis for a bronze portrait-statue of Missouri's famous statesman, Thomas Hart Benton. The statue was cast at the great royal foundry at Munich, and in due time shipped to this country. It was unveiled in Lafayette Park, May 27, 1868, the daughter, Mrs. John C. Fremont, removing the covering. Both press and people were heartily pleased with the statue, for which Miss Hosmer received \$10,000, the whole costing \$30,000. The London Art Journal, in speaking of Miss Hosmer's success, said "The works of Miss Hosmer, Hiram Powers and others I might name have placed Americans on a level with the best modern sculptors in Europe."

Miss Hosmer's studio is in Rome, where her days are spent in working out her life motto "I will not be an amateur; I will work as though I had to earn my daily bread."

Miss Hosmer has her days for visitors, but her hours for study are sacred. She has allowed nothing to distract her from her one purpose in life. It has been continuous, earnest work; it has brought her

wealth and fame. She has never succumbed to disappointments or difficulties; thus she has made for herself an abiding place in history.—The National Rural.

Contributions.

A CHINESE LAD GOES TO COLLEGE.

Yueh-han's First Journey to Tung Chou.

BY (MISS) SUSAN F. HINMAN.

(A few weeks ago Tung Chou College was burned by the "Boxers," and the faculty and missionaries were forced to flee to Peking, where they were subsequently martyred. Miss Hinman, the writer of this true story, was located at this college when this incident took place.—Ed.)

Yueh-han* was a happy lad. He was not ecstatic in his happiness, first, because he was a boy, and, second, because he was a Chinese boy. But never in his life had he felt more elated than on that September afternoon as he sat in the bow of the house-boat nearing Tung Chou. The ordinary Chinese house-boat, by the way, is not of the luxurious Stygian variety described by John Kendrick Bangs, but is a mere flatboat transformed into a diminutive Noah's ark by the little "house" perched upon it. This particular house-boat bore a load of twenty-four boys, some of them old enough to be called young men, all bound for Tung Chou College. And herein lay the secret of Yueh-han's joy. He was the youngest of the company and he was going away to school for the first time. To be sure, he would rank only as a first year academy student, but he felt as proud as any of the college seniors, of whom there were two or three on the boat. They were now but twelve miles from Tung Chou. Yueh-han sat gazing at the flag floating at one end of the house. It was only a strip of coarse white cotton, bearing in carefully written characters the name of the Tung Chou College and the Chinese equivalent of "United States of America." That last was

*The Chinese form of John.

because the college was founded and conducted by American missionaries.

In Yueh-han's delight he fell to singing, "We are out on the ocean sailing." It had been a favorite with the boys on their two weeks' river voyage, and one after another struck in till a rich, musical chorus floated over the water. The boys had been carefully trained in singing and enjoyed it greatly. One hymn followed another. Your pity may be excited by the fact that they had no such college songs as "Co-ca-che-lunk" or "Clementine;" but aside from the native theatrical ballads, which most of the boys had too much self-respect to sing, they knew practically nothing but sacred music.

The Ferryman's Riot.

The excitement of nearing their destination, however, was too great to find sufficient outlet in singing, so presently one of the boys cried, "Let's take a stroll on the bank—eh, fellows?" About half the company responded to the invitation; the boat was poled up beside the bank and the boys leaped gaily ashore. Less active than college boys in England or America, the lads after a short stroll were minded to return to their boat. That slowly moving craft was behind them, and as they turned back they observed that it had shifted its position to the other side of the river. To reach it they were obliged to cross a ferry.

Now the ferries in these parts were frequent scenes of turbulence and strife. The Tung Chou magistrate, who, as the head of a district, had jurisdiction over a thousand villages and several hundred square miles of territory, had issued proclamations commanding ferrymen, a particularly quarrelsome and extortionate class, it would seem, to maintain peace and order. But the ferryman of Lu Chuang, the village opposite which the Tung Chou boys' boat was lying, was a notorious bully and blackguard. He met the boys' request for transportation with great insolence. As they were leaving the boat they flung down the customary piece or two of "cash."

"Hold on!" blustered the ferryman; "this money is not enough! The fares have changed. You must each give me twenty pieces!"

"Indeed, we haven't so much money with us. We have paid you all that is

customary anywhere," remonstrated the oldest of the lads.

"You lie, rascal!" roared the ferryman. Then raising his voice still higher, he cried: "Thieves! Thieves!" His son, an ill-favored fellow, raised an oar; the father did likewise, and seeing the villagers coming with sticks and stones to aid them, they fell upon the boys without mercy, dealing blows right and left.

Unless infuriated by passion, the Chinese are not combative. The lads sought rather to avoid than to return the blows showered upon them. One of them leaped into the river. He was pursued and forced into deep water, where he saved himself from drowning only by clinging with one hand to the roots of a tree and with the other to the queue of his antagonist. Another lad, Yueh-han's cousin, coming to the rescue, had his hand badly cut by a sickle in the hands of one of the villagers.

The Ruse of Yueh-han.

The boys on the boat viewed this conflict with painful interest. They hoped for protection in their flag, but it proved a vain hope. They searched excitedly for the Chinese calling cards of one of their Shantung missionaries, but in the confusion these cherished bits of red paper were not to be found. It is to be feared that they would have proved useless. A strong anti-foreign feeling had been prevalent since the rebuilding of the cathedral in Tien-tsin, and the completion of the railroad between that city and the capital a few months previous. The Shantung missionaries had themselves been mobbed on a river journey in June. The college boys' boat was boarded by the assailants. The small boys fled to hide themselves beneath the loose boards of the k'ang, or wooden sleeping-platform. Yueh-han had been sitting a horrified spectator of the scene on the bank and the injury inflicted on his cousin, in whose care Yueh-han had set out on the journey. At last he came to himself with a start and followed his companions to the k'ang. The small compartment was crowded, and the boys within were clinging desperately to the boards that covered it. Plainly there was "no admittance." Yueh-han formed a desperate resolve. He flung off his long student's gown, revealing his close-fitting

jacket and trousers beneath. Now the Chinese, like the Pharisees, are chiefly anxious for the cleanliness of "the outside of the cup and platter," and fortunately for Yueh-han's purpose, his inner garments had not the suspicious newness and freedom from dirt of his outer ones. He made his way with an assumption of boldness outside the little "house," catching up on the way an old ragged straw hat belonging to the boatmen, and affected to busy himself with preparations to "open the boat;" that is, start her off. His little stratagem was successful. The attacking party had no quarrel with the boatmen, and beyond a sarcastic, "Hi, there, boatmaster, you're poling off, are you?" accompanied by a curse upon his ancestors for a thousand generations, Yueh-han was not disturbed.

The combat lasted an hour. Yueh-han sat quaking in his low cloth shoes till it grew dusk. At length he gave a suppressed cry of joy. Eight of the lads on the shore had broken away from the mob and were hurrying to Tung Chou for help. The fury of the mob had spent itself and they melted away. Yueh-han had seen among the eight his cousin, his face scratched, his queue disordered, and his hand bleeding. The little lad longed to follow. The college compound, with its cluster of foreign buildings enclosed by a high brick wall, he had seen a picture of it—rose up before his mind's eye as a veritable city of refuge. Forgetting his role of boatman, he sprang up boldly, leaped ashore and hurried after the older lads. They turned with some apprehension as they heard his swift footsteps approaching. "What is it?" called one.

"Do not be angry, elder brother," answered the little fellow, "I wish to go with you."

Wen Fu, the tall cousin, looked annoyed.

"You are small and can't keep up with us," he grumbled.

"Indeed I can," protested the child, "I am not hurt like you. Ai ya! but your hand is frightfully cut, and how wet you are!"

Excitement at Tung Chou.

It was midnight when they reached the college. The President's slumbers were invaded, not by the light tap with the nails, which is the usual Chinese knock,

but by the vigorous hammering of half a dozen sturdy fists upon his front door. He hurried down with a light and met the weary and excited company. Little Yueh-han was the first to remember his manners. Placing his closed hands together he raised them up before his face and swept them downward in a graceful curve, slightly inclining his body at the same time. The others saluted the President in like manner, and then began to pour out their story. The President listened with his usual philosophic calm, but with a ready appreciation of the situation, and the way in which it should be met. He at once sent his card to the city magistrate, with a request for protection for the boys on the boat. This met with a prompt response, and a squad of men despatched from the yamen reached the boat at daylight.

The boys, meanwhile, had wakened their fellow students who had arrived before them, and were volubly rehearsing their experience and displaying their wounds. These, happily, were not alarming. Wen Fu's cut on the hand was perhaps the most serious injury. Yueh-han was running off for a basin of warm water to wash off the blood when a chorus of voices stopped him.

"The blood must not be washed off!" they protested.

"Why not?"

"The wounds must be left as they are for examination at the trial. No one should even wash himself or change his clothes."

The Ferryman's Trial and Punishment.

There was little sleep at Tung Chou College that night. In the morning the President prepared and sent to the yamen a detailed statement of the case. Fortunately the magistrate was that rare avis in China, a patriotic official, of incorruptible integrity and faithful in the administration of justice. The case was brought up for immediate trial. The President and his colleague accompanied to the yamen the boys who had been summoned as witnesses. They were nearly as much frightened as they had been the day before. As a rule in China, one gets justice only by paying well for it. The Tung Chou magistrate was, it is true, an honest man and a lover of justice, but who

could have the same assurance regarding the underlings of the yamen, too often a covetous and tyrannical set? Yueh-han had begged at first to accompany his cousin, but his desire was nipped in the bud by the information that the horridly grinning stone lions within the red walls of the yamen were emblematic of the treatment one might expect there. So Yueh-han was forced to wait for his cousin's account of the trial in the evening.

The magistrate, it seemed, was a rough, uncouth old fellow, with a barbarous Southern accent. All that he said was repeated after him by his attendants, after which he would roar out:

"Tung-te, pee tung-te?" "Do you understand?"

The boys were brought in and gave their testimony kneeling. The poor fellows were much terrified and had little to say for themselves. Not so the ruffianly ferryman, who was the only prisoner. He began with the audacious air of a hardened offender who had many times trampled on justice with impunity. This incensed the magistrate at once. He interrupted the rogue's tale with this laconic order:

"Give him twenty blows of the hand on the cheek!"

Afterwards the ferryman entangled himself in a web of lies, which the official readily penetrated. He repeatedly ordered the fellow to receive ten blows of the bamboo upon the hand. He must have received a hundred and twenty such blows in all. The hand that was beaten swelled to nearly twice the size of the other. The magistrate examined the boys' wounds with much sympathy. At each examination his anger was kindled anew against the wretched culprit, and found vent in the repetition of the fearful order, "Strike!"

"The magistrate took hold of my cut hand very kindly," said Wen Fu, "exclaiming much over the injury and calling for a liniment, which he said was very costly, and with which he dressed the wound himself. He told me the liniment must not be removed."

The ferryman refused throughout to incriminate his son. "My son?" he said; "my only son is a twelve-year-old child. What could he do? The commotion was

caused by a stranger, a bald-headed man, whom I never saw before."

This falsehood did not impose upon the magistrate. "Haven't I instructed you?" he thundered repeatedly. "Haven't I posted proclamations at all the ferries forbidding fighting?"

The ferryman refused also to give evidence against the villagers. He knew that such evidence would probably cost him his life at their hands.

The final act of the examination by torture for the beating was part of the examination and not of the sentence—was to inflict upon the culprit's body a hundred blows of the bamboo. During this operation marks were found of a previous experience of the same kind. At the close of the trial the condemned man was led away in irons for a term of imprisonment.

Although the President spoke to the magistrate in his own tongue, making intelligent and pertinent remarks upon the case, the old man could not be convinced that the foreigners understood the case. This, with a trace of fear, was manifest in his bearing towards them throughout the trial. At its close he drew Wen Fu aside and said to him in a tone loud enough to be overheard by the President and his colleague:

"These foreigners do not understand our customs. I want you to make clear to them when you go back that I have conducted the case precisely as I should have done if no foreigners had been interested in it. Be sure you make them understand that!"

Wen Fu gave his story of the trial in the little dispensing room, where the gracious lady, the President's worthy helpmeet in the work of instructing and caring for the Tung Chou students, was replacing the magistrate's liniment by an antiseptic dressing. Yueh-han sat by watching the process with timid but eager interest. He was plainly disposed to regret the waste of the costly ointment applied by official, and hence sacred, hands, and looked a mute protest as it was carefully washed off with carbolic soap.

"The lady's medicine is doubtless much more expensive than the great man's?" he ventured shyly.

"Oh, no! I presume not," replied the lady.

"Then it is some secret prescription known only to the lady?"

She laughed softly. "Oh, no! It is in use in all Western hospitals."

The child shook his head in hopeless perplexity.

Wen Fu explained with an air of vastly superior wisdom, "You will understand better when you have studied here awhile, Yueh-han. But I tell you, the Western ways are all of them better than ours."

TWO PICTURES.

The Boxers.

About 350 years ago the Manchu Tartars conquered China. Since, the Chinese have been ruled by the Tartars. In order to placate the Chinese, about half the government patronage has been distributed among them, while the Tartars have kept the military power in their own hands. Another safeguard was the settlement of several tens of thousands of Tartars in the capital of each province who, though following the ordinary vocations of life, receive grants from the imperial treasury and hence are ready to assist the government against any uprisings on the part of the Chinese.

Soon after the Tartar invasion patriotic Chinese organized a secret society for the purpose of overthrowing the Tartar dynasty. The society continued to spread and long ago reached every city and hamlet in the empire and its members are numbered by the millions. All classes, from the highest to the lowest, are enrolled, though usually men in official positions do not openly train with its members, except, perhaps, in extreme cases like the present crisis. However, the most active emissaries are expectant officials; that is, men who have passed the civil service examination, but have not yet received appointments. This class is very large, as there are several times as many men as offices, so that multiplied thousands, after spending years of hard study, are doomed to a lifetime of bitter disappointment. These men have given the government much trouble in the past by means of the secret society and the common people over whom they exercise great influence in their own neighborhoods.

During all these centuries the government has not been unmindful of the danger from this organization and from time to time has used drastic measures for its suppression, but without effect. Whenever the nation has been engaged in war with a foreign country or the power of the government for any reason weakened, the secret society men have seized the opportunity for an outbreak. Sev-

eral times they have nearly accomplished their object, viz., the overthrow of the dynasty. At each uprising they assumed a new name (being careful usually to select a good name) and setting forth as their object something quite different from their original purpose and not necessarily distasteful to the sovereign, but which if successful would, they hoped, result in the downfall of the government.—Northwestern Christian Advocate.

The Trend Toward "Boxerism" in the United States.

Special Dispatch to The Chicago Record from a Staff Correspondent.

Omaha, Neb., July 12.—If you ask any one his reasons for believing that Bryan will carry this State in November he will tell you that the fusionists have a complete and compact organization which embraces a majority of the adult population, and while many of its members will doubtless vote secretly for the Republican ticket, it is so effective that it will be difficult for many to do so. This organization is found in almost every school district, and carries on a continuous performance. Every man who can be reached is enlisted and is required to sign a constitution and a ritual, take an oath and contribute money as dues. This makes it difficult for him to break away, because the eyes of the members are always upon each other, and when any one shows indifference or signs of desertion he is immediately labored with by his neighbors. If he leaves the organization the penalty is often social ostracism for himself and his family. The organization provides social pleasures and literary entertainments, as well as political instruction for the members. Something happens every week—a lecture or a debate, literary exercises, a spelling school, a calico tea, a picnic or a "harvest home." Other gatherings are held regularly, to which none but members of the Populist organizations and their families are invited. Sometimes they are the only diversions that occur in the neighborhood, and a farmer will join the organization or remain a member of it in order that his family may have the benefit of this social enjoyment.—William E. Curtis.

General U. S. Grant: "All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out

of place in a Republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

THE SPIRIT OF EVIL IN THE LODGE.

REV. D. B. GUNN.

Esteemed Cynosure:

Having been very busy for months past, I have entirely neglected you. Have been engaged in missionary work in Williamstown, Mass., and wish you to praise the Lord with me for the great blessings He has given in the salvation of souls and advance of His precious cause. The well-known Williams college is located here. The institution in its earlier history was noted for its evangelistic teachings, missionary spirit, frequent revivals of religion, and the conversion of its students. Here is where five pious students about 100 years ago knelt around a haystack and prayed for the heathen world, and the salvation of those who had not heard the good news of the gospel, and out of which grew the American Board of Commissioners for Foreign Missions. I have offered like prayer by the "hay-stack" monument that now marks the spot.

Great changes have taken place within the century that is now closing; changes some of which are not most flattering nor desirable. In late years there have been no old-time revivals in the college, and students who come to it unsaved go through, graduate and embark in various callings still unsaved. Not only that, but many undergo a sad decline in fixed principles and morals. The question is natural, "Why this sad change—what has brought it about?" Different reasons, no doubt, are involved in a true explanation. The worldly spirit that is so prevalent, the spirit of game and strife, of jealousy and animosity, which seem to be so rife among the students, as witnessed in the foot-ball and other games, often so brutal, seriously injuring more or less of the combatants: at times engendering feuds, silly and wicked displays. The bruised and maimed who resort to

the infirmary tell the sad tale. These things explain some of the spiritual decline and loss of moral stamina. But what is back of all this as an underlying cause, studied without prejudice? What facts are there in the case? Anyone looking fairly at the working of the many secret societies maintained by the students, will see that they have much to do with it. The college is honeycombed with fraternities. The college register numbers less than 400 students, but there are fourteen Greek Letter fraternities! Ten of these have fine buildings, costing from \$10,000 to \$50,000 each. The money for their erection and equipment has been supplied by former graduates who were members of these orders and have acquired wealth. The other four are hoping that like good fortune is in store for them. I enjoyed a pleasant interview with a venerable professor in the college who has previously been a college president in the West, and his wife, from whom I obtained these facts. I found him to be a courteous and worthy divine, a strong temperance advocate, a staunch Prohibitionist, and withal, decidedly unfavorable to secret societies. Could his wish in the matter be adopted there would be no secret fraternities in the institution. In view of all that I witnessed I could but decide that had I sons to educate I would never send them to a college or university that tolerated those secret orders. Then I could but think of Wheaton college and be thankful for its noble, scriptural position upon this subject, wish for it a full quota of students, and bid it a Godspeed. Though never a student there, I knew it well in the time of Dr. J. Blanchard's presidency, and am proud of his worthy successor in the person of his son. God bless him.

A correspondent of the New York Voice in 1897, in a thorough investigation of affairs in Harvard University, writes: The drinking in Harvard is now practically confined to the class suppers in Boston, the celebration of athletic triumphs, and the Greek Letter societies. These societies are now, however, in bad odor in Cambridge and apparently dying out. Their clubrooms are usually located off the main streets, and some of them have a "butler," whose duties are largely to sneak liquor in from Boston for the

members. A year or two ago two of them, the Zeta Psi and Alpha Delta Phi, were raided by the police, which has had the result of discouraging the bibulous practices of them all. Their membership fortunately is limited. The Index for 1896-97 of those which are known as "social clubs," naming eight, total as 345. As the catalogue for that year gives the numbers of 3,674, it follows that only about one student out of ten is a member of these "social clubs." The Harvard "fast set," mostly these Greek Letter men, find abundant opportunity for secret carousals in Boston. From this also, we see the tendency and the immoral character of these secret orders. Such is their bearing generally, in colleges and out of colleges wherever they exist and by whomsoever composed. They are unsafe places for our young people in particular, and they should by all possible means be kept out of them. How can Christian or even moral educators tolerate them?

It was my lot to taste a bit of Masonic persecution in Williamstown, while laboring with a young mission in which the Holy One gave signal approval, in the salvation of many precious souls, and their baptism by divine command. Somewhere, in some way, I must have trodden upon the toes or hit the nose of this Christless order—Free Masons—"free and accepted" (?) odoriferous name! A letter was sent by some lodge in the vicinity of my home, 150 miles distant, to the lodge there, informing them that I was an 'anti,' with solemn warning against me. From that time, families who were before among my warmest friends and earnest supports, whose heads were unconverted Masons, were so turned that I could do nothing more with nor for them.

A beautiful institution, indeed, "founded on the Bible," with the spirit of its master, ready to sacrifice any and every servant of Christ who in any way opposes it or antagonizes its selfish aims, un-Christian teachings, and heathenish customs. The gracious God pity their ignorance and blindness; have mercy upon them; save their souls, is my prayer.

I am thankful for the fact that the lodge never will catch some that were being drawn to them, since God has used me

to enlighten and warn them. May He open the eyes of many more before it be too late. It is no new thing to suffer for Christ and the truth's sake, for the defence and maintenance of the principles of the gospel. Paul gloried in the cross of Christ, for being accounted worthy to suffer for Christ, and we will strive to be his worthy successors in like manner. The President of the N. C. A., capable of ministering to prominent churches, and has held pastorates of city churches, has been sent to a small country parish! Why is it? From what cause? Echo answers, Why? Easy to tell which way the wind blows and read what is plainly discoverable, though it be not written nor proclaimed from the house-tops. Let us not be surprised as if "some strange thing has happened." These things have been divinely foretold. "They who will live Godly in Christ Jesus shall suffer persecution." "Blessed are ye when men shall hate you and separate you from their company." Whatever may result, by the grace of God we will be true to Christ, to His truth, and to our Christian convictions. May the Lord lead His people out of the darkness into the light, which will keep them out of all secret societies. I am sure that we need to pray very much, as well as work for success in the anti-secrecy cause. Yes, there is wonderful power in true prayer, and we need to pray more than we have yet done, that the Savior will in His own way give a deadly touch to the very heart and core of the secret empire everywhere.

EPHESIANS 5: 11.

"And have no fellowship with the unfruitful works of darkness."

John Wesley's Comments on Eph. 5: 11.

Whatever it costs, flee spiritual adultery! Have no friendships with the world. Thy life is at stake; eternal life or eternal death! Oh, come out from among them, from all unholy men, however harmless they may appear, and be ye separate.—Wesley's Sermons, Vol. 2, p. 204.

Albert Barnes' Comments.

In commenting on Eph. 5: 11 he says that during the Roman persecutions all that was asked of Christians was that they cast a little incense on the altar of

a heathen god. They suffered death rather than take part in heathen worship. Dr. Barnes says: "The radical idea is that Christians were to abstain from all connections with unbelievers—with infidels and heathens."—Barnes' Notes, p. 152.

Dr. Adam Clarke's Comments.

"Have no fellowship" means have no religious connection with heathens or their worship. The "unfruitful works of darkness" probably alludes, he says, to the mysteries among the heathens, and the differing lustrations (symbols) and rites through which the initiated went in the caves and dark recesses where these mysteries were celebrated; all of which he (the apostle) denominates works of darkness, because they were destitute of true wisdom; and unfruitful works because they were of no use to mankind; the initiated being obliged, on pain of death, to keep secret what they had seen, and heard, and done. How then could they keep up the profession of Christianity or pretend to be under its influence while they had communion with darkness, concord with Belial, and partook with infidels?—Clarke's Commentary on Eph. 5: 11.

Sir and Rev. Cornelius Twing, Eminent Grand Prelate Grand Commandery, New York, says in the Amer. Tyler of May 15, 1899:

"Among the objections made to Masonry and its teachings by objectors of every kind, we have failed to find that they give credit for the presentation of such truth as the immortality of the soul, and of eternal life."

Yes, it is one of the sharp objections made to Freemasonry that it teaches men to hope for immortality in the "grand lodge above" without Christ, and while the Savior is studiously ignored in the lodge below. If he has failed to find that objectors give credit for a false doctrine of immortality, ill-grounded and therefore vain when not genuine, he can readily find that for it they do give Masonry grave discredit.

Further on he says:

"I have known men who were received and acknowledged as Knights Templars, who have avowed a disbelief in all the principles of the Christian religion, and whose infidelity was as rank as that of Tom Paine, or Robert Ingersoll. They wore the cross, but despised its teachings."

Our Symposium.

INTRENCHED IN THE TOMB.

As a society which does not seek members from the general public, and as a company of veterans gathered as old soldiers, the Grand Army does not make the same impression as other orders in its capacity of a secret society. Perhaps this makes the Relief Corps, also, seem a little aside from such orders as the Rebekahs and the Grange. The addition of the Sons of Veterans to both the other orders may have begun to make the secret society aspect more obvious, particularly because the cemetery observance has been so largely passed into their hands.

The veterans themselves are passing away, and the Sons of Veterans must soon take their place altogether. Many of these do not remember the war, but are entitled to belong to the society. In the course of time it is reasonable to apprehend that others will become eligible, as for example, those who enlisted for the Spanish war. In any case, the lapse of time will soon eliminate that element which once was able to draw attention to the civil war and away from the secret society form of organization.

Yet there will remain enough of relation to these veterans and their graves, to the war itself and the whole tradition, together with perpetuated custom, to keep whatever organization remains in the public eye.

The demonstration will hardly grow less while the obviousness of the secret character may increase.

It will thus become the chief agent in reducing all outside to subserviency to the secret system. No other order makes any approach to it in this respect. The sacred graves of the nation's heroes are its vantage ground. No clergyman can refuse to honor the dead with them; churches must open their doors; communities are stirred by their Sunday or week-day parade; and crowds assemble to hear their orators. In its effect on a community, Independence Day itself hardly bears comparison with Decoration Day.

The observance occupies more time than a day. One day the veterans visit schools and address the pupils.

They incline to obtain the presence of clergymen and perhaps the school board. Other visitors are attracted to the exercises, which are partly conducted by the school. Thus they capture the coming generation. On Sunday they attend church in uniform, with guns and the flag displayed, and with the service adapted to them. Thus they take possession of the church. Decoration Day is one that moves the town. Schools are closed and the children are massed at the cemeteries to sing. Clergymen act as chaplains or as assistant chaplains for the time. Martial music, the firing of guns and the decoration of graves make the day impressive. If it has not already crowded out the work naturally belonging to Sunday evening an oration adds to the effect of Decoration Day. Thus they occupy the town.

Over all lies the sanction of mortality and of patriotism. Heretofore, the secret society aspect of all this has been obscured, and the presence of the surviving soldiers, together with the recognition of those who died, has redeemed it, in part, from what hereafter is more to be feared. If the time comes when there shall remain only a secret order, holding jolly meetings, composed of members born after the war had become history, and turning out once a year to hear school rhetoricals, and church music, and put flowers on graves of men they never saw, it seems possible or probable that no other secret order will have equal power to drag church and society so helplessly captive at its chariot wheels. In doing this it will also secure sanction or consenting silence for every other order.

A CLASSMATE'S REGRET.

At the May meetings two who had been classmates in a theological institution met after an interval of years. One had become a Western man and the other inquired about a classmate, who went West immediately upon graduation. The report was partly sorrowful. Something seemed to have been lost to him. He was

not such a man as a minister as once he was thought to have been.

The explanation was his devoted interest in the Grand Army.

CHRISTIAN BURIAL SERVICE MISUSED

The following query comes to us: If the G. A. R. has a religious ritual that is unobjectionable in form, recognizing the name and office of our Lord Jesus Christ, is there any valid reason why a Christian should not unite with it in worship, and especially in its burial services?

What Is Christian Worship?

In answer we need to inquire, What is Christian worship? It is the homage which regenerated men, who have fellowship with Christ, present to their Creator. It does not consist in form, but rather in spirit. "For God is a Spirit, and they that worship him must worship him in spirit and in truth." John 4: 24. It follows, then, that unregenerate men cannot worship God. They may use the forms of worship, but such forms are but blasphemies in their mouths. "The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be; so they that are in the flesh cannot please God." Rom. 8: 7, 8.

Worldly Men Use Religious Forms.

It is true that men may use the forms of worship, and the prophet testifies of them: "Forasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men; therefore the wisdom of their wise men shall perish." Isa. 29: 13, 14. It is always right and wise to unite in worship with those who are presumably Christians. Christ has pronounced a blessing upon it; but it cannot be right to unite in a worship where those who are engaged in it are not presumed to be Christians, and are really not worshipers. It is rather a sanction of their ungodly pretences.

Weep with the Weeping.

It is always suitable to attend funerals and express our sympathy with sorrowing humanity. It is right to conduct funeral services, provided they are truly Christian; but to unite with the worldly in re-

ligious ceremonies which they have devised, and which, even by implication, teach that men may be saved, who have not repented and who have no faith in Christ, is not in the line of Christian obligation, but confirming sinners in their error.

Secret Society Burial Rituals.

The Grand Army of the Republic, and possibly other secret societies, have a burial service suitable, perhaps, for any Christian church to use in burying its Christian members.

It needs no argument to show that such associations are worldly associations, composed mostly of worldly men, not Christians.

Why should an association of worldly men borrow the livery of the Christian church for use at the grave over their deceased members? Why, after using the name of Christ at the grave, and by inference teaching that these members are saved through Him—why do they afterwards ignore the Lord Jesus Christ and speak of their departed companion as having gone to the Great Chancellor-Commander or the Great Wood-Chopper or to the Grand Architect of the Universe beyond?

The reason why such societies adopt a Christian burial service is that they use the name of Christ to conjure with before the public. (1) It gives the association standing in the community. It is stock in trade. It seems to the public to be clothed with a semi-sacred character. (2) It brings the church and the world together. Many are led to say and believe that these worldly societies, with their semi-religious character, are very much like the church, and are about as good. It comforts the friends of those who die in sin. (3) It popularizes and exalts the lodge to use the name of Christ, while unwittingly inviting the woe pronounced on those who "for a pretense make long prayers." (Matt. 23: 14.)

The reason for referring to their unconverted members as having gone to the Grand Commander, etc., instead of to be with Christ, is that they are "of the world" and not of God. They do not love the Lord Jesus nor want to be with Him. They have secured by the use of His name all that they wish, and hence they speak now out of their hearts, of the

god of their lodge, to whom the soul of their dead member has probably gone. They are worldly societies, composed for the most part of worldly men (John 15: 19), and Jesus condemns them by precept and practice. His life was open. His declaration (John 18: 20) was that public life should be public, not secret. And hence after the lodge has used the name of Christ to accomplish its purpose, His name is dropped for one more congenial.

Is It Impious?

Jesus everywhere teaches that men must first be "born anew" before they can see His kingdom or enter it. That they must come out from the world and be separate from it. That while "in the world" the Christian is not "of the world." The use of a Christian burial service by these worldly societies over their worldly members is mocking the Lord Jesus, and is, of course, impious and profane.

Communities are deceived into believing that somehow these members will be all right in the next world because frequently the lodge rituals are read at the graves over the unconverted men by Christian ministers. Are not such ministers "blind leaders of the blind?" Christians who join these societies are blinded by the use of the name of Christ and fall more easily into this profane worship.

THE G. A. R. PROGRAMME FINISHED.

The program for the thirty-fourth annual encampment of the Grand Army of the Republic, to be held in Chicago next August, has been finished. The encampment begins Sunday, Aug. 26, with the arrival of the commander-in-chief and closes Thursday, Aug. 30, with a parade of all nations. A general committee, of which Joel M. Longenecker is chairman, is directing the preparations and a number of sub-committees are looking after the details.—Chicago Record, Jan. 15, 1900.

The commander-in-chief is to arrive and begin the encampment on the day into which this secret order, more than any other of the kind, pushes its presence and performances. Not content with what it does with the ordinary morning service, it tends of late to crowd an oration into the evening. In order to perpetuate its work it has hatched a fresh or-

der called Sons of Veterans. Even Manila "heroes" will probably be available.

G. A. R. AND PATRIOTISM.

BY A SOLDIER OF THE CIVIL WAR.

We are met at the very threshold of our subject with the thought that by some we shall be criticised severely for so much as offering some friendly suggestions to the G. A. R. encampment at Chicago. Others will commend us. Is it the prerogative of American citizens to urge upon public gatherings claiming to convene for the public good, that they exercise their privileges under the Constitution of the United States to bring about a better state of affairs in matters with which they are directly associated?

Article I., of the amendments to the Constitution, says: "Congress shall make no law abridging the freedom of speech, or of the press; or the right of the people peacefully to assemble to petition the government for a redress of grievances."

A Good Suggestion.

Comrades, have you considered what an opportunity you have in your convocation at Chicago to ask this government for the redress of wrongs committed under the Constitution against the constitutional rights of the people? Your first duty will be to discuss the propriety of changing your order from a closed door society to an open door society. Is it wise to ask patriots in time of peace to shut themselves away from their fellow-citizens who did not serve a term of months or years in the civil war? and to bind your members not to reveal the business of their doings behind barricaded doors? Will you discuss it while here in your great encampment? Why not give your society a name that will correspond with the object you claim for it? You call yourselves the Grand Army of the Republic. Has it not occurred to you that you are not an army at all? The Republic does not recognize you as the grand army. You have, each of you, been discharged from the services of the United States. You have been mustered out of its service. You are in no sense a member of the army.

Comrades, reason with me a little:

Suppose that while we served in the civil war, the old soldiers of the Mexican war had maintained a society of their patriots and had called it the Grand Army of the Republic, would it not have given us occasion to call their attention to it? Were not we the grand army of the republic while we were facing the foe to defend the flag? Ought not the boys who helped to drive Spain from the West Indies, and those who are now in the Philippines and in China, to be considered as the real members of the Grand Army of the Republic? Is not the Standing Army of the United States more entitled to the name of the Grand Army of the Republic than we who have become citizens again, in the sense of being ex-soldiers? Section 16 of article 8 of the Constitution provides for "organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States respectively the right of appointment of the officers, and of the authority of training the militia according to the discipline prescribed by Congress." Is it not wiser to conform our conduct to the requirements of the Constitution than against it? There no doubt exists no intention of violating the Constitution, because no army in reality exists. Notwithstanding all, the G. A. R. does employ the names of officers which belong to a regular organized army, and by their initiatory ceremony they do seek to enforce army obligations.

Is It the Part of Patriotism?

What are we to infer from the "halts" of the ceremony which precede membership in the order? What does the "fate of the traitor" signify? Why are comrades obligated to certain fealties and considered as not being eligible until they affirm to maintain loyalty? Have these vows, and the emphasis of these tokens of allegiance, no meaning? Why should a patriot be obligated to give proof of loyalty? Are his battle scars no proof of that fact? Are loyal men to be humiliated to take the same obligations to enter the G. A. R. that rebels had to take under the amnesty of the government in order to get back into the Union, from which they seceded and against which they fought? Comrades, there are

thousands of as brave men as ever swung a sword and took aim from a rifle, who cannot and will not allow themselves to be thus degraded to the level of rebels in order to have and hold membership in your order.

A Bugle Call to Duty.

Let me inquire what steps you will take in your meeting at Chicago against the vices which are too transparent not to be seen by yourselves. Are you going to condemn the opening of the ports of Cuba, Porto Rico and the Philippines to the sales of intoxicating liquors? What are you going to do about the "canteen law?" Are you going to take any steps to have the government saloon in the Soldiers' Home at Dayton, Ohio, abolished? Will you publicly condemn the custom of the saloon people of the cities where you convene, who placard their places of business by bidding a welcome to the members of the G. A. R.? Christian people are looking forward to you to make this great gathering rife with deeds of valiant men who once offered their lives to save the Republic from doom. You are the men who made it possible for President Lincoln to set the slaves free. You are the men to recommend that the wives and daughters, the mothers and sisters of our country shall be free from the thralldom of the saloon. You well know that under the flag you helped to save from being desecrated by the enemies of the land, there is conducted the vilest of all enterprises—the liquor traffic—and that it is the greatest curse of our age and country. Will you take some action to annihilate it so that not a vestige of it shall be found on American soil? Your influence brought to bear upon the administration and upon lawmakers would soon show its effects upon the country for the better. In you is the mettle to do it, and what shall we say of the resolution?

To hold yearly camp fires among comrades is not a matter to be condemned. It is but natural that it should be so; but that such gatherings should be devoted to selfish ends, or that they should be allowed to pass by without so much as an expression from the hearts and lips of those who saved the country from the direst of woes, while the terrible ravages of vice and immorality of our times exist,

is to be interpreted with tacit misapprehension either of complications or indifference.

Shall we look for the encampment at Chicago to consider the matters here recommended? Oh, how our hearts would rejoice if you should do so! What a thrill would sweep over the country, that the old heroes of the civil war had taken action against the vices and immoralities practiced by the permission of the government they saved from utter ruin in 1861 to 1865! How the wives of drunken men, many of them former soldiers, would join in the glad cry of hopeful relief! How orphaned children would look up again at the approach of better days! The administration, law-makers and law-breakers, would learn a lesson in a single day. The Associated Press would ring with the tidings that the great encampment of the old boys in blue had recognized their order to make it a thing of vital aggressiveness against every corrupting influence which seeks to blot the escutcheon of coming history!

Beautiful as a Golden-Shielded Army.

What a sight it would be were the boys to march through the streets of Chicago carrying banners inscribed with the mottoes of protection to the homes of American women. Let me relate what my dream of such a gathering, having made the changes here suggested, would be if illustrated by some local artist. At the head of the procession would come the leaders upon white horses. These would wear the uniform of blue they wore in the service. Following these would come the boys in blue in uniform carrying banners inscribed with mottoes as follows:

"God and Native Land." "Purity and Patriotism." "The Honor of Home." "The Name of God in the Constitution." "The Protection of Mother, Sister, Wife and Daughter from the Ravages of the Saloon." "The Saloon Must Go." "No Liquor for Soldiers to Debauch Them." "No Exports of Liquor to Foreign Lands." "No Imports of Liquor." "We Favor the Purity of the Republic." "The Christian Church and Christian Education Essential to Good Citizenship."

Back of these in carriages would be seen the wives of the old boys, mingled with their children. Back of these the

artillerymen, and then the cavalry. Then would we also find thousands of citizens fall in line to give expressions of gratitude and appreciation to and for those who had determined to spend their declining years in a service as valuable to home and country as was their service in the war of the rebellion.

Comrades, this is written in the spirit of love to you all. I want you, before you go hence, to have something to say as to the morals of the Republic. George Washington in his farewell address said:

"Can it be that Providence has not connected the permanent felicity of a nation with its virtues? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?"

Shall we heed the advice of the Father of his Country? Shall we assist to make what he desired possible? Speak out, comrades; speak out, and let the world know that the prevailing vices and immoralities in high and low places shall not prevent the virtues which are nurtured at the Christian firesides of American homes. Speak out against them that seek to overthrow virtue and her votaries, and thus make the few days of your remaining life more fruitful by assisting to purify American society from all immoralities, and make her what God ordained, the asylum of the oppressed of every land. Join in with the loyal lovers of the Republic and sing together—

"Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

H. J. Becker (D. D.)

Dayton, Ohio.

FROM A VETERAN.

Though an old Federal soldier and because of a severe wound received in service a pensioner, there is but one thing about the G. A. R. that is not disgusting to me, from its name down through its whole history and management, and that one thing is the men that compose this order. I can never forget my noble old comrades of the Thirty-ninth Illinois, either the living or the dead, by whose side I fought in mortal combat and with whom I cheerfully suffered privations

and hardships undreamed of in a later war.

It is a comfort to me to know that my most intimate comrades waited, many of them a score of years, before uniting with this order, whose name and management they despise, their excuse for joining being simply the fact that this society controls the reunions of the comrades endeared to them by ties whose strength and tenderness none but they can know.

The "GRAND"-ILOQUENT title of the order I have never known to find a defender. Had the name VETERAN been chosen, which was the popular title given these defenders of the Union, even before the close of the war, no one could have objected, but the pompous, bombastic, inappropriate title selected was from the first the subject of ridicule, not least by old soldiers themselves.

No one denies that the G. A. R. has much of the time been used as

A Powerful Political Machine.

I shall not dispute the statement that it has sometimes been used on the right side, but notoriously it has helped most unworthy men into office, men who never could have commanded their votes but for their connection with and often leadership in this secret order.

No one more heartily despises the man who robs the government by securing a pension to which he is not entitled than does the true soldier, yet G. A. R. members feel bound to help their members, however unworthy, to get the pensions they apply for. Let me give an instance.

A man in DuPage County enlisted as a soldier, but before he even reached the South where he might render service he deserted and went to Kansas, where, under an assumed name, he stayed until the close of the war. He was a man of family, and at the request of neighbors, General Farnsworth, then a member of Congress, secured a full pardon for him, and he soon after came home. He was not treated very cordially by old comrades at first, but the G. A. R. took him in after a while, and his old comrades, with their lodge obligations to help them, aided him to get a pension from the government, which he drew up to the time of his death.

Only a lodge obligation could have led these honorable old soldiers to do such a

dishonorable act, and only this devilish secret lodge influence could hold these old soldiers, many of them Christian men in this

Law-Breaking, God-Defying Organization

When its Grand Encampments are held in Prohibition States, its managers defy law by taking liquor by the car-load with them, and their utter disregard of the Sabbath is most notorious.

Thirty years ago we heard everywhere the sentiment that to make treason odious is the most effective way to show love of country. What has the G. A. R. accomplished in this line?

Far be it from me to stir up hatred against those who bravely fought to perpetuate that sum of all villainies—human slavery. They should be freely forgiven when repentant. But palsied be the voice that accords to these "mistaken warriors" the same honors that belong to the saviors of our nation, and palsied be the hand that would bedeck their graves with flowers the same as those of patriots—for the teaching of such an act is treason to the best government the sun ever shone upon, and is disloyalty to Almighty God as well, who made manifest his will in the results of that war.

What ideas of patriotism will the school children get from the G. A. R. orator who exhorts them to furnish flowers for decorating the graves of the men who on some Southern battlefield murdered their fathers, uncles and grandfathers when they were defending their country?

Is it not time that the children were taught that there is a slight difference between loving and hating one's country? that treason and patriotism are not synonymous terms?

Ezra A. Cook.

Chicago, Ill.

THE G. A. R. A BENEFIT TO THE OLD SOLDIER.

As a matter of choice, I would take dog fennel, ragweeds, chintz bugs, or death itself as a benefit to the old soldier rather than the G. A. R.

The G. A. R., like all other secret societies, has an ostensible purpose, and a real purpose. Its ostensible purpose is to perpetuate friendship and love for the old soldier; but it does not do anything

of the kind, unless the old soldier happens to belong to their order. Its real object is to be a clannish thing, and look after (in a way) the few who are members of their society.

I think the statistics show that only four out of eleven of the ex-soldiers are members of the G. A. R. This would show that they themselves are dividing instead of unifying this element of society. There are, then, seven out of eleven old soldiers who are not, and cannot conscientiously belong to the G. A. R.

This large majority of ex-soldiers, the G. A. R. take no interest in. In fact, they are opposed to most of them, and very bitter toward some because they fail to hoodwink them and rope them into their foolish and selfish, and, as we believe, degrading institution. When I was stationed at Payne, Ohio, from 1886 to 1888, there were nine churches in the town, and nine regular pastors. I was the only old soldier among them. Many of the G. A. R. would patronize the ministry of a rebel sympathizer rather than patronize me. This is evidence that the organization divides the old boys instead of uniting them together.

It may be argued that the G. A. R. has certainly benefited the old soldier in the matter of legislation on the line of pensions. I doubt it. For this reason: the G. A. R. have advocated so many unreasonable measures that they have actually prejudiced legislation and society in general against the ex-soldiers' interest in many instances. I for one believe we would have better pension laws and a far better interpretation of them if the G. A. R. did not exist.

On board the train from Los Angeles to San Francisco, Cal., four years ago, the following incident occurred: the newsboy came to me, and pointing to a few seats in front of where myself and wife were sitting he said, "That gentleman over there says he will bet me 25 cents that you are a minister." I drew out my card and said, "Please hand him this." He returned in a moment with the other man's card for me, and he proved to be the pastor of one of the most prominent churches of Galesburg, Ill. I crossed over and soon was into a very heated discussion of the lodge question, the main point being the G. A. R. He was a prom-

inent member of the order. He asked: "What can you or anyone else say against the G. A. R.?" I said, "First, it's a lie as to its name. It is no army at all. There is not a soldier in it. Everyone of you are civilians. Then, it's a lie as to its ostensible purposes," and gave the argument as written in this letter. "Then again it has ruined both of my brothers and many of my near relatives. My oldest brother was a bright, intelligent, spiritual Christian man until he left the church and joined that fool society. Now he makes no pretensions to Christianity, but is almost an infidel. My youngest brother contracted the habit of drinking in the army. He would spend everything for liquors. We got him saved, and in the church, where he remained for two or more years, steady and faithful as an old wall sweep clock, until he was persuaded to join the G. A. R., and he went to 'the bad' at once. He now is an utter moral and physical wreck."

While I was making this practical argument I noticed a very nervous fellow in the seat behind us. He finally jumped up and said: "I don't believe you were ever in the army at all. Any man that talks that way against the G. A. R. was never a soldier in the army." While he was frothing and foaming I was hauling out of my pocket my old army discharge. I shook this under his nose and said: "Sir, your unbelief cuts no figure in this matter. I meet men every day who say I don't believe the Bible, and they say it as though they expected that to invalidate the whole book. This discharge and four bullet holes in my hide beats your old copper button all to pieces as badges." The fellow actually wilted, while the Galesburg divine (?) slapped me on the shoulder and said: "Brother, you are right; that's what tells after all."

You see now, Mr. Editor, I have proved my utter incapacity to write on the topic assigned me, unless I have written negatively. With true love for all the old defenders of our great nation, I am yours, forever opposed to the clannish secret societies.

P. B. Williams,

Co. I, 118th Ohio Vol. Inf., 2d Brig. 2d
Div 23d A. C., Dept. of the Ohio. Gen.
John M. Schofield commanding.

IN A NUTSHELL.

Editor Cynosure—Knowing me to have been a Union soldier, with an honorable discharge, you ask me why I am not affiliated with the "Grand Army of the Republic?"

I believe every organized secret fraternity is wrong. It is prompted by, and it engenders selfishness, and its influence tends to destroy all genuine benevolence. I believe that all such associations, with which the country is filled to-day, are in their principles, practices and influence contrary to the teachings of God's word, and hurtful to the souls of men.

Such associations profane the sacred ordinance of the oath. Dr. Buck, in his Theological Dictionary, says: "An oath is a solemn affirmation wherein we appeal to God and in witness of the truth of what we say, and with an implication of His vengeance if what we affirm be false, or what we promise be not performed. Put this definition over against the impious and extra judicial oaths of the whole secret lodge system (the G. A. R. not excepted), and tell me, are they not blasphemous?"

They assume and exercise religious functions, which belong to the church alone, and observe forms of worship, and degrade some of the most sacred usages of our common Christianity. The initiatory ceremonies, so-called, better named tomfooleries of the lodgeroom, are far too foolish for one who has gotten beyond the callow years of youth. "When I became a man, I put away childish things." And again I hear my Lord say: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

I cannot bind myself with an oath to meet upon a level, or have all things in common with men who are not followers of my Lord and King; much less with those who do not believe in him as a Savior, and who mock and deride both him and his followers, while I hear the divine injunction, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness!"

(Rev.) Saml. H. Swartz.

Pastor M. E. Church, Plainfield, Ill.

GRAND ARMY OF THE REPUBLIC.

BY REV. H. H. HINMAN.

I need not and do not question the sincerity and patriotism of most of the members of the G. A. R. That organization doubtless includes many noble and excellent men. The controversy is not with motives but with methods. That a secret society having for its object to perpetuate the memories and glorify the deeds of war is a national calamity, as inconsistent with public good as it is with the principles of Christianity, I verily believe.

This organization originated soon after the close of the civil war (in 1866). It was organized by leading Free Masons and Odd Fellows, and patterned largely after those orders. Its originators sought to use the fascination and power of sworn secrecy to promote the interests of the ex-soldiers of the war. They found abundant material and in the demoralization of society (always the outgrowth of war) they had their easy opportunity. Their success was phenomenal, and since then the G. A. R. has been a power in the nation.

Besides the usual objections to all secret societies—that they are selfish, clanish and un-Christian in their nature—I protest against the G. A. R. for the following reasons.

1. It promotes and intensifies the military spirit. Whatever may be true of the rightfulness of war under some circumstances (a right that cannot be maintained on Christian principles), there can be no question as to the enormous cost and waste of war, the dreadful destruction of life, not only on the battlefield but in the camp and hospital; the promotion of international hatred, and the general demoralization, not only of the soldiers but of society at large. The rational remedies for these evils are patience, forbearance, negotiation, and arbitration; and the greatest obstacle to their adoption is militarism. If the last half of the nineteenth century has had fewer wars than any other portion of the world's history, it is because peace principles have made some progress and arbitrations have become more frequent. But hero-worship and the glorification of the deeds

of war have left also their sad impress on society. It is a remarkable fact that many of the sons of the soldiers of the civil war have had such an insatiable longing for a military life as to be entirely dissatisfied with any of the ordinary pursuits of peace. The war with Spain and the resulting war in the Philippines was unquestionably forced upon the administration in spite of the convictions of President McKinley, by a wicked public sentiment that clamored for blood. That the results of this or any war may have been overruled for good, proves nothing to the point. Manifestly the same ends might have been accomplished at vastly less cost of life and treasure. Camp-fires, military parades and the glorification of the deeds of war have done much to develop the present spirit of militarism, which seems now likely to involve us in a world-wide conflict.

2. I object to the G. A. R. because it has been used to secure an enormous system of pensions for the benefit of its members, and especially a vast number of fraudulent pensions. I concede the justice of a proper pension system. Those who have suffered in health or in limb in their country's service, or who have inadequate means of support, ought to receive the aid of the government. But when men of wealth draw large sums in pensions, and when others who are in excellent health, with good business capacity, are drawing pensions for total disability, and when these facts are well known to the G. A. R., posts of which these pensioners are members, it is evident that immense frauds are connived at, with an immense drain on our national resources. The present expenditure for pensions has grown far beyond the estimate of the authors of the system. Presidents Grant and Garfield thought the pension list would never exceed seventy millions of dollars and would then steadily decline. It rapidly became more than twice that amount, and will probably increase as a result of the Spanish and Philippine wars. With a smaller standing army than any other great nation we are spending more than any other nation in the world for military purposes. Even Russia, with an army of 800,000, has not in the last ten years paid out for military purposes as much as the United States,

and this is mainly in pensions. As a result of militarism our annual taxation per capita has increased from about one dollar a year to over nine dollars, and there are no signs of diminution.

3. I object to the G. A. R. because it has greatly retarded the reform against secret societies. This is especially true here in Oberlin. Good men who had heretofore been active and efficient in opposing the lodge system have, for various reasons, been induced to join the G. A. R., scarcely realizing that they were uniting with a secret society. The result has been that their mouths have been shut from any effective testimony against secret orders. A church which has excluded Free Masons is always open to meetings of the G. A. R., and I hear the laudation of its ritual in the church prayer meetings. The practical effect has been to neutralize the testimony of the church, which now has among its members many who manifestly love the secret orders to which they belong far more than they do the kingdom of God. Practically the G. A. R. has made common cause with Masonry, Oddfellowship, and other forms of lodgery, in debauching the public conscience as well as corrupting the morals of its members. If organized secrecy is a moral evil, it can never be compromised with or condoned without practically calling evil good and good evil; and this has been the great mistake of those good men who have been seduced into joining the G. A. R. We do well, in our attitude towards all forms of secretism, however plausible the pretext for their existence, to heed the Divine admonition, "Come ye out from among them and be ye separate, and touch not the unclean thing, and I will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty."

Oberlin, Ohio, July 15, 1900.

UTAH SEEKS LIGHT.

If any one is expecting to pass through the State of Utah at any time this year and is willing to stop off and lecture on secret societies, will such please write to this office. One of our friends in Utah is anxious to have an address given in his city.

GRAND ARMY POLITICS.

The Grand Army as such seems to aim to influence legislation. The obligation taken by the early initiate had a political clause if we may trust the exposure which has been written. The candidate swears how he will vote. It is a political society which swears its members as to voting, and makes consent to selection of candidates a matter of sworn obligation. "I will sustain for all offices of trust and profit, others things being equal, the citizen-soldier of the republic," is the obligation said to be taken "without any mental reservation or equivocation," and under the express penalty of death.

If it does not coerce citizens in political action, it is an unsoldierly farce. If it does coerce them it reduces those who once defended freedom to the abject condition of voting slaves.

FROM AN EDITORIAL.

The "Grand Army Advocate" on Soldier Politics.

"The differences between the soldier and the soldier hater constitute 'soldier politics.' It is not strictly partisan, Cleveland was a Nero; but even the Democrats repudiate him, Harrison was a Republican, but Wall street downed him first and the old soldier beat him afterward. McKinley is a Republican and has made a noble record in the wars of last year and this, but has never by word or act helped the old soldier—except to disappointment and chagrin. Where, then, is the old soldiers' politics?"

"Practically every administration for the last twelve years has brought to him disappointment and were it not that conventions always come before elections he might justly say in despair, 'This government never will treat me as its savior. It will never do by me as it has by the men of '76 and 1812 and 1846 and the Indian wars. It will suffer me to die unhonored by the poor perquisite of a service pension while it rolls in wealth, and luxurious salaries, and wonderful, world-absorbing possibilities. It will fondly dote on my memorial flowers, but think nothing of my aches or pains or hunger while living, or of the honor that comes from fair monetary recognition from its

treasury.' The old soldier is not avaricious, but he does not want his country to be sordid and he must interpose his politics to prevent this meanness."—Grand Army Advocate.

EXHIBITION OF "SOLDIER POLITICS."

(From Chicago Tribune editorial, July 17, 1899.)

An act was passed four years ago for the relief of indigent war veterans and their families. The local authorities—in this county the County Board—are required to make relief appropriations to be drawn on by the Commander and Quartermaster of a Grand Army post. Those officers, and not the public authorities, determine how much relief shall be given and to whom, and their requisitions have to be honored blindly. It is alleged that Illinois is the only State which has such a law and Cook the only county in which it is carried out, and that as a consequence this county has become the Mecca of veterans and their families who are really indigent or who pretend to be so in order to get assistance. The constitutionality of the law may well be questioned. The Legislature has no authority to permit private parties to expend a part of the tax receipts. Nobody is anxious, however, to attack laws for the benefit of indigent veterans unless those laws are grossly abused. If the Grand Army posts have been granting relief too liberally they should change their methods.

(See Laws of Illinois. Bradwell, 1895, pages 62 to 64, sections 130 to 137 inclusive.)

G. A. R. TO FIGHT.

Will Oppose Removal of Assistant Secretary Who Served with the Former Commission.

Albany, N. Y., Thursday.—Trouble has arisen over the initial action of the reform Forest, Fish and Game Commission. This commission was appointed to take the place of the board whose administration had been fraught with scandals.

Charles A. Taylor, of Oswego, the board's assistant secretary, a month ago was asked to resign, as the commissioners desired to have his position filled by a man of their own choice. Mr. Taylor is practically the executive officer of the board, as complaints

violations of the fish and game laws and of timber stealing are reported by him.

Mr. Taylor agreed to resign, but at the last meeting told the commissioners he could not be removed because he was a veteran, and withdrew his resignation.

Nathaniel Munger, who appeared with him, said to the commission: "I will call a meeting of the Council of Administration of the G. A. R., and we will employ David B. Hill as counsel and make a campaign issue of this unless Comrade Taylor is let alone."

He was ordered from the room and Mr. Taylor was removed from his position.

The Council of Administration of the G. A. R. met to-day and adopted a resolution to oppose Mr. Taylor's removal in the courts. They acted on the statements of Mr. Taylor and Mr. Munger. It is charged that the deposed commission is interested in seeing that Taylor retains his place.—New York Herald, July 13.

Judging from the Herald's report it would be inferred that under the board there had been scandals; also that Taylor had acted under the board, and had moreover been its secretary and chief executive officer; also that the scandals developed during a time when he was the officer of the board whose duty it was to report violations of law. Under these circumstances a commission was appointed. This commission desired another officer, as might have been expected, in view of the scandals. Upon this the secret order, called the Grand Army, interfered with the civil officers, threatening to make the case a campaign issue.

PENSION-SEEKING ASSAULTS.

The greed of certain Grand Army posts is measureless. Over forty of them in the State of Kansas have attacked the present commissioner of pensions with resolutions calling for his removal. One of them wants President McKinley removed, also, and calls upon the Deity to do it. Its exact language is that "it is just and proper to invoke a just God to remove a President that retains H. Clay Evans as pension commissioner." How the Almighty is to do this is not specified. Fortunately, the President is in reasonable health, and it is hardly to be supposed that these Kansas men desire his assassination. But when an honest and conscientious official is assailed as is Commissioner Evans, it would seem to be

time that the better sentiment of the Grand Army should be heard in his favor. We somehow hear from only the pension-grasping element in that organization, even in its annual national conventions.—Boston Herald, July 8 (evening edition).

A DOLLAR A DAY FOR SOLDIERS.

Stillwell Post, G. A. R., Urging a Large Increase in Pensions.

Colfax, Ind., Feb. 11 (Special).—Stillwell Post, G. A. R., is to enter politics. Resolutions have been adopted that a meeting of this Congressional district be called, and a candidate for Congress be nominated pledged to introduce and work for a bill to pension all Union soldiers at \$1 a day. Steps will be taken to make a National organization along these lines. The action of the post has created a sensation in Grand Army and political circles. The many who condemn the plan of the post have computed that it would mean an increase of the pension expense to \$325,000,000 annually, and would compel the issue of \$1,500,000,000 of bonds in ten years.—New York Weekly Tribune, Feb. 16, 1898.

The temptation to utilize secret societies for political purposes must in the nature of the case be dangerously strong. Such tendencies are not foreign to the Grand Army, for every member takes now, or used to take, the following political pledge:

"I do solemnly swear, in the presence of Almighty God and these witnesses, my former companions in arms * * * that I will sustain for all offices of trust and profit, other things being equal, the citizen-soldier of the Republic."

GROWTH OF PENSION CLAIMS.

The total payments on account of pensions during President Grant's first term of four years were \$116,136,275; during Grant's second term, \$114,395,357; during President Hayes' term, \$145,322,489; during the fiscal year ended June 30, 1899, \$138,253,922.

It will be seen that the payments made in 1899 were for that year more than for the four years of President Grant's first or second term.

Prohibitionists rejoiced when Uncle Sam forced Spain to take water.

CUBAN WAR PENSIONS.

Speaking of the pension claims that may be allowed as a result of the war with Spain, Commissioner Evans says: "Immediately after the close of the war a large number of applications were made, amounting to 16,986 at the time I closed my recent annual report. Of this number, 295 have been allowed. Many of the boys came home from that war feeling that they were entirely disabled, but after a few months of home treatment in a good climate they discovered that their disabilities were only temporary, and gave up the idea of applying for pensions. Not nearly so many applications from Spanish war veterans will be filed as was at first estimated. Years hence in all probability there will be a good many who will receive pensions on account of disease contracted in Cuba, but the disease will not show itself for a long time."

GENERAL JOHN BIDWELL.

The late Gen. John Bidwell served in the war with Mexico, was Brigadier General of the California militia during the civil war, and later was a Representative to Congress. In 1892 General Bidwell was the Prohibition candidate for President, and the following letter from him, written at that time, to William I. Phillips, is a fine specimen of Christian patriotism and courage:

San Francisco, Cal., Aug. 27, 1892.
My Dear Sir:

"Your esteemed favor of the 15th is received. Your right to question me I very cheerfully concede and answer:

"I once belonged to the Masonic fraternity. But my membership I permitted to lapse. Have not been in a Masonic lodge for over twenty years, and never expect to be in one again. Am opposed to secret societies—even benevolent ones—on general principles. Life is too short and they waste too much time. They are too expensive. Secret political societies I regard as most dangerous.

"With assurances of great respect, I have the honor to be, yours very sincerely,

(Signed.)

John Bidwell.

News of Our Work.

VISIT TO SCHUYLER'S LAKE.

BY J. M. HITCHCOCK.

If we may except Wheaton, Chicago Avenue Church, and possibly half a dozen other favored communities, there are few places upon which so much anti-secret labor and literature have been bestowed as upon the village of Schuyler's Lake and surroundings, in Otsego County, New York.

For many years annual visits have been made to this place, beautiful of situation, nestled among the hills, by such intrepid men as Rathbun, J. P. Stoddard, Kellogg, W. B. Stoddard and others.

Wherever we went the "footprints on the sands of time" of these men were manifest. As related to our work this community may be compared to a garden under a high tension of cultivation. At an early day the good seed was prayerfully scattered upon these hilltops and through the valleys, alike to those inside and outside the lodge, until from an anti-secret standpoint the masses may be said to be fairly intelligent. The Psalmist has said: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Like the parable of the Sower, the anti-secret seed seems to have fallen into diverse soils, producing varied fruits.

Assurances are not wanting that many have been saved from the thralldom of the lodge and are giving consistent, helpful testimony against this giant iniquity. We met one young man who, while admitting that we had done an effectual work in crippling the lodge and staying its growth in that vicinity, yet as for himself he hoped to join the Masons as soon as he could arrange to do so. He believed what he had learned from anti-secret lectures and printed literature, that secret fraternities show special favoritism to their own, and that was what he was in quest of. This young man had personally witnessed the benefit to those belonging to an order whose members could be recognized and favored over the uninitia-

ted. He had attended the World's Exposition at Chicago in 1893. In traveling he had come across a companionable Mason who "knew the ropes." When they had reached the depot they hastened for their baggage, only to find an almost interminable line of rich and poor, young and old, women and children, all wearied and fatigued, patiently awaiting their turn to receive their luggage. Our Masonic companion said: "Follow me, and I will get your baggage without delay." The two stepped outside the line, made a certain sign to the baggage man, passed up their checks, received their baggage and saved, perhaps, forty minutes' time. This is what Masons mean when they declare it a good thing for a traveling man to belong to the lodge. Place yourself in that regulation line of weary baggage-seekers, and answer the question, How do you like it? The incident beautifully illustrates the selfish basic principles upon which all secret societies are organized. How long, think you, the Presbyterian Church would continue to prosper were the lines leading to the free delivery in the postoffice or to the cashier's window in the bank to be broken for the special benefit of Presbyterians?

For many years our lecturers could safely challenge any audience to cite a single institution erected by Masons, even for the good of their own, much less for the public weal. They have finally built quite a respectable home just outside of Utica for their lodge dependencies. If they have any other home of its kind in any of the States we are not aware of it. Just what they do for the inmates of the home we could not learn, but from the amount of blowing we heard of that one institution, not only from the counties adjacent to Utica but throughout the State one would suppose they were feeding, clothing and educating the perishing multitudes of India.

As an evidence that the lodges are not indifferent to our annual visits to Schuyler's Lake we may say that on our return to Livingston County more than one hundred and fifty miles distant, we learned from a credible source that they had been discussing in their local lodges the probable effect of Hitchcock's visit to Ostego County.

We are told by the fraternities that

lodges have come to stay, and with this statement many of our cowering anti-secretists reluctantly concur. We don't believe it. We believe that as slavery in our land was its own destroyer, so in time our lodges will commit suicide. It can be easily shown that the older and more popular orders are related to and indirectly responsible for the unhappy condition of our industrial classes and disturbed labor market.

When all our cities and towns have been scourged as have St. Louis, Cleveland and Chicago, then will the cause and cure for our social and industrial disquiet be investigated and then will an open hand and free publicity of men's acts be demanded.

CHRISTIAN REFORMED CHURCH.

July 2, 1900.

In accordance with my appointment, I represented the National Christian Association before the General Synod of the (Holland) Christian Reformed Church, and explained briefly the character and work of the National Christian Association. I expressed the thankfulness of the Association for the contributions which it had received from the churches and individuals and urged the members of the synod to take up more regular collections in the future, if possible, and I hope that this will be done.

The undersigned was appointed a delegate of the General Synod to the annual meeting of the National Christian Association for 1901 and 1902.

I distributed the catalogues and literature you kindly sent me. If you desire to have an agent to sell your publications to the Holland people, I can recommend Mr. J. B. Hulst, 5th avenue, Grand Rapids, Mich. He is a Christian man, a reliable bookdealer and is in favor of the N. C. A. work and is willing to do what he can on reasonable terms. I would advise that something in that line be done because it is the best way to make the work of the association more widely known and beneficial to our people.

The Synod of 1898 appointed a committee to prepare an elaborate explanation and defense of the position of our church against secret societies. The committee were Revs. A. Keizer, K. Kniper,

J. Wyngaarden, and J. Groen. The report of said committee was read before this Synod, just held, and it was unanimously adopted and ordered to be published in the Holland, English and German languages. Yours fraternally,

(Rev.) J. Groen.

Zeeland, Mich.

EASTERN DISTRICT.

On train in Cumberland Valley, Pa.,
July 18, 1900.

Dear Cynosure: I have had some experiences during the month past different from any met before. When working north of Philadelphia a man by the name of D. G. Fetterolf came to me and stated that he had for some time been anxious to see me. He had heard of the trouble I had been making in the community by opposing the lodges. He wished to challenge me to a discussion. He would be willing to secure the hall at Kulpville, Pa., and meet me in discussion at any time it would suit me. This certainly was a kind offer, and I have promised to give him an early date. Mr. Fetterolf is an auctioneer by profession. That he is much enlisted in the cause of secret societies is apparent. I hope to announce the date of our discussion in my next.

My visits in Montgomery and Berks Counties revealed the fact that there was no backward movement along the line of our reform. Friends were everywhere kind and considerate. I held meetings in the German Baptist Church, Norristown, that brought new subscribers and enlisted new friends. Fairview Village, Lansdale, and Schwenksville were among the most helpful towns visited in that section. In coming this way I began work at the State line—the noted Mason and Dixon line, formerly dividing the free from the slave. A Sabbath at Middleburg, Pa., brought good audiences to hear the messages we had to bring, and God blessed us in the presentation of his truth. Chambersburg, Pa., has been the center of our efforts for a time. I found the well-known “King Street” Radical United Brethren Church in a prosperous condition. Your agent is always welcome here. Our State Vice President, Rev. G. S. Seiple, is pastor. I preached to full

houses in this and the Salem U. B. Churches and at the Mt. Pleasant U. B. Church gave a lecture Monday evening. Notwithstanding it was hot, dry and very dusty there was a large turnout of the young people. They began to come at 8:15 and were still coming at 9 o'clock. I spoke until nearly 10 o'clock. It was believed much good was accomplished. I have thought of the Cumberland Valley in connection with the next Pennsylvania State convention. So far as learned friends at Chambersburg favor its coming there.

The United Brethren camp meeting at Kauffman last year afforded me an opportunity to get and do good. The invitation to be present again this year is very cordial. The presiding elder urges. I hope to get there. This meeting begins Aug. 1 and continues one week.

Friends writing can address me at Kauffman, Pa., until Aug. 7. There are ‘Brethren’ at large my work goes well through this valley. As I am kind of a Brethren at large my work goes well. Our train runs into Hagerstown, Md., and I must close.

W. B. Stoddard.

CANADIAN METHODIST DISTRICT CONFERENCE.

Robert Jones, Esq., a Faithful Witness, Stirs the Masons.

A very spirited discussion arose at the Central District meeting of the Methodist Church recently held in the Queen Street Church, Toronto, Canada, over the reports on church membership in the district. Mr. Robert Jones, of Eglinton, Ont., criticised the Masonic and other orders in strong language because of their adverse influence. He said in substance that from information obtained from clergymen, who had left the order, and from other sources he was of the opinion that Freemasonry was the most sinful institution on the face of the earth, with no exception whatever; that neither the Clan-na-Gael nor the Ku-Klux-Klan was as bad as the Masonic order; that reform was required immediately. If ministers adhered to such an institution as Freemasonry and took the profane and blasphemous oaths, as he understood them to be—oaths indeed almost exceeding the

devil in blasphemy— Just here Brother Jones' speech was cut short. Two laymen pounced upon him with fiery indignation for daring to assail Masonic institutions.

Then the writer arose and said that it was a lamentable fact, as the records show, that the membership of the Methodist Church in the whole district had only increased by eight in the past year. He said that there must be some cause for such a sad state of things and that he thought that there was a great deal of truth in what Bro. Jones had said in relation to secret societies. They were not helpful in the development of spiritual life. The writer closed his remarks by giving the following resolution passed by the Conference of the Methodist Church in Canada Aug. 25, 1824:

"Resolved, That this body consider it contrary to the spirit of the gospel and the feelings of its members for any Methodist minister to become a member of or frequent any Masonic lodge; and in order to prevent the evil arising from this source, we resolve, secondly, that if any traveling minister is known to join or frequent such lodges, he shall be dealt with as in other cases of improper conduct." If the Methodists at that time were right, said the speaker, then the Methodists of to-day are wrong. He believed the conference of 1824 was right. Not one minister opened his mouth in defense of Freemasonry. (Rev.) W. R. Roach.

Seceders' Testimonies.

A SECEDER.

Hooversville, Pa., June 24, 1900.

I first belonged to the Grand Army of the Republic. I was a member for a few years. It may profit the men who always have the money to pay into the treasury and those who seek office and worldly gain and those who love the things of this world more than the Lord Jesus Christ, but it is no place for a Christian.

Afterwards I joined the order of American Mechanics, but left them for the same reason that I left the G. A. R.

Amaniah Lohr.

MASON AND K. OF P.

New Smyrna, Fla., March 18, 1900.
Dear Christian Cynosure:

A friend occasionally sends me a copy of your publication, which I read with interest. Some years ago I took a degree of Masonry, and went through the three degrees of K. of P., which effectually cured me in that direction, as the first cigar cured me from ever using tobacco.

I was born into this world an idiot, and have had a sore time through this world in consequence. However, I never used profane language, nor intoxicants, nor tobacco, nor adultery, so that I may have a better record before God than many who are not idiots. Twenty years ago I got to my knees, an idiotic proceeding, according to many and very many, and asked God to give me the right understanding of the Scripture, which He graciously granted. In consequence I understand the Scriptures in many respects better than all the intellectual divines on the face of the earth. I have ceased worshiping eminent divines, leaving that to those who will eventually worship the beast, saying, "who is like unto the beast?" I have learned it is better to pay all worship and adoration to God.

Some Christian authors and publishers get the impression that if I am such a prodigy that I can prevail with God to bestow on me heavenly wisdom that I would be just suited for their purposes, and that I could perform a great miracle in flooding the land with their books and publications. I have learned from experience that people generally would as soon take a slap in the face as to be asked to subscribe for anything religious. A Christian author lately wrote me that if I would sell for him enough of his books, which in the ordinary way of business would give me \$4 cash, that he would give me—not pay me—but give me two books, equal to \$1.50 in value. I do not think meanness is altogether confined inside of secret societies. Don't you think it mean to try and take such advantage of my idiocy? True, God has given me some blessing in this as well as in the understanding of the Scriptures. God works by picking up weak things and base things, but I suppose I ought to learn whether he intends me to sell books

and publications, especially on an inadequate commercial basis.

Wm. Webster.

New Publications.

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A New Book "for Our Boys and Their Parents."

A book crowded with things a boy ought to know. Chapters on "Rights," "Health," "Habits," "Recreations," "Associations," "Education," "Library," "Future," "Ambition," "Religion." An appendix is added, containing a list of fifty books suitable for a boy's library.

In this book, special attention is called: 1st, to responsibilities of parents; 2d, education for both worlds; 3d, success as God counts success.

About 125 pages. Price, in flexible binding, 30 cents, postage paid; 25 per cent. off on dozen lots. Address all orders to the author, Rev. N. B. Ghormley, Humbird, Wis.

"The Inner and Outer Life of Holiness," by Dugan Clarke, M. D. Publishing Association of Friends, 208 Central Union Block, Chicago.

I had the pleasure of hearing Dr. Clarke in the Friends meeting house in Bessbrook, Ireland, some years ago on the theme of this little book of one hundred pages.

Holiness is harmony with God, the interior life of thought. Affection and will are brought into union and subjection to the mind and heart of God, and thus all the exterior relations and activities of life are also in harmony with the will of God, in doing and in suffering, his will while doing his work. It is a blessed book, full of faith, hope, love, joy and perfect peace. Let every Christian read it and find soul victory and rest. J. C.

"Pagan Counterfeits in the Christian Church," by Chas. A. S. Temple, is a new volume of 187 pages, second edition, enlarged and improved, from the Pacific Press Publishing Co. of Oakland, Cal. It is a righteous and much needed plea against those man-made services and

worships which in every age, from the days of Moses until now, have sought to charm the affections away from "the simplicity there is in Christ." Satan has always sought to slip some cold statue or lifeless picture between the needy, struggling soul of man and Christ, to keep it from getting too near the warm and beating bosom of eternal love. This new book comes as a revelation, unfolding the adroit schemes of the arch-deceiver, through a worldly and sometimes apostate church. As in the days of the prophets, they teach for the ordinances of Moses, "the commandments of men." Easter, Christmas, Lent, the religious ritualism and multiplied symbolisms of Freemasonry, all are brought in by the Puritanic old author in a way which proves that there is another man who has not bowed to Baal. He writes in a way which adds dignity to his fine picture on the first page of his book. He says some things respecting the observance of the seventh-day Sabbath, which does not harmonize with the idea of honoring the Son with a Sabbath as the Father is honored, but of which prophets spoke and the apostles observed as "the Lord's day" from the beginning, and which the loving Savior recognized and sanctioned by his presence and breathing upon them the Holy Ghost. Also a final sanction was given to John on Patmos, when Christ filled him for a great work with "the Spirit on the Lord's day." L. N. S.

"Behold the Bridegroom Cometh," by Rev. A. Sims, with an introduction by Rev. Wilson T. Hogg, editor Free Methodist. Published and for sale by the author at Kingston, Ont., Can., 140 pages, well printed, neatly and beautifully bound in crimson and gold. Price, 50 cents.

All orthodox believers in the gospel, who know Rev. A. Sims from tongue or pen, know that he is sound. He is at home on the above topic. Every chapter of this book is a gem and deserves close study and prayerful perusal. Mr. Moody says in his little work of Christ's second coming, "St. Paul speaks in his writings but thirteen times about baptism and about Christ's second coming fifty." But believers to-day reverse these subjects as to prominence. Brother Sims treats upon

the signs of Christ's speedy coming in the following chapters: 1. Progress of Knowledge; 2. Aggressive Missionary Movements; 3. Earthquakes, Famines, Pestilences; 4. Signs in the Sun, Moon, and Stars; 5. Fearful Sightings and Signs from Heaven; 6. Distress of Nations; 7. Decline of Piety; 8. Worldliness; 9. Apostasy; 10. Increase of Crime; 11. Capital and Labor; 12. Church Losing Ground; 13. Prophecies; 14. Indifference of Church and World to Christ's Coming. People everywhere should read, mark and prayerfully meditate upon this great subject and wake up the church and the world, now alike asleep, and get them ready to meet the bridegroom.

"The train hath set forth for the marriage,

The bridegroom is on his way,
And speedily cometh the midnight,
Awaken and watch and pray."

"Word and Work of David J. Lewis," a young Quaker preacher, whose sincerity and faith, purpose and power caused him to rise like a meteor in the sky of church and social life. He was born in 1859, converted in 1882, and died in great peace in 1899, bearing many garnered sheaves. Like Bramwell, Summerfield and Pollock, he did his work quickly and was early called home. A relative evidently, "E. H. L." has prepared the memoir, which fills 82 pages of the volume, and a compilation of twenty selected sermons preached by Brother Lewis make up the balance of the book of 320 pages.

This is the history of a man who possessed profound convictions and with the solitary aim of a columbiad traveled forward with power toward the execution of its purpose. He aimed at manliness of personal character, purity of heart, the exaltation of Christ, and to inculcate a better understanding of the Holy Scriptures among the people, and the presence and leadership of the Holy Ghost as the privilege and birthright of all God's people. Many revivals were the results of his preaching, and many were the trophies he won for the great Master. Most of these yet remain to battle in the moral conflict, while he has passed on to shout with the millions on high. Published by

M. W. Knapp, office of Revivalist, Cincinnati, Ohio; 320 pp. Price, \$1, cloth.

Newspapers and Reform.

FROM BAPTIST YOUNG PEOPLE.

"Great things are to be done by organization, but we are in danger of being organized to death. At this rate it would occasion no surprise were a society to be formed for the buttoning of boots, the chewing of gum, or the solving of problems in simple addition.

The primal need of the time is the development of individual power; patient study, purposeful individual effort; and an individual, not a corporate, conscience."—Young People, June 17, organ of Baptist Y. P. Union, pub. by Am. Bap. Pub. Soc., Phil.

REFORMERS.

If there is one tendency of the day which more than any other one is unhealthy and undesirable, it is the tendency to deify mere "smartness," unaccompanied by a sense of moral accountability. We shall never make our Republic what it should be until as a people we thoroughly understand and put in practice the doctrine that success is abhorrent if attained by the sacrifice of the fundamental principles of morality. The successful man, whether in business or in politics, who has risen by conscienceless swindling of his neighbors, by deceit and chicanery, by unscrupulous boldness and unscrupulous cunning, stands toward society as a dangerous wild beast. The mean and cringing admiration which such a career commands among those who think crookedly or not at all makes this kind of success perhaps the most dangerous of all the influences that threaten our National life. Our standard of public and private conduct will never be raised to the proper level until we make the scoundrel who succeeds feel the weight of a hostile public opinion even more strongly than the scoundrel who fails.—Gov. Roosevelt in Century Magazine.

M'KINLEY, BRICKLAYER, ETC.

President McKinley may find it desirable to take advantage of his card as a member of the Chicago Bricklayers' and Stonemasons' Union, and act as arbitrator of the present Chicago building trades tie-up if the matter becomes any more complicated than it is. Before the Industrial Commission to-day George P. Gubbins, who, in the organization, is superior in rank of President McKinley, having, as president of the union, assisted in initiating the President, said that he would be willing to have the entire matter referred to an arbitration committee, to be selected by the President, if the contractors would agree to such a proposition. Mr. Gubbins made this declaration in answer to a question from a member of the committee, who seemed to believe that the President could be persuaded to act.

"We would have to change our rules," said Herman Lillien, President of the Hodcarriers and Building Laborers, "if we were to consent to allow the President to take any action. We already have our arbitration board and to be a member of it one must be a hodcarrier. President McKinley is a bricklayer, but I do not know how he would be eligible in that capacity to act for us unless we changed our rules."—Times, Washington, D. C.

JUDAS ISCARIOT.

REV. J. C. PEASE.

Judas Iscariot is a fine specimen of a member of a secret society. By referring to Luke 22: 4-6 we have a record of Judas that reminds us of the modern lodge man. "In the absence of the multitude."

* * * * *

1. For gain, Judas meets the enemies of Christ and promises to betray Him unto them.

* * * * *

In the end there was no gain for Judas, but an infinite loss. The lodge man on the average, loses two-thirds of his money, but this is not the greatest loss, he loses his spiritual power, the witness

of the Holy Spirit, and his peace and joy in the Holy Ghost.

2. Judas proves to be a traitor. Every married man, as soon as he joins an oath-bound secret society, turns traitor to his home and to his wife.

* * * * *

3. Judas went to the devil. When Satan enters a man he will soon have him subject to his own will. We will leave lodge members to decide for themselves the final destiny of all traitors and specially traitors to the home and the church. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5-11).—Christian Conservator (U. B.).

LODGE MEN EXCLUDED.

Those who are saved must cease to do evil and learn to do good. The seal of church approbation cannot be put upon them until this is done. To do otherwise would be to be partaker with them in sin. A man is known by the company he keeps. So a church is known by those whom she admits into her fellowship. She becomes in a measure responsible for them. When she is known to be honey-combed through and through with thieves and robbers, her power to restrain evildoers is forever gone. So it is in regard to other evils which she may condemn. To condemn and yet embrace at the same moment will excite only ridicule and contempt. When she finds herself in this pitiable plight, the only remedy is to repent and put away the evildoer from her midst. For by choosing to fellowship evil she will lose the fellowship of Christ, whose fellowship is everything to her. It is not simply a question of gaining members, but one of losing the favor of Christ, to whom the fellowship of idols is an abomination. It is not a question of what we ourselves like, but of what pleases Christ.—Christian Instructor (U. P.).

TERRORISM IN CHICAGO.

For months past the labor troubles in this city have been of a serious character. More recently they have assumed the form of a limited reign of terror. For

no other offense than that of employing non-union men on the part of contractors and of accepting employment as non-union men on the part of laborers, men of both classes have in numerous instances been attacked, beaten, rendered senseless, and some of them permanently and even fatally injured.

It is this unwarranted method of the labor unions, even more perhaps than the mere fact of their being secret societies, that should cause truly Christian men to stand aloof from them; and certainly this of itself is a sufficient ground for disapprobation of such societies on the part of the Free Methodist Church.—The Free Methodist, May 8, 1900.

UNITED PRESBYTERIAN.

Action of General Assembly.

Oath-bound, Christ-denying secret societies are rapidly multiplying in number and constantly increasing in membership. The Assembly regards them as the foe of the home, the church and the nation. It reiterates the church's Testimony against them, warns its members, especially its young men and women, to guard against enticement to join them, and calls upon Christians everywhere to come out from among them and to be separate that they may be the sons and daughters of the Lord Almighty.—The Midland.

Fraternal Delegate.

Rev. Samuel H. Swartz was also introduced as a delegate from the National Christian Association, opposed to secret societies. He is the president of the Association, which has been in existence since 1868. He conveyed the greetings of the Association, and in earnest words commended the staunch opposition of our church to secretism. The speaker is a minister of the Methodist church, and expressed deep regret that this great body does not take a right position on the question. He declared that the life and work of that church are unfavorably affected by the influence of the lodge. He showed that secretism is essentially the foe of civil society, the home and the church. The address was a strong one, but many felt that the speaker transcend-

ed the bounds of propriety when he undertook to advise the Assembly as to what its action should be on a question of administration which had been and would again be discussed.—The Midland.

It seemed a providential circumstance that Dr. Samuel Swartz, representative of the anti-secret movement, should be introduced to the Assembly in the midst of the discussion on that subject and be led to make one of his most stirring appeals against letting down the bars for the admission of secretists into the church. It was in line with his mission to the Assembly and he did not travel out of his way at all. God must have said to him by His Spirit: "I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Those who take it upon themselves to criticise him for his faithfulness have perhaps forgotten who sent him. The bitterness was in the medicine, not in the doctor.—The Christian Instructor.

SECRET SOCIETY INSOLENCE.

It is a well-known fact that secret societies often make demands with which the church cannot comply without doing violence to her sacred duty. Said societies are apt to be especially officious when their members are to be buried by a Lutheran minister. This was especially the case not long ago in one of our large cities. The insolence of the lodge in this instance was even worse than usual. The person to be buried was a member of the Daughters of America. Her pastor was requested by her husband to attend to the burial ceremonies. The pastor of course told the members of the lodge that they could have nothing to do in an official way with the funeral. They appealed to the husband of the deceased, but he said he could do nothing in the matter. The pastor insisted that he could not yield and declared his intention to conduct the last rites without permitting any interference on the part of the secret society.

Notwithstanding all the warning they had received the women still persisted. The report that was sent us says:

The coffin was removed from the house to the hearse in the midst of a

noisy throng, and the police had great difficulty in preserving order. As it passed through the crowd the coffin was covered with the flag by two ladies of the Daughters of America, and this caused an outburst of applause from their sympathizers in the crowd. They cheered and cheered again, making a painful contrast with the sobs and tears of the mourners who were entering the carriages to follow the remains to the church.

Then began a race to the church, between the Daughters of America, who occupied several hacks and the funeral proper, led by the hearse bearing the remains. Several hundred persons ran along the streets after the carriages, many of them being women of the Daughters of America, who loudly denounced the pastor for what they termed his "insult of the flag."

When the pallbearers were removing the coffin from the hearse to take it into the church, four of the Daughters of America caught the flag from the coffin, ran toward the steps and made a canopy out of the Stars and Stripes at the entrance, shouting:

"We'll make them pass under the flag into the church. The flag must be on top!"

The husband of the dead woman and the immediate members of the family were apparently deeply pained by the turbulent scene. As the coffin was being borne up the center aisle, the church was densely crowded, mostly by women. Many persons stood on the seats, and there was a general hum of excitement.

The pastor beckoned for order and then began solemnly:

"I would ask those who are standing up or walking around to be quiet or get seats. At least let us remember that we are in the house of God."

Then there was quiet and the organ began to play "Rock of Ages." As the pastor retired for a moment to the vestry, a grey-haired woman, wearing a Daughters of America badge, rushed up the center aisle and spread the American flag over the coffin. There was a general ripple of excitement at this incident, and an uneasy feeling spread through the church.

"Nearer, My God, to Thee," was then

sung as the remains were borne down the aisle, and in the meantime the greater number of those present, apparently moved by a general impulse, rushed towards the door.

"The Bible must go on top of that casket," said a fair-haired little woman who stood outside the door with the Bible in her arms. "Our sister must be buried our way." Some of the crowd hissed, others cheered and there was a general disturbance which Sergeant Hoyle and five officers had quite a time suppressing. As the coffin appeared outside the church door, a white cross of carnations was apparently on top of the flag.

"The flag has to be over all," shouted a big, stout-built lady, and just then three or four women leaned over the shoulders of the pallbearers and grabbed the flag and put it on top, covering the white cross of flowers. Hurriedly the coffin was carried through the throng to the hearse, amid cheers and counter demonstrations. Just as it was being placed in the hearse, the fair-haired woman, carrying the Bible, rushed forward and dumped the big book on the coffin.

"There it is," she shouted, "Now let them take it off!" and she shook her hand in the air defiantly.

"We'll drive the man that insulted the flag out of our city," said one of the Daughters of America, as she leaned out of a hack. The others agreed with her and were loud in their denunciation of the pastor.

Thus some people abuse the flag and the Bible and then rail at him who objects to their unholy deeds. It was not the flag and the Book that the pastor objected to, but the intermeddling of a secret society in the duties of his office. We hope that the insolence of the people referred to will serve to open the eyes of those who look upon secret societies as harmless and inoffensive institutions.—*Lutheran Standard*, April 28, 1900.

THE ITALIAN SENATE.

In the present Ministry there are said to be four Freemasons—Signor Finocciaro-Aprile, Minister of Justice; Signor Fortis, Minister of Agriculture; Signor

Nast, Minister of Posts and Telegraphs, and Signor Carcano, Minister of Finance. If there is any element in Italy which detests the Freemasons more cordially than they are detested by the Vatican, it is the old Conservative element, which has many representatives in the Senate. These anti-Masonic Senators had heard that Signor Finocciaro-Aprile, Minister of Justice, was drawing up a bill to regulate the relations between church and state, and fearing that it would be too Masonic for their taste, decided to upset this obnoxious Minister. So they gave battle on a comparatively unimportant feature of his budget in order to mask their real aim. Signor Finocciaro-Aprile was not upset, and the Senate approved his budget by a very large majority during the public division. In Italy, however, every budget, after being voted publicly, has to be voted a second time by a secret ballot, and during this second test a number of members often vote secretly against the Ministry though they might not have had the courage to vote openly on the previous occasion. This is what happened to Signor Finocciaro-Aprile. No fewer than fifty Senators out of a total of 121 black-balled his budget, as much as to say: "We would overturn you if we could."—Morning Post.

NEWSPAPER NOTICES ANNUAL MEETING.

I attended the twenty-sixth session of the National Christian Association at Chicago on the 10th. It was the best convention of many years. The attendance was a representative one, the address unexcelled, and plans for the future far-reaching. The secretary's report exhibited splendid interests in all departments of the association. The N.C.A. deserves the support of all anti-secret people. Sample copies of the Cynosure will be sent to any who may desire to know more of the work of the association. Special attention is called to the books and tracts on sale. Our preachers would do well to sell them. The tracts can be bought so cheaply that there will be no difficulty in giving them a large distribution.—H. J. Becker, in Christian Conservator.

May 10 it was my privilege to be present at the annual meeting of the National Christian Association held in Chicago. * * * Earnest, consecrated men and women working for that which is in accordance with the will of God will accomplish wonders. We trust that this work may go on and prosper until every member of every denomination in our land will not only keep out of the lodge himself, but use all his powers to show others the evils of the secret society. We need to learn more about these things, so that we can teach intelligently. We must be able to give a reason for our faith in this as well as in other things.—Grant Mahon, in Gospel Messenger.

INTERNATIONAL INFLUENCE.

At a reception given in Chicago, Feb. 9, 1899, a speaker and high officer of the 33d degree, said: "I have in mind some of those influences that are at work. I know, brethren, of one. In the commencement of our late trouble with Spain, we knew not who our friends were; we knew not the strength of the enemy, nor the strength of our own government. Dewey was on the coast of China. He required some repairs to his ships at Hong Kong, but the laws of nations would not permit a ship to remain in neutral ports over twenty-four hours, and yet some of his ships remained in Hong Kong and thereabout and received the repairs that were necessary. * * * Now, I submit that a silent influence was there, for the Governor of Hong Kong is a member of the Veteran Masonic Association."—The Tyler, April 15, 1899.

State law is superior to town action and can set it aside. National and constitutional law outrank State and statutory legislation, and Masonic law can set aside international law.

TO WHOM TO LOWER THE RIFLES.

The London Chronicle tells this story of Majuba Hill: "A slightly wounded commissariat officer was being covered by the rifle of a Boer sharpshooter, when the former made a Masonic sign. The Boer lowered his rifle, and, stepping over to the other, made him a prisoner, but treated him in especially hospitable fashion as a brother member of

the craft. The commissariat man ascertained that Mr. Kruger and General Joubert were also Free Masons." In connection with this an "Old Mason" writes: "The story is not a solitary instance. Many similar touching incidents occurred during the Franco-German war. Not only are President Kruger and Piet Joubert enthusiastic Free Masons, but practically every educated Boer belongs to the order. Most of the British officers also belong to the craft."

In being confronted with the above daily paper information, one is inclined to ask (speaking as an upholder of wars) whether fealty to a secret fraternal order was a thing to be commended, under the circumstances, or whether it was not rather treason to the state? Whether also, supposing a Presbyterian of the Queen's Grenadiers, recognizing among the Burghers a brother of the same religious faith whom he is about to shoot, ought not similarly to lower his rifle? Whether, again (speaking as a supporter of the words of the Prince of Peace), any Christian, recognizing a brother in the opposing ranks, is not bound—in all honor and fealty to Him who said, "Love your enemies"—to cast aside his gun? Indeed, many have felt it so, from Christ's day to this. It was the Christian's rule and practice during the first three centuries after the annunciation of "Peace on earth, goodwill to men,"—why is it not now? As to the alleged Masonic fellowship of Kruger and Joubert, inquiry would probably reveal that Chamberlain and Cecil Rhodes are in the same chamber with him of royalty, the Prince of Wales, head of the order in the British Isles. Now, why are those people in this enlightened day shooting at or commanding to shoot each other, and not obeying the counsel of blessing of the Holy One who did nothing in secret? "Blessed are the peacemakers: for they shall be called the children of God."—Josiah W. Leeds, in the Advocate of Peace.

TABLE TALK.

The shortest intelligible sentence which contains all the letters of the alphabet is, we believe, "J. Gray, pack with my box five dozen quills."—Exchange.

"Wanted—A boy to deliver oysters who can ride a bicycle." "Wanted—An organist and a boy to blow the same."

Curate—"I never saw such a set of idiots as I had to preach to this morning." Mabel (one of the congregation)—"I suppose that is why you kept on calling them 'dearly beloved brethren.'"—Tit-Bits.

WHEN OLD JACK DIED.

When old Jack died we stayed from school (they said

At home we needn't go that day), and none

Of us ate any breakfast—only one, And that was papa—and his eyes were red

When he came round where we were, by the shed

Where Jack was lying half way in the sun

And half way in the shade. When we begun

To cry out loud, papa turned and dropped his head,

And went away, and mamma she went back

Into the kitchen. Then for a long while,

All to ourselves, like, we stood there and cried;

We thought so many good things of old Jack,

And funny things—although we didn't smile,

We couldn't only cry when old Jack died.

When old Jack died, it seemed a human friend

Had suddenly gone from us; that some face

That we loved to fondle and to embrace.

—James Whitcomb Riley.

SLIGHTLY EVASIVE.

The following are supposed questions by a student and answers by his professor in one of our theological seminaries:

What is matter?—Never mind.

What is mind?—No matter.

What is soul?—Immaterial.

Religion, if in heavenly truths attired,
Needs only to be seen to be admired.

O, fear not in a world like this,
And thou shalt know e'er long,
Know how sublime a thing it is
To suffer and be strong.

A whisper wandered round
From ear to lip—from lip to ear—
Until it reached a gentle heart,
And that—it broke.

KATE AND ESAU.

(I have somewhere read something like this, but I cannot find it for comparison. Therefore do not accuse me of bold plagiarism.)

I saw Kate and Esau
Sitting on a seesaw,
Also I saw Esau
Kiss Kate upon the seesaw.

And Kate she saw
I saw Esau
Kiss her upon the seesaw.

And Esau he saw
She saw I saw
Him kiss her on the seesaw.

And so I saw,
And Kate she saw
And Esau he saw,
And therefore we saw—
He saw she saw I saw
Them sitting on a seesaw and kissing,
Kate and Esau.

MONEY MOTTOES.

A vain man's motto is, Win gold and wear it.
A generous man's motto is, Win gold and share it.
A miser's motto is, Win gold and spare it.
A wasteful man's motto is, Win gold and spend it.
A covetous man's motto is, Win gold and lend it.
A gambler's motto is, Win gold and lose it.
A wise man's motto is, Win gold and use it.

Where should you feel for the poor?
In your pocket, to be sure.

When Eve upon the first of men
The apple pressed with specious cant,
Oh! what a thousand pities then
That Adam was not adamant.

To the church I once went,
But I grieved and I sorrowed,
For the season was lent,
And the sermon was borrowed.

Where To Locate?

WHY, IN THE TERRITORY
TRAVERSE, BY THE

Louisville and Nashville Railroad,

the Great Central Southern Trunkline

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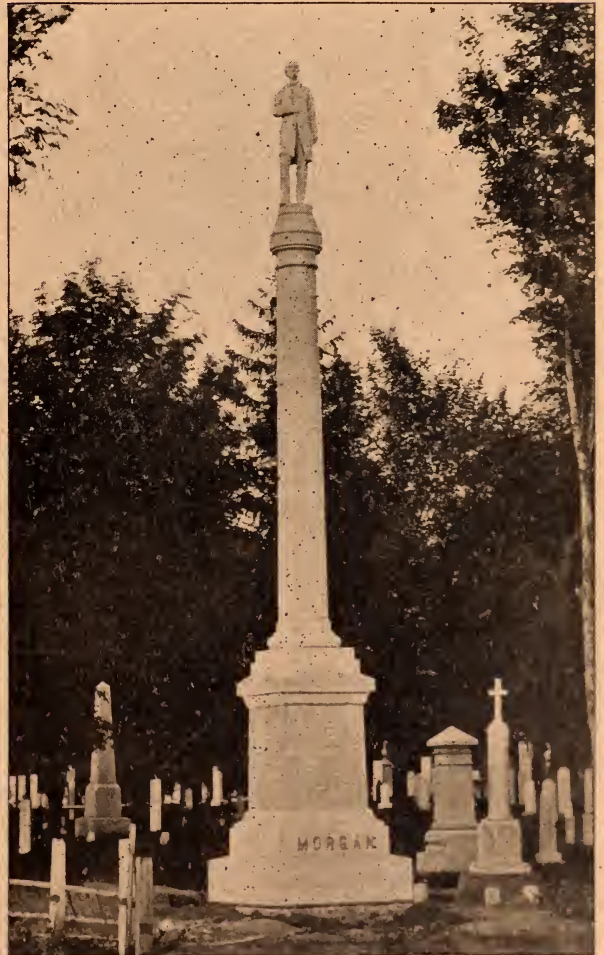
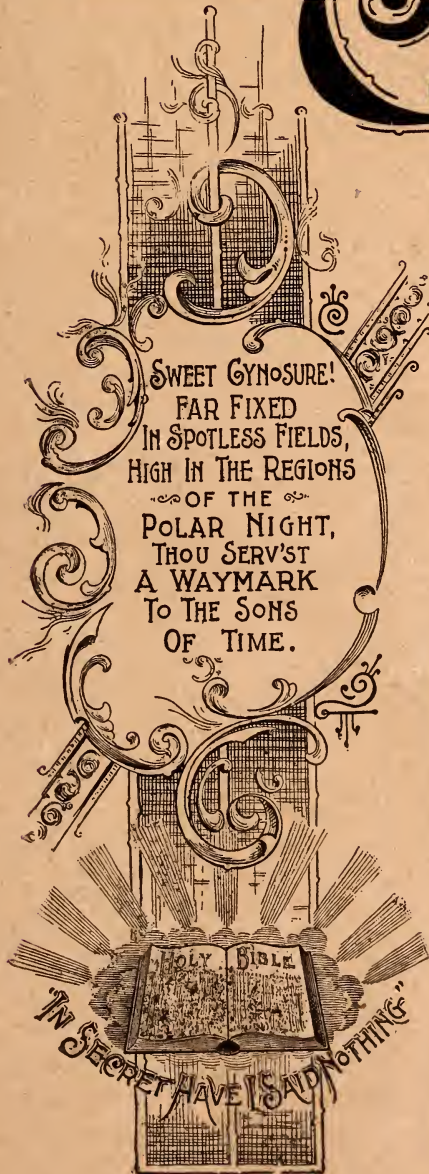
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★ Christian Cynosure.

CHICAGO, SEPTEMBER, 1900.



Capt. Morgan's Monument, at Batavia, N. Y.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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FIND FACTS ABOUT VETERANS.

Since the G. A. R. decided to hold their encampment in Chicago some interesting figures have come to light concerning the number of G. A. R. in proportion to the total number of living ex-soldiers in the West. In Illinois less than one-half of those who fought in the rebellion are members of the G. A. R., while in Kansas there are estimated to be at least 50,000 ex-soldiers, and but 10,000 are affiliated with the G. A. R.

In this country at large about one-third of the total number of ex-soldiers are members of the Grand Army. This is due to a number of reasons. Some are too poor, others too rich, and still others care nothing at all about it.
—Daily News, Chicago, July 26th, 1900.

After all is said, we cannot but think that it will be better for the old soldiers, better for morality and religion, and better for the country, when these annual conclaves shall cease. We congratulate the more than 300,000 veterans who never affiliated with the order. They have saved their cash and their credit, and, we dare say, had more satisfaction in the quiet of their honorable retirement than they would have had in the order.—The Christian Instructor, Sept. 12.

John G. Fee says: "The Grand Army is needless, of evil tendency, unrepudican, and like all of the secret fraternities, 'anti-Christ.'"

"Secret societies are dangerous to the cause of civil liberty and just government."—Daniel Webster.

CHRISTIAN WORKERS' CONVENTION.

Chicago's counterpart of Moody's Northfield has summoned the Christian world to a gathering from which may start a great religious advance movement. To the cluster of buildings on the north side of Chicago, over which is now written the title, "Moody Bible Institute," are expected to flock in September Christian workers from all parts of the United States and from foreign lands. They are to assemble without regard to class or creed, imbued only with zeal for revival activity, and primed with contributions to the stirring discussions planned as part of the convention.

"Progress in revival work"—that is to be the watchword. The National Convention of Christian workers in former years furnished a precedent, and the call went out. At the headquarters of the school, 80 Institute place, the assembly will be held, from Sept. 19th to Sept. 26th, eight days of prayer, Bible study, discussion of methods, and attainment of the true sort of fellowship in revival work.

MISS FLAGG'S APPREHENSIONS.

In one of her last letters to a friend with whom she had long corresponded, Miss Flagg said:

"I thoroughly believe the Roman Catholic church—that is to say, the Vatican—

has secretly compromised with Masonry, and the two are back of this movement away from republican ideals, and towards imperialism. Facts which show this to be so are continually cropping out, and I have no doubt it is as plain to your eyes as mine—perhaps plainer.

"And this iniquitous South African war! If any complications arise, and England has a quarrel on her hands with one of the European powers, she will expect our government to help her. And already we have given her our moral support. During the Spanish-American war a card was sent out in Canada advocating the Anglo-Saxon alliance, and with clasped hands printed on it, signifying the clasped hands of England and America. And it was the Masonic grip, not the ordinary hand clasp."

"Of the Presidents of the United States * * the most representative ones have been Freemasons," "Grand Orator" Smith reported in full in the Voice of Masonry.

Speech delivered Oct. 5, 1898, to Illinois Grand Lodge.

Thus Grant, Fillmore, John Adams, John Quincy Adams and Lincoln were not "representative"—at least not of Freemasonry.

The Grand Lodge of Liberia, with a constituency of seven lodges, has an aggregate membership of less than 100.

OTHER REFORMS.

The Cynosure is not the organ of other reforms, but legitimately considers their relation to its own. All genuine reforms have common sources and common ends. Similar reasons support them, and the same authority sanctions them. They also interact and mutually support each other. Inasmuch as Masonry fosters various vices, all reforms aimed at these vices are fellowshipped by anti-Masonry. Whatever opposes Masonry and its associate Templarism, opposes in the same act debauchery. Drunkenness and licentiousness are fostered, not to say even protected, by the infamous craft, all crimes are under Masonic protection, and there can hardly be a reform that is not at some point in conflict with this crime-embracing order.

SEVENTY-NINTH ANNIVERSARY MARTYRDOM OF CAPT. WM. MORGAN.

A Brief History of Old Fort Niagara, Where Capt. Morgan, in September, 1826, Was Confined by Freemasons.

(Editorial Note: These extracts are from a pamphlet by Mr. Peter A. Porter, "A Brief History of Old Fort Niagara." Copyrighted 1896 by Peter A. Porter, Niagara Falls, N. Y.)

"Niagara is without exception the most important post in America and secures a greater number of communications, through a more extensive country, than perhaps any other pass in the world." So wrote Mr. Wynne in 1770, and he undoubtedly expressed the opinion which both the French and the English then held and had held for the preceding hundred years.

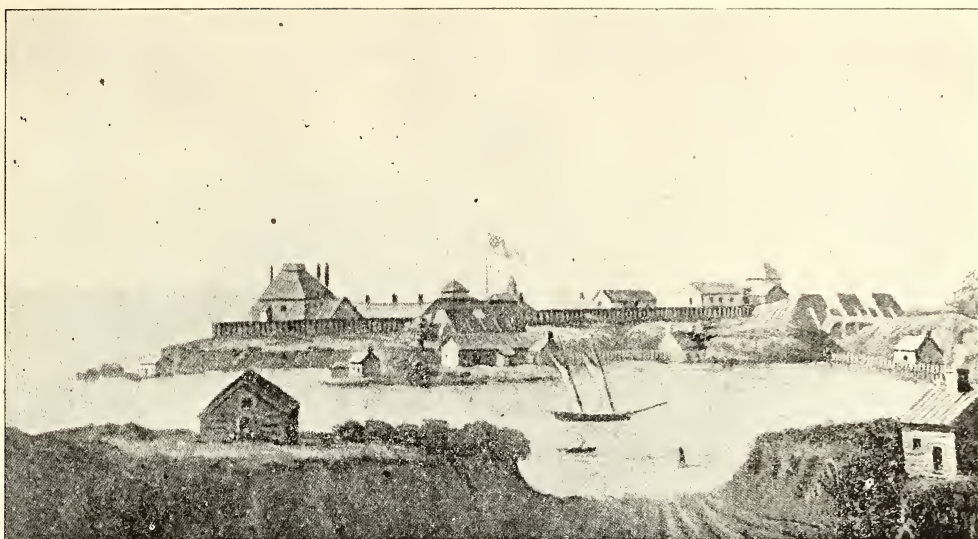
For probably no one spot of land in North America, the Heights of Quebec and the lower end of Manhattan Island alone excepted, had played so important a part, been so coveted and exerted so great an influence, both in peace and war, on the control, on the growth, on the settlement and on the civilization of the country, as this little point of land at the mouth of and on the eastern shore of the Niagara River, bounded on one side by that river and on the other side by Lake Ontario. * * *

As the most important military post on the lakes, as a standing means of over-awing the Indians, as the greatest trading post in the country, and as a center of French influence, it held such a commanding position that England was determined ultimately to own it.

Rumor says, and what circumstantial evidence we have tends to prove it, that during French rule it was also used as a State prison, as were many of the French fortresses, distant from France, in those days. * * *

Both France and England at an early date set up and steadily claimed title among other territory to this special locality. * * *

For several years after the capture (1759) of Fort Niagara, Sir William Johnson was—so far as the Indians living within a radius of 300 miles of that fort were concerned—the most important and the most trusted man in America. He had held that position for some time toward all the tribes east of the Senecas,



Old Fort Niagara.

and now that the French were beaten he logically and naturally extended his influence over those who sided with the French, and now looked for favors from the victors. * * *

Fort Niagara was still the spot where, and its commander the man to whom, all Indian grievances were brought, and through him all such disputes were settled, and by him all decisions were enforced.

Such was Fort Niagara when the English first controlled it. It was the head center of the military life of the entire region, the guardian of the great highway and portage to and from the West; and hereabouts, as the forerunners of a coming civilization and frontier settlement, the traders were securing for themselves the greatest advantages.

To the rude transient population—red hunters, trappers, Indianized bush rangers—starting out from this center, or returning from their journeys of perhaps hundreds of miles to the West; trooping down the portage to the fort, bearing their loads of peltries, and assisted by Indians, who here made a business of carrying packs for hire, Fort Niagara was a business headquarters. There the traders brought their guns and ammunition, their blankets, and cheap jewelry, to be traded for furs; there the Indians pur-

chased, at fabulous prices, the white man's "fire water," and many, yes, numberless, were the broils and conflicts in and around the fort, when the soldiers, under orders, tried to calm or ejected the savage element which so predominated in the life of the garrison. * * *

First of all he met the Senecas, and, till their agreement had been ratified and the lines of the land to be deeded to England had been settled, Sir William would transact no other business.

The Senecas ratified their former agreement, and on August 6, 1764, they deeded to the English crown a strip of land four miles wide on each bank of the Niagara River from Lake Erie to Lake Ontario, thus adding to their former agreement all the land from Schlosser to Lake Erie, on both sides of the river.

This was the first tract of land in the limits of the present Western New York to which the Indian title was absolutely extinguished, and this remarkable land deal, so vast in the amount of territory involved, so beneficial to the whites in the power it gave them for trade, and the settlement of the country, and of such enormous subsequent value in view of very recent developments along this frontier, was closed 132 years ago, within the historic fortifications of Fort Niagara. * * *

During the Revolution.

While the war from 1776-1783 never reached this spot in actual hostilities, Fort Niagara was the spot where heartless Britishers and still more blood-thirsty savages studied, planned and arranged those terrible attacks on defenseless settlers that on so many occasions spread death and devastation through prosperous settlements and regions, and carried off, most frequently to this fort, wretched captives whose term of captivity in the hands of the savages was usually only a living death. The history of Fort Niagara during its entire existence has no blacker nor fouler page, nay, none nearly so black nor inhuman as that which embraces the years 1776-1783.

Far away from the actual seat of war, feeling perfectly safe from attacks, its British commandants seem to have given free scope to every form of Indian warfare that, regardless of its inhumanity, would in any way aid in crushing out the colonists.

The fearful massacre of Wyoming in Pennsylvania in 1778 was planned at and the expedition set out from Fort Niagara. The fatal attack on Cherry Valley in the same year was the result of another expedition sent out from the same fort. * * *

DeVeaux says, "During the American Revolution it was the headquarters of all that was barbarous, unrelenting and cruel. Here were congregated the leaders and chiefs of those bands of murderers and miscreants that carried death and destruction into the remote American settlement. There civilized Europe revelled with savage America, and ladies of education and refinement mingled in the society of those whose only distinction was to wield the bloody tomahawk and scalping knife. There the squaws of the forest were raised to eminence, and the most unholy unions between them and officers of highest rank smiled upon and countenanced. There in their stronghold, like a nest of vultures, securely for seven years, they sallied forth and preyed upon the distant settlements of the Mohawk and the Susquehanna. It was the depot for their plunder; there they planned their forays," and there they returned to feast until the hour of action came again.

The Black Hole Where Morgan Was Confined.

Tradition points out the black hole as the place where the Freemasons kept Captain William Morgan.

S. De Veaux was of French descent, born in the latter part of the Eighteenth Century, and during the early years of this century lived at Fort Niagara. * *

S. DeVeaux says, "The dungeons of the Mess House, called the black hole, was a strong, dark and dismal place, and in one corner of the room was fixed the apparatus for strangling such unhappy wretches as fell under the displeasure of the despotic rulers of those days. The walls of this dungeon, from top to bottom, had engraved upon them French names and mementoes in that language. That the prisoners were no common persons was clear, as the letters and emblems were chiseled out in good style. In June, 1812, when an attack was momentarily expected upon the fort by a superior British force, a merchant, resident at Fort Niagara, deposited some valuables in this dungeon. He took occasion one night to visit it with a light. He examined the walls and there, among hundreds of French names, he saw his own family name engraved in large letters."

This dungeon is a room 6 by 18 feet in size, and 10 feet high, whose stone walls and arched stone roof contains no aperture for light or air. It is on the first floor, and is to-day perfectly accessible. The well of the castle was located in it.

Another statement of his that "this old fort is as much noted for enormity and crime as for any good ever derived from it by the nation in occupation" is probably not far from the truth. * * *

One of the traditions that has clung to the fort, and that started in the days of English occupation, is, that in the dungeon of the "Castle," or Mess House, before referred to, where there is a well, now boarded over, at midnight could be seen the headless trunk of a French general, clothed in his uniform, sitting on the curbstone of this well and moaning, as if beseeching some one to rescue his body from the bottom of the well, where, after his murder, it had been thrown. This well was subsequently poisoned and its use necessarily discontinued. * * *



Castle, or Mess House, Containing the "Black Hole" Where Capt. Morgan Was Confined.

In 1810, the commissioners appointed by the State of New York to explore the whole route of the projected Erie and connecting canals made a digression on their journey to visit Fort Niagara.

In De Witt Clinton's journal of the trip he says: "We were received with a national salute and other military honors." Dinner was served in the castle, which, he said, measured 105x47 feet, and was a complete fortification, with prisons, a well and only one door.

Among the troops at the fort during this period was one Carroll, the band leader, said to be a relative of the famous Irish harper of that name, and devoted to music and whisky. One evening he appeared on parade drunk, and when reprimanded by the commandant, became so abusive that he was confined in the "black hole" in the castle. Here, in the middle of the night, in answer to his yells, he was found in a piteous condition of fright, declaring all the hobgoblins and devils in existence had visited him, and begged for a light, a fife, and pen, ink and paper, which were granted him.

In 1805, it became necessary to clear out an old sink attached to the Castle, or Mess House. In it were found the bones

of a woman, no doubt the victim of a murder in days gone by.

Capt. Wm Morgan.

In September, 1826, Fort Niagara was called to the attention of the nation and the civilized world, even more prominently than it had ever been in all its history by the Anti-Masonic movement. William Morgan, a resident of Batavia, and a Freemason, had threatened to divulge the secrets of that body in print. It is generally credited that members of that order, failing to get control of Morgan's manuscript revelations, had him arrested on some petty charge and jailed at Canandaigua. On being liberated he was thrust into a closed carriage in waiting and, always accompanied by three men, with relays of horses, taken through Rochester, along the Ridge Road to Lewiston, and thence to Fort Niagara, where the driver was told to stop near the graveyard.

William Morgan was last heard of in confinement in the fort on September 19, 1826. He disappeared, and all trace of him was absolutely lost.

Thus, within the historic walls of old Fort Niagara, where William Morgan was last seen alive, occurred the birth of the Anti-Masonic party, which, for years

afterward, in New York and several other States, exercised such a great political influence.

Fort Niagara at this time was a desolate place, without a garrison. The only house near it was a small ferry house, occupied by the man who had charge of the fort.

No matter what their intentions in regard to him were, it was just exactly the kind of a place for Morgan's abductors to confine him in while they were deliberating as to what should be their final step in their unlawful course—being a lonely, uninhabited spot, whose owner in those days of slow communication could not interfere with their proceedings.



THE BANE OF OUR CIVIL
INSTITUTIONS IS TO BE FOUND
IN MASONRY, ALREADY
POWERFUL, AND DAILY BE-
COMING MORE SO.
I OWE TO MY COUNTRY AN
EXPOSURE OF ITS DANGERS.
CAPT. WM. MORGAN.

SELECTED STANZAS.

Every heart must learn to beat,
As every robin learns to trill;
And every life be made complete,
Led upward by a higher will.

Faith is but the perfect trust,
Which God's great love compels us to,
When once we learn as learn we must,
How little we ourselves can do.

HAPPY PEOPLE.

In the Bible we read, "A merry heart doeth good like a medicine," and I am sure we have all experienced the joy and pleasure in our lives which comes from meeting sunny-hearted, happy people.

Not every one who carries a smiling face bears a light heart, but such have cultivated the habit of looking on the bright side of things, keeping their troubles in the background and not adding their burdens to those who already have a large share to bear.

Happy people! every one seeks their company, as the flower turns to the sun, and their presence in all places is a benediction. They lighten burdens, dispel care, drive doubt and fear away, and put courage into the heart.

How different the unhappy person! They are always selfish, always looking on the dark side of things, always spoiling the pleasure of those they are with, always complaining, and indeed there is no comfort or encouragement in them. Such people should lose no time in cultivating a cheerful, happy disposition if they would have the love and respect of those about them.

One of my blessed memories is that of a sweet, saintly woman, who for more than seven years was an invalid, confined to her bed or chair, and never once was she heard to murmur or complain, but sweetly and patiently lived the life appointed her. Always happy, and even when suffering, sunshiny and cheerful—a beautiful example of what our heavenly father's grace can make of his children.

Let us cultivate a smiling face and happy heart for they are so much needed in the world to-day.



CHIEF ISAAC N. JACK.

After the close of the War of the Revolution, some of the tribe of Indians called Tuscaroras were sent away from around Fort Niagara to a square mile of land some four miles southeast from the fort, near the "Ridge Road." In 1804 the Holland Land Company gave them two square miles more. This and the four thousand more acres, bought for them, constitutes the Tuscarora Reservation to-day where the descendants of the original tribe still reside. They were the first permanent settlers in this part of New York.

Soon after the declaration of war in 1812 there appeared at Fort Niagara about a hundred young, powerful and active Tuscarora Indians, from their reser-

vation near by, decorated with war paint and armed with tomahawks and hatchets. Headed by the chief, they had hurried down to offer their assistance to the United States. At this their first opportunity they promptly proved their appreciation of the fair treatment that the newly-organized Federal government had extended to their race at the close of the Revolution.

The picture above represents the home of the late Chief of the Tuscaroras, Isaac N. Jack; he is represented as standing in the gateway, and on either side are his sons. He was the only Indian in the Reservation that has taken The Cynosure for the past many years. He was a strong advocate of its principles. Said he: "The more I read and know of the institutions called secret societies, the

more I withdraw from them, and the more I oppose them."

Chief Isaac N. Jack was born in the Tuscarora Reservation, Niagara County, New York, August, 1833, and died very suddenly on the same Reservation on July 17th, 1900.

Contributions.

THE SPIRIT OF 1856 AND 1900.

BY JOSIAH W. LEEDS.

At an Industrial Trade School in the neighborhood of Philadelphia a few months ago a great ado was made over the alleged act of the president of the institution in hauling down the flag and in actually causing the removal of the tall flag pole on the campus. It was further alleged that he made a hobby of temperance and was very pronounced against imperialism and was favorably disposed toward woman's suffrage. The daily papers, scenting a lively episode, instantly took up and magnified the subject, insubordination broke out in the school, dismissals followed, and the local Grand Army of the Republic posts, and sundry patriotic orders, passed heated resolutions denouncing the indignity done to the flag and well nigh execrating the offender.

An examination into the affair by the trustees resulted in the discovery that the flag pole was on sand at the base, and its removal had been specially ordered by one of the members of the board. It also appeared that the superintendent of the mechanical department was an army officer, and that many of the pupils, since the Spanish and Philippine war, had clamored for military drill. It did not seem to have occurred to these gratuitously-educated young people, to their sympathizers of the press and army posts, that the munificent founder of this practical, well equipped establishment, was of a family of the Society of Friends, and presumably was conscientiously opposed to all war—as was the benevolent founder of the Commonwealth, William Penn. It was consistent, on the part of the superintendent, who quickly resigned

his position, that he should have secured property (so stated) in the neighborhood, designing to open it as a military school.

While we fondly claim that the principle of the arbitration of international differences has of late years made great progress in the world, yet as we look abroad we are confronted with the sorrowful fact that a state of warfare is ex-istant in four several sections of the globe, and that the war spirit on the part of the people affected rages at fever heat. This malevolent condition is the consequent of a wrong, non-scriptural education. I was struck with this fact a few days ago, in reading a little incident contained in the bound volume of a religious weekly of date 1856, five years before the outbreak of the civil war. The incident, indeed, may seem at a glance to be most trivial, yet it does serve to mark the measure of the war spirit of half a century ago and now. The contribution alluded to relates that while visiting some infant schools he inquired of the teacher of one of them whether he had any idea as to what the children thought about war? The significant reply being made that he might question the school and learn the views of the scholars for himself, he commenced by saying that on his way thither he had passed a large brick building of somewhat singular appearance, the blinds closed, everything about it neat and in order—could any of them tell him what that building was? A half dozen little fellows in the same breath said it was the Quaker Meeting House. One of them also said the people who assembled there were called Friends. Why? Because they won't fight. Why not? Because they know better—learned it in the Bible. But, they were told, many people read the Bible, and yet fight, and ministers on each side pray for the success of their work. One lad thought that if they did this they knew no better, but another was of the opinion that they must know, but wouldn't do better. Asked if the Bible says it is wrong to fight, one replied, it says what means the same, "Love your enemies"; another recalled the verse of Matthew, "Blessed are the peace-makers for they shall be called the children of God." And who are the peace-makers? All who try to make everybody love each other. Why are they called the children

of God? Because God loves them, as a father does his children. Said another, because they love what He does. One little flaxen-haired, rosy-cheeked fellow said, "my father is a captain, and he says I shall be a soldier, but if I am I shall never kill anybody; I would rather be killed." Then came the test to boyish imagination: "But how fine a thing to have a red coat, and cap, and sword, and be honored as captains are." Listening a moment only, he replied: "I can't help that; I would rather be shot than kill anybody, for God says, 'Thou shalt not kill,' and if we break His commandments He will punish us." Now how many public school boys of this year of grace 1900 will make replies such as the above?

The overturning of slavery I believe to have been accomplished through terrible things in righteousness, yet I also believe that the bloody method of the accomplishment was hateful in the Divine sight. The lessons of that time have been forcibly learnt by a later generation and all the individuals of the army posts, Sons of Veterans and so-called patriotic orders tend to perpetuate the un-Christian, un-Scriptural way. How the mis-instructed juniors stormed mock redoubts, and trampled upon and rended yellow Spanish flags and chanted the ditties of revenge for the Maine, when war with Spain was imminent and was declared! And now almost every one—they of the ministry included—echoed a sentiment similar in spirit to that of Britain's poet laureate, "who fights for England, fights for God; who dies for England, sleeps in God." The Bible contains no promise after that order, but, rather that we love God and keep His commandments, and that we love our neighbors as ourselves. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Seal, Pa.

THE LODGE QUESTION.

Its Fraternal and Religious Claims.

The following is in answer to a communication on this question by J. J. S., of Delavan, Ill. The question was open for discussion in the columns of the Daily Pantagraph, but had

closed ere I had this reply ready for publication. The most distinguishable feature of this argument was upon the elevating influence derived from the bond of friendship existing in the lodges.

L. M. Rike.

Editor Cynosure: There is certainly nothing more beautiful and elevating than true and tried friendship, in whatever station in life we find its existence, and wherever by friendship's sweet wand fellowships are formed, links of affection cemented, and hearts are engrafted to hearts so that our natures become kinder and more pliable, and we are inspired to hold out helping hands to those of our fellow-creatures who are overweighted with human ills.

But it is not necessary to join some institution of man's organization in order that friendship may bloom and increase and bring forth the most perfect fruition. Nor is it necessary that it should be nourished, and pruned, and remodeled by any secret code of laws to make it yield more abundantly, or to bring it up to the full standard of man's approbation. It is very often the case that our most perfect friendships hamper us—really make cowards of us. Let me give one instance to prove this fact. When I sent my first article on this subject to the Pantagraph I signed it "A Woman." Why? It was for the reason that within these secret institutions were some comrades bound to me by the sweetest ties of friendship and love, and I desired to respect their feelings. It was not that I could not substantiate my words by my reference book, the Bible, or was too much of a coward to back my article with my name, but I was simply hampered by my friendships. It is even more difficult after joining a fraternity, for friendships are formed and kindly relations established, which make it difficult to speak of many evils that exist. In the Pantagraph article we are told that "a great many eminent men have allied themselves with the lodges, some from the highest vocations—and that nearly every minister of the gospel is a member of some lodge." This last assertion I am unable to answer, but it certainly means, if true, a muzzled pulpit in many quarters. Not that our preachers are afraid to declare the truth, for they are true men, but these same friendships and kindly relations that have

been established must, to some extent, seal their lips. Let the man, therefore, who handles holy things be a holy man, and a man separated from unholy alliances, a man called of God and not by man. I am told "that some of our best ministerial talent is in the offices of these societies as clerks and secretaries." God never proposed that any man called of God should be a salaried officer in such worldly institutions of men's organization. He wants him to swing loose, free from all restrictions and limitations, and give his whole life and all his energies and time to his heaven-appointed task without fear or favor.

J. J. S. tells us, "we do not claim our order to be a religious organization, its membership being composed of all religious denominations." We know nothing about his lodge, but we are informed of one lodge (Masonry) that has all the elements of a religion. It teaches Deism, and every man is required to profess his faith in a God. Much of its ritual is religious and so to some extent is its burial service. In Webb's Masonic Monitor, page 286, is this statement, "The meeting of the lodge is strictly a religious ceremony." On page 369, same book, is the declaration that "All ceremonies of our orders are prefaced and terminated with prayer, because * * * is a religious institution." In Drew's Monitor, page 127, is the following, "We now find man complete in morality and intelligence, with the stay of religion added to insure him protection of Deity and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole. Nor can we conceive that anything can be suggested more which the soul of man requires." This high and recognized authority proclaims to the world that this secret order is a religious order, and that it furnishes a complete religion and all that the soul of man requires. All classes except the Atheists can find an ark of eternal safety by assuming its obligations, if these statements are true.

We do not pretend to say that this lodge professes to oppose or to antagonize Christianity—or to be a substitute for it, but the above we give as it reads; each person must draw his own conclusion. I am informed that the burial service is one

and the same over Christian and infidel, the ritual is the same, their hopes are declared to be the same, and that the end of both is peace. Now it seems to me that the whole thing is Christless, that "they are of the world, they speak of the world, and the world heareth them." But that members of the church of God, redeemed by Christ's blood, should care to divide their time, energies and means between a Christless institution and an institution founded by our Lord, seems to me to be an astounding matter. These organizations of men's own invention are not of God; neither, indeed, can they be. In all probability there are men in the world who do not want to be Christians or "join Christ's church," and of course the lodges are a good substitute.

J. J. S. says, "The brotherly spirit that fraternities engender makes better fathers, husbands and sons. Under its august powers love takes the place of hatred, kindness succeeds cruelty, and charity becomes the predominant desire of the soul." If there be so much in these orders to enhance, beautify and ennoble the home, to promote its joys, to preserve its sanctity, to kindle upon its hearthstone a golden halo of peace and good-will, then perhaps it has answered a good purpose, but it strikes one as peculiar that men must go so often to lodges, and banquets, returning home at a late hour of the night, for the express purpose of blessing their homes and uplifting humanity!

Mrs. Leah M. Rike.

Leroy, Ill.

ST. LOUIS SHOCKED.

St. Louis, April 5.—Members of a Knights of Pythias lodge celebrated its anniversary in the Masonic Hall Building with a stag party last night. In another room three dancers in the altogether performed the dance du ventre.

The dance smacked of the Little Egypt and the ballet variety and applause was continuous until the trio sank exhausted from their contortions. They were not so weak that they could not pass the hat for their credit's sake, and the men didn't do a thing but pay, pay, pay.—New York World.



The Bundoo Devil.

IN WEST AFRICA.

A Woman's Secret Society.

BY MARY B. MULLEN, MISSIONARY.

Dear Cynosure: It has been on my heart for some time to write you a short letter about the woman's secret society in Sierra Leone, West Africa.

There are but two societies among the natives there, the Poro society, of which I have written in a former number of *The Cynosure*, is a man's society; the women have one called Bundoo. The natives say if a woman goes into the Poro bush (the place sacred for Poro devil worship), "she will die one time" (immediately). They also say, and believe, that if a man goes into the Bundoo bush that he will die, or some other dreadful thing will happen to him.

These societies are distinctly separate. Yet there is a sense in which they are co-operative. The woman devil controls the women only, while the man or Poro

devil controls the entire country and is Lord of the whole creation, as they understand it. They seem to know that there is a God. They say, "Yes! big man God, he good. Big man devil, he bad." "You no serve big man God, he no do you bad, but you no serve big man devil, he do you bad," hence they worship the devil. The woman's, or Bundoo devil, is known as big man devil as well as the Poro, for there is neither feminine or neuter gender with them.

The Bundoo society is well organized. It is surprising how well they manage it, having no written language. A written ritual or a by-law is a thing entirely unheard of by them. They have their local societies in each neighborhood. Each sub-society has its own sacred "bush," and in it the "devil's stomach." The devil's stomach is a small clearing in the bush, with a few huts where the girls are taken to be initiated.

It is not a strange thing to hear them say that the Bundoo devil is coming, and



Miss Mary B. Mullen.

soon after we see a woman, sometimes two of them, coming covered with long black fiber, with a huge mask on the head, made of a log of wood large enough in which to make an excavation for the head. There are three or four faces carved on the surface of this. On the top there are long feathers, branches of trees and rags. She carries a broom in her hand. This she waves continually, and everything that comes within the range of it must worship her. Their mode of worship is clapping the hands, singing, dancing and giving presents. After she has gone to several of the towns and she, and her worshipers, are quite exhausted, she gathers up the girls she desires and they are off to the bush.

The girls are from eight to sixteen years, but usually about eleven or twelve. At least we suppose them those ages. No one knows their exact age, for they have no way to count time. They are marked under their eyes with three straight marks. The remainder of the initiation is of such a character that I cannot write of it. It is the most inhuman and devilish torture I ever heard of. God pity the women who are forced into such a hellish place as the Bundoo devil's stomach. Rightly so called. After they have gone through all that her majesty desires, they are dressed in their wedding dresses and are "pulled out," as they term it, and brought back to their parents to be sold. They may have been in the bush many months or a year, and are usually thin

and haggard. So they are well fed and cared for for the first time in their lives, until they are sleek and fat; then they are offered for sale. The dress consists of three articles, a handkerchief on the head, a few strings of beads about the waist, and a small bead apron about the size of one's hand. They are not permitted to have any article that would cover their nakedness. They say that when a man buys a wife he wants to see what he is getting. The prices are from fifty cents to twenty dollars; the average, I think, is about two dollars. We noticed that the fathers are very careful to secure the price in full before the girl is taken away. The old men usually have the young women and the young men the old. The young men have no means with which to buy, hence they get the outcasts and widows; while the old men have means to buy what they desire, because they have wives to earn it for them. The women are always and only slaves. He who made the human heart alone can know their suffering. They are always taught that they are without honor unless they have been in the Bundoo and have been sold while young. The gospel of Jesus Christ alone can better this awful state of affairs. Pray, give, go or send to help them. Yours in His name,

Mary B. Mullen.

Editorial.

OUR TEMPTATION.

For unwary feet there is a snare in every path,, and those may grow unwary which rely upon the correctness of the path and assume that it must be one that leads away from all perils. Truth itself can be distorted, zeal become fanaticism, and the Scriptures be wrested to the teacher's own destruction. The way of the anti-secret reformer is not without its special dangers.

Just now we speak of only one, and that is the danger of falling into the speech and attitude of pure negation. He would be only half equipped to fight the lodge who felt no motive but antagonism to secrecy. He does only a fraction

of what constitutes real opposition to the vice of lodgery, who does nothing but condemn. The appearance of having nothing to do but to destroy, and of seeking only to "make a wilderness and call it peace," is what anti-secretists should recognize as a great danger. Suppose a denominational missionary magazine were obliged to fill its pages with descriptions of paganism, pictures of idols, elucidation of superstitions, accounts of degrading scenes and harrowing stories of vice and cruelty, how would its field be narrowed and its work be weakened? It can tell of native churches planted or enlarged, of natives believing and serving our Lord with devotion, and of children gathered in the mission schools.

Its message is not mere death to heathenism, it is life to those who were heathen.

The Cynosure seems in some degree to lack this advantage, and its writers feel greatly shut up to mere antagonism. Destruction seems almost the anti-secretists' sole errand. He feels like a campaign orator who sees little opportunity to speak on behalf of his own party, but only has the chance to denounce the opposite one and here or there criticise its candidate.

Under these circumstances the anti-secret speaker or writer has need to be on his guard. Let him cultivate the sense of the relation of lodgery to his Lord, to the church and to all he honors or holds dear. Let him play a knightly part in defending what secrecy attacks or undermines, and see to it that he never sinks wholly into work that is destructive, and loses hold of that which is constructive.

REFORM AND REFORMERS.

Under the above caption, Public Opinion, for June 14, condenses from Governor Roosevelt's article in the June Century, and every reader of the Cynosure would do well to read either this shorter article or the original one which is entitled "Latitude and Longitude Among Reformers. The Century article begins: "One of Miss Mary E. Wilkins' delightful heroines remarks, in

speaking of certain would-be leaders of social reform in her village: 'I don't know that I think they are so much above us as too far to one side. Sometimes it is longitude and sometimes it is latitude that separates people.'

We quote from the condensation of Governor Roosevelt's article in Public Opinion: "In every community there are little knots of fantastic extremists who loudly proclaim that they are striving for righteousness, and who, in reality, do their feeble best for unrighteousness. Just as the upright politician should hold in popular scorn the man who makes the name of politician a reproach and a shame, so the genuine reformer should realize that the cause he champions is especially jeopardized by the mock reformer who does what he can to make reform a laughing-stock among decent men. As a matter of fact the typical extremist of this kind differs from the practical reformer, from the public man who strives in practical fashion for decency, not at all in superior morality, but in inferior sense. He is not more virtuous; he is less virtuous. He is merely more foolish. In addition to the simple and sincere men who have a twist in their mental make-up, these knots of enthusiasts contain, especially among their leaders, men of morbid vanity, who lack power to accomplish anything if they go in with their fellows to fight for results, and who prefer to sit outside and attract momentary attention by denouncing those who are really forces for good.

"In every community in our land there are many hundreds of earnest and sincere men, clergymen and laymen, reformers who strive for reform in the field of politics, in the field of philanthropy, in the field of social life; and we could count on the fingers of one hand the number of times these men have been really aided in their efforts by the men of the type referred to in the preceding paragraph. The man who demands the immediate impossible in temperance is not the man who ever aids in an effort to minimize the evils caused by the saloon; and those who work practically for political reform are hampered so far as they are affected at all, by the strutting vanity of the professional impracticables. They

have lost the power to do practical work by ceasing to exercise it, by confining themselves to criticism and theorizing, to intemperate abuse and intemperate championship of what they but imperfectly understand.

"Too often indeed they actually alienate from the cause of decency keen and honest men, who grow to regard all movements for reform with contemptuous dislike because of the folly and vanity of the men who in the name of righteousness preach unwisdom and practice uncharitableness.

"These men thus do inestimable damage; for the reform spirit, the spirit of striving after high ideals, is the breath of life in our political institutions; and whatever weakens it by just so much lessens the chance of ultimate success under democratic government."

EXPANSION.

Expansion may not be necessary to our government, but it is so to our association. It reproves secret societies, but is itself hardly anything more. Something is lacking when a preacher of several years' experience in city and country carefully studies the question of joining a secret society, yet does not know where to look or send for a book or paper. It is doubtful whether one person in a thousand knows of the N. C. A. or has heard of the Cynosure. Possibly the number could safely be put at one in ten thousand. We work too much within the circle, where work is least needed; too little in the outside range, where it is needed most. We do not convince the unconvinced, but reconvince the convinced.

Methods of reaching outsiders ought to receive large attention. This aim should affect all questions of publication and management, and the gratification of those already convinced should be far less desired than the enlistment of new recruits.

How many of our readers will say amen to the above call for expansion? How many will enlist for "three years or during the war" and co-operate with the association in placing some new literature into the homes of their own town, or a neighboring town, each quarter, until at

least no family in said town shall be without warning as to the deadening power of secret societies on spiritual life and the danger to the soul from the worship at altars erected in the secret lodges of the country?

The awful crimes of China to-day are the work of her secret lodges. How many will contribute towards thirty thousand extra copies of the Cynosure for free distribution through the mails this coming year? Some are helping and have been pushing the expansion of the work, but their work ought to be multiplied by hundreds. The N. C. A. has thousands of booklets and tracts which it will send out for you if you will furnish the names of your neighbors and bear the cost of the literature.

A ROMAN CATHOLIC OPINION.

Romanism keeps close watch of politics and government, and the following abridgement of an article from the Western Watchman, a St. Louis organ of Roman Catholicism, may be worthy of more attention for that reason. Its statement that nearly all Protestant ministers belong to the Masonic lodge is far from correct. Unevangelical ministers do to some extent become Free Masons, and many Methodists, but connection with the order among Congregational or Baptist ministers is not common, though there are exceptions.

"All the heads of departments in the French Republic are Free Masons. The Paris correspondent of the Associated Press has made thorough personal investigation and on Tuesday last telegraphed to the American press the result of his inquiry. Not only that they are Masons, but inveigle every public man in France, who, except the Monarchists and the practical Catholics, are active members of the craft.

"There is not a member of the present administration who is not a Free Mason, and every one of the numerous ministers who have held office since Jules Grevy became president in 1879, have likewise been wearers of the apron. Much of Gambetta's tremendous power and influence was exercised by means of Masonry; and the members of the house of

Rothschild, as well as most of the great princes of finance here in Paris, the presidents of railroads and analogous undertakings, as the government officials and many of the judges are Masons.

"Masonry in France is far more potent and plays a far greater role in everyday life than anywhere in the world, save in Italy, where it likewise is a great political force. It cannot be denied that it has until now been repeatedly used here to shield criminals when they happened to hold an important position in the Republican party. It was thanks to the influence of the craft, that the principal culprits in the Panama scandal, as well as those equally sensational Southern railroad cases, were never brought to justice, merely the minor culprits being punished.

"We have repeatedly since the fall of Dom Pedro, pointed out the pernicious activity of Freemasonry among Latin nations. Spain is crippled, not by anarchy, which is a radical offshoot of Masonry, but by the paralyzing concurrent jurisdiction of the craft. Italy is a Masonic monarchy, as Naples in the days of the Bourbons was an ecclesiastical monarchy. Humbert only awaits the fiat of the Grand Lodge of Italy to retire forever to private life. The Latin republics of the new world are in the grip of the Masons, and this accounts for their ceaseless turmoil and endless revolutions. Mexico has enjoyed a stable government for some years, not because Diaz knew how to govern the country, but because he is better able to manage the lodges. He requires every man connected with the government and every officer in the army to become a Free Mason, and he has a majority of his friends in every lodge. The reason why Maximilian failed in Mexico was because he would have nothing to do with the lodges.

"The Church knew what she was about when she placed this accursed sect under her anathema. She has declared Freemasonry Satan's reserve. She asks no quarter of the Craft, and she gives none. The blind mice of the Protestants' ministry not only cannot find anything dangerous in Masonry, but nearly all of them belong to it. They are powerless in this country at present. But the day will come when discontent will take shelter in

the lodges and then good-by great Republic of the United States!"

ORIGIN OF THE BOXERS.

Among no people of the world do secret societies flourish more luxuriantly than among the Chinese.

The Chinese name of the society is Yi-Ho-Chuan, which translates literally into English as "righteousness, harmony and "fists," and the derived name "boxers" seems to be highly appropriate to an organization devoted so manifestly to the "strenuous life." Ostensibly it was an athletic society, and its various groups were formed into bodies of gymnasts. These began gymnastic exercises in the Chinese villages, and drilling as a military organization was quickly developed, with broadswords for arms. On account of the swords, the boxers have also been known as the "Big Knives." Charles F. Gammon, a Congregational missionary in China, in an article printed recently by the Bible Society Record, says that the society grew with great rapidity.

One of their placards, which was widely circulated, read:

The Universal Boxer Society.

You are personally invited to meet on the seventh day of the ninth moon.

Elevate the Manchus.

Kill the foreigners.

Unless this summons is obeyed you will lose your head.

The above is part of an article in the Springfield (Mass.) Republican, of June 9. Other societies might be mentioned as patronized by the Chinese, as the Highbinders and the Freemasons.

ASSESSMENT FOR ASSURANCE.

Along with some of the usual lodge dialect Grand Master Hughes adds this straight representation of the business of the Springfield Odd Fellows' Home. The way in which he uses the word "insurance" shows that he recognizes the business character of what he had called "charities."

I desire to invite your attention to the Home and to its comprehensive and economic character.

Ordinary life insurance is so expensive as to be beyond the means of those men who comprise the majority of the membership of our order.

Life insurance is but a means of providing for those who are dependent upon us.

One of the important questions to be considered by every married member of our order is, "Where, for the least money, can I secure the best insurance for my wife and little ones?"

The answer is, in the Odd Fellows' Home at Springfield.

The present assessment is 40 cents per capita per annum—less than four-fifths of a cent per week; and this small sum secures to the needy wife and children, upon the death of the father, a home without cost to the lodge of which the deceased father was a member. What better provision can any Odd Fellow make for his wife and children than this?

HISTORY.

The Square and Compass is authority for the following: "Under a charter from Frederick the Great all Masonic property—real and personal—is exempt from taxes in Prussia."

Yes, and you will be able to write the same good news of this country when a Bismarck will come forward to drive Masonry's foes from the land.—The Tyler, Aug. 1, 1899.

Is this, then, the Masonic ambition? There seems greater need to abate Masonic nuisances than Masonic taxes.

LODGE PROPERTY IS NOT TAXABLE.

Lodge property devoted entirely to the benevolent work of the order has for years been taxed for State, county and municipal purposes. Two years ago, a law exempting the property of the G. A. R. and Veterans' Union, was amended to include the property of the Grand Lodges of Freemasons, Odd Fellows and Knights of Pythias. Last winter this same law was again amended so as to enlarge its scope. The law now reads as follows:

Section 1. That section 2732-33 of the Revised Statutes of the State of Ohio be amended so as to read as follows:

Section 2732-33. That all property, real or personal, belonging to or which may hereafter belong to any incorporated post of the Grand Army of the Republic, or Union Veterans' Union, or Grand Lodge Free and Accepted Masons, or Grand Lodge Independent Order of Odd Fellows, or Grand Lodge Knights of Pythias, or religious or secret benevolent organization, maintaining a lodge system, or incorporated association of ministers of any church, which is intended to create a fund or is used or intended to be used for the care and maintenance of indigent soldiers of the late war, indigent members of said organizations,

and the widows and orphans of the deceased members of said organizations, and not operated with a view to profit, or having as their principal object the issuance of insurance certificates of membership, such property, real and personal, and the interest or income derived therefrom, shall not be deemed taxable under any law of this State, and the trustees of such organizations above named shall not be required to return or list the same for taxation.

Section 2. That said amended section 2732-33, passed April 3, 1898 (93 O. L., 219), be and the same is hereby repealed; and this act shall be in force from and after its passage.

Since the passage of this amended law the question is frequently asked as to the scope and effect. We sought an interpretation from the Auditor of State, but that officer has not yet reached the point where he is ready to give his opinion.—The Knight.

The question of the "scope and effect" of this lengthy and perhaps rather incoherent section is important. If a court decision could by any means be obtained which would make this statute exempt all property and holdings of secret assessment companies, it might not then be hard to manage a scheme which would make a large section of some city exempt from its proper share of municipal burdens. If Ohio exempts all insurance the clause is unnecessary; if it exempts no other insurance the reason for exempting that which is secret is not clear. There is an appearance of discrimination against that insurance which is able to render the best service to the State and its citizens.

THE LORD'S PRAYER.

A minister of the Gospel says he is opposed to Freemasonry, Odd Fellowship, Knights of Pythias, and kindred secret fraternities, because the name of Christ does not appear in any of the prayers used by them. The question may be asked of these fellows, "Did you ever use, or hear used the name of Christ in the prayer beginning 'Our Father, who art in Heaven'?" To be consistent, these sticklers for the use of the name should use the name of Christ in every thing they say or do—but they don't, neither do we as lodge officers and members.—The Knight.

Whether the attempted reply to the objection credited to a minister of the Gospel is in all respects in good taste and suitable to the subject is hardly a question. The point, however, which calls for a re-

ply in turn, is the test of consistency here set up. "To be consistent," objectors of this class "should use the name of Christ in everything they say or do," replies the lodge organ.

Consistency would truly demand this of that "minister of the Gospel," if he said the lodge ought to "use the name of Christ in everything" it said or did. But this is just what he did not say; hence there is no such ground on which to rest a plea of inconsistency.

The objection is not that the name is not always used, but that it can never be used. If some church should make that rule the same minister would there raise the same objection.

To quibble about mere iteration is to evade the real issue. It is one thing tacitly to assume and another studiously to ignore the mediatorship of Christ. If in a church the Lord's prayer were selected for the purpose of dishonoring its author, that church would be justly discredited. If its whole method and purpose were thus indicated, it would be justly disfellowshipped.

The point is not that the name is not constantly repeated, but that it must never be spoken. The objection is, that to allude to Jesus Christ is a lodge crime. Nothing new is required of this "minister of the Gospel" to bring him into consistency, and the ostensible reply of the courteous Knight is an answer to something no one has said.

RELIEF AND THE MARGIN.

The annual income of Odd Fellowship is nearly nine millions—in exact figures, \$8,766,393.56. Relief extended in one year, \$3,422,986.50.—Odd Fellows' Companion.

This leaves \$5,343,407.06 to be otherwise accounted for. Reckoning the millions only for convenience, we may say that this benevolent institution, if considered merely as such, spends five dollars to disburse three. But it does not spend five dollars of its own money in order to obtain facilities for benefiting others to the amount of three. It spends five itself in order to provide three for itself to meet an emergency. It is like a country depositor who pays five dollars for a round trip ticket in order to reach the city and deposit three in a savings bank.

OFFICIAL LETTER FROM THE GRAND SIRE.

We find the following letter from Grand Sire Pinkerton in the Weekly Union, in Bro. Kidder's column—it is of interest to Rebekahs:

Office of the Grand Sire,

Worcester, Mass., Feb. 10, 1900.

George Winch, Esq., Grand Master, Manchester, N. H.:

My Dear Sir and Brother: In reply to your letter of Feb. 8, I advise you that under section 6, of the code for the government of Rebekah lodges (1899), the daughters, sisters and mothers of Odd Fellows in good standing, and of deceased Odd Fellows who were in good standing at the time of their decease, are eligible to membership in a Rebekah lodge irrespective of the fact that they may now be married to persons who are not members of the order. Fraternally yours,

Alfred S. Pinkerton,

Grand Sire.

And thus she not only may but must have secrets with other men which she cannot tell her husband. She goes with other men where her husband cannot come.

THE NEW REBEKAH LAW.

In a well-timed circular to the Rebekah lodges of Ohio, Grand Master Ivor Hughes thus calls attention to and explains the new laws governing the admission of members to the Rebekah branch of Odd Fellowship:

"I desire at this time to call your attention to an important amendment to the Rebekah Code, passed by the Sovereign Grand Lodge at its last session, and which went into effect on the first day of the month. That part of said code amended is subdivision 2 of section 6, and as amended reads as follows:

"All Odd Fellows in good standing, and their wives, their daughters, their sisters and their mothers, and the daughters, sisters and mothers of deceased Odd Fellows."

"It will be observed that this amendment greatly enlarges the class of women who may now become members of the Rebekah degree; it affects more particularly, however, married women, making eligible any married woman of good character, who is the wife, daughter, sister or mother of an Odd Fellow in good standing, and also making eligible to membership in a Rebekah Lodge any married woman (of good character) whose deceased father or brother, or son was at the time of his death an Odd Fellow in good standing.

"It will further be observed that a married

woman, though her husband be not an Odd Fellow, is, under this amendment, eligible to membership in a Rebekah Lodge, provided she is the mother, daughter or sister of a deceased Odd Fellow, who at the time of his death was a member of the order in good standing. I believe that this change by way of enlargement in the eligibility feature of the Rebekah code is wise, and will result in adding both to the numerical and moral strength of this branch of Odd Fellowship, and give increased strength and usefulness to the order as a whole."—Odd Fellow Companion.

Thus the new woman, whose mother had nothing secret to join but waited at home while her husband was at the lodge, now turns the tables. Her husband may not be an Odd Fellow, but she can be a Rebekah—just vice versa, you see.

Yes, and while she is about it she goes him one better. Her father left her mother alone for a lodge of men only; she leaves her husband to read the newspaper while she goes off to see the Rebekahs—and the Beckys in pants, too.

NO MASONIC LODGES IN FRANCE.

The Masonic Chronicle published in a recent issue the following item: "There are fifty Masonic lodges in Paris, France." Gen. John Corson Smith, of Chicago, corrects the statement and gives a warning that is very pertinent at this time. He says, writing to the Chronicle: "'There are fifty lodges in Paris, France,' says the paragraph going the rounds of the Masonic press. This is misleading, and in view of the many members of the craft who are about to visit the Paris exposition, should be corrected.

"When the Holy Bible, the first and greatest light in Freemasonry, was removed from the lodge room and the altar destroyed, Masonic lodges ceased to exist in Paris. When the candidate for the mysteries of Freemasonry was no longer required to believe in Deity, Freemasonry in Paris and France was destroyed, annihilated, and as though it had never had an existence.

"These facts should be impressed on the minds of every member of the craft who intends to visit Paris during the French exposition, or at any other time.

"The further fact remains, and of which no one should plead ignorance, that in consequence of the above invasion of territory by these French atheistical bodies, all American Grand Lodges, the Grand Lodge of England, Grand Lodge of Ireland, and Grand Lodge

of Scotland, withdrew recognition, and to-day there is no known Masonic lodge in Paris or France, that our brethren may visit.

"These facts cannot be too prominently placed before our American brethren, that none may plead ignorance and blunderingly and thoughtlessly violate their vows."—Missouri Freemason.

But how about the lodge in Egypt, where The Book of the Law on the Masonic altar is the Koran? The Bible is equally absent there. If all sorts of books will answer elsewhere, as in China, India, Turkey and Egypt, and if these books can replace the Bible, and if the Bible itself is absent, or may be absent from hundreds of Masonic altars in Eastern lands, why rule against France as if the Bible were necessary? O, yes! "A book of the law" must be with the Square and Compass, and the Bible happens to be the only one France could claim.

CURIOUS LAW.

There are some curious things in our Odd Fellow laws, when we come to analyze them. An Odd Fellow may be overtaken by misfortune and be unable to spare from his scanty means a sum sufficient to pay his dues at a period when it would keep him in "good standing." This financial condition may be known to the officers and members of the lodge, yet "the law" prohibits the lodge from donating a sum to be placed to his credit sufficient to keep him in "good standing." Among the decisions of the Grand Sire, reported to the Sovereign Grand Lodge, the recent communication, is the following:

"A brother in open lodge moves that a donation be made from the lodge funds to be placed to the credit of a member, sufficient to place the member liable to suspension in good standing. Motion carried."

"Question—Is this legal?"

To this the Grand Sire answers "It is not"—because, as the Grand Sire says, it is simply a transfer of funds to the brother's credit for the purpose of paying his dues, and is, therefore, an illegal use of lodge funds, under the general laws of the order, and the lodge has no right to remit dues, etc.—O. F. Companion.

The holder of an endowment policy in a life insurance company we could name can go and borrow money on his policy from the company for that very purpose. And the company won't read him sanctimonious lectures or do the fictitious charity act over it, either.

Table Talk.

THE LIFE WITHIN.

When he giveth quietness, who then can make trouble?—Job. xxxiv., 29.

"He giveth quietness." Sweet words of blessing

When the storm gathers and the skies are dark;

Out of the tempest to His sheltering bosom

Fly, O my soul, and find a welcome ark.

"He giveth quietness." O Elder Brother,
Whose homeless feet have pressed our path of pain,

Whose hands have borne the burden of our sorrow

That in Thy losses we might find our gain.

Of all Thy gifts and infinite consolings

I ask but this: In every troubled hour
To hear Thy voice through all the tumult stealing,

And rest serene beneath its tranquil power.

Cares cannot fret me if my soul be dwelling

In the still air of faith's untroubled day;

Grief cannot shake me if I walk beside Thee,

My hand in Thine along the darkening way.

Content to know there comes a radiant morning

When from all shadows I shall find release;

Serene to wait the rapture of its dawning,
Who can make trouble when Thou sendest peace?

—Emily Huntington Miller in The Christian Advocate.

BALD BARBS.

Dissipation makes a dizzy patient.

The battle with evil is no sham fight.

The best lesson in grammar is to decline sin.

Always vote for God, and you will be able to veto sin.

The man who calls on God will always find him at home.

Some of our enemies are best fought on our knees.

That which tickles the ear never touches the heart.

It is in the distillery that the devil finds his best artillery.

The sins that pay best are the last ones we want to give up.

When you kneel to pray don't be too anxious about a cushion.

TEMPERANCE TEACHINGS.

Wine may multiply the flow of words, but it never multiplies the purity of the thought.

The business of a saloonkeeper is lawful—minus the first "I".

It seldom takes eight quarts of liquor to make a "peck of trouble."

A man will never make both ends meet if he is too busily engaged in making one end drink.

THEY SAY

That two-thirds of what one positively knows is not so.

That to conceal the truth is to lie in ambush.

That the best prophet of the future is the past.

That want of principle is often the principal want.

"That the wheel of fortune is not built on the square."

That the man who is in the right does not have to get mad.

That a bachelor is about as useful as a half pair of scissors.

That all minds are not built alike, neither are all stomachs.

That the office with no salary attached generally seeks the man.

That the most domineering man sometimes has to mind a baby.

That a tombstone generally speaks well of the man who is down.

That we all have strength enough to endure the misfortune that's come to others.

News of Our Work.

Rev. John Collins, who did such good work at the late M. E. General Conference, writes:

"The 100 copies of the July Cynosure came all right. A thousand thanks. I go this week to one Camp Meeting to let light shine in darkness. Yours,
John Collins.

Somersworth, N. H.

Mr. Lee Lanty of Congerville, Ill., is billed for an address at that place on September 6 next, on "The Effect of Secret Organizations on the Home, Church and State."

The more spiritual minded of the church in Congerville deplore the deadening effect of the lodge, especially of the Modern Woodmen of America. A sample copy of the Cynosure sent into that place has started the discussion that we trust will do much good. We are sending out some two thousand copies of the Christian Cynosure each month and want as many of our readers as can to aid us in the expense and share with us in the reward for the good results.

At the Friends' District Meeting at High Point, N. C., our cause was represented in the person of one of our directors, Rev. P. W. Raidabaugh, and also by Rev. Mead A. Kelsey, editor of the North Carolina Friend, who had on hand a supply of some of our literature, and who desires to secure at least one subscriber for the Cynosure in each of their churches in that state. The lodge is at work disintegrating the Friends' church in the South, and robbing it of spiritual power.

The address of Elder J. Franklin Browne is now Goshen, Hampshire County, Massachusetts. He has charge of the Goshen Bible School, a new enterprise projected by the late H. L. Hastings, of Boston. Elder Browne has lectured for the National Christian Association in many parts of the country, and

we trust that the prayers of many will be offered for him and his new work.

A very interesting discussion in the Men's League of the Baptist Church, of Rochester, N. Y., was recently had on the question, "Resolved, That Christian men should abstain from uniting with secret societies." The result of the discussion created a wide interest and was helpful, it is believed, to the spiritual welfare of the church. Rev. Charles W. Fletcher is the pastor.

Rev. J. O. Lundberg, of the Swedish Lutheran Church, writes "that the time has come when vigorous work must be given to the secrecy question if the position of the church is to be upheld." He says "some of the congregations in the big cities are giving up the struggle against the secret societies. We had a very hard fight to uphold the Constitution of our church concerning secret societies at the last meeting at the Minnesota Conference at Cambridge."

Rev. C. A. Freeman, pastor of the Baptist Church at Whitewater, Wis., recently gave a series of addresses on the relation of the secret lodge to Christianity. Our first acquaintance with Bro. Freeman was while he was a missionary in the Indian Territory. He has had a wide observation of the effects in a missionary field on the work of the Lord of these institutions. But a pastor who follows his Lord loyally must make up his mind "to take the spoiling of his goods cheerfully" (Heb. 10: 34). Hence many ought to write a letter of sympathy to such faithful servants of God, and remember them in prayer. "Bear ye one another's burdens."

MASONS EXPOSING MASONRY.

While conversing with a book agent in Minneapolis and he believing that I must be an ardent Mason, told me that he had the cipher rituals, "out of sight."

They continue selling these in spite of the fact that it is a Masonic offense to keep or sell them. Yours truly,

(Rev.) O. T. Lee.

Northwood, Iowa.

FROM REV. J. P. STODDARD.

Douglas Camp, Mass., July 20, 1900.

This is the rallying point of those who call themselves "Holiness People." It has been their eastern Mecca for a quarter of a century. Since my first visit important changes have occurred and many then prominent have "gone before."

Bro. George M. Morse, the effective agent in forming and the inspiring genius in maintaining these annual gatherings, is the vigorous and fearless leader, whose natural force seems little abated, at more than three score and ten years he commands more than the respect of all who have known him long, and will, by his rare gift of winning and directing others, make them feel that he claims no superiority over the humblest of all who come up to this "Feast of Tabernacles." Such a man with such characteristics has, of course, no fellowship with secret society bombast. What has been deemed "side issues" by the management has been denied official recognition from the beginning, and from this rule there seems to be no disposition to depart. While maintaining this position there are few evils that have not been assailed and discussed with freedom. In opening the Camp Meeting Bro. Morse gave a clear and decisive testimony against "Freemasonry and all Secret Societies." While he deems it unwise to admit a representative of any specialty, other than that of "Holiness," to the platform, he encourages, both by exhortation and example, assaults upon Satan's movements at every point.

My earlier experience here was that of toleration, but it has now matured into a fellowship most helpful and pleasing. This is the first day of services and attendance is said to be unusually large, and the promise exceptionally encouraging. A few only of the speakers have arrived, among whom are Rev. A. E. Withey, wife and son, from Angola, Africa; Rev. Wm. H. Daniels from India, who inquired if I knew the late Dr. J. Blanchard of Wheaton, Ill., and told me of a delightful visit and cordial welcome he enjoyed there several years ago. He had heard that a worthy son succeeded his venerable father and was deeply interested when he learned that I had some

knowledge of a friend whose memory he cherished. Dr. Levy of Philadelphia lived before the Emancipation Proclamation and was chaplain of the convention that nominated John C. Fremont for President. He was born in Georgia, and like many other good men, was drawn into satan's snare of secrecy. The blessing of Holiness emancipated him from thirty-two degrees in the Masonic slave system and opened his eyes to the iniquity of satan's subtle device. His fellowship is with the Father and with His Son Jesus Christ, and not with the "unfruitful works of darkness."

The evening train brought Bro. Wilson from Providence, who speaks frequently and strongly against the lodge; and several, whose names I have not learned. Bro. Taylor, who gave a partial exposition of Freemasonry on the platform last year, is expected later. On my way to the train in Boston I received twenty-five copies of "Freemasonry Symbolized in Revelation," which I am submitting to the ministers for their inspection. President C. A. Blanchard's synopsis of his address at Northfield is doing good service.

THE MOODY NORTHFIELD CONFERENCE.

Northfield, Mass., Aug. 15, 1900.

Dear Bro. Phillips: Eight days with Mrs. Stoddard at this mecca of Christian workers has revived the memory of experiences at the World's Fair, and given a rare opportunity to "feel the pulse" of the advanced Christian ministry and enjoy the fellowship and instruction of some of the choicest saints "in the flesh."

The attendance is unusually large. Probably two thousand people have been sheltered and fed at reasonable rates under direction of the association, without the slightest friction of apparent discord or dissatisfaction, so that everybody seemed happy. The audience and workers represent a wide area in geography, and a great diversity in talent, education and methods of work, but one Spirit pervades the throng. It hardly need be said that Bros. Morgan and Myers are the most attractive and instructive teachers of the Word, but others presenting special lines of work in this and other coun-

tries, are received with marked attention and profit.

Less than one day was required to ascertain what would be agreeable to those in charge, and when we were sufficiently informed to avoid giving offense, Mrs. Stoddard and I entered upon our special work. Nearly four thousand books, tracts and leaflets have been put into the hands of men and women, who are devoted "followers of the Lamb" and devout students of His Word. Danger Signals Nos. 1 and 2, Prize Essays on Secrecy and Citizenship, Freemasonry Symbolized in Revelation, and The Church and the Lodge, by Prest. C. A. Blanchard, were received with marked favor by many pastors and evangelists, several of whom promised to write me after reading. The effect of Pres. Blanchard's address at the Conference of 1895 remains, and not a few, who heard him, expressed great admiration for the man and a strong desire to hear him again on the same subject.

Since this is considered "a delicate question" by so many, it would not be seemly for me to enter into details, but it is no breach of confidence to say that I conferred personally with eight clergymen who have "renounced the hidden things of dishonesty" by leaving their lodges, to "walk in the light as He is in the light." Some were reserved in their remarks, while others spoke very freely of their disappointment, and of the deception by which they were induced to yoke up with unbelievers in their secret assemblies. All agreed that fellowship in the lodge was fatal to vital godliness, and that the only safe course to pursue was to "come out from among them."

Northfield is the fifth large gathering of Christian people that I have visited within thirty days. Northfield is the one, however, giving the largest opportunity, with the promise of best results. There is a feeling, confessed to be common among intelligent Christians, that the secret lodge system is a great evil, which the ministry and the church must antagonize, and that we are nearing a period when evangelical churches will not tolerate ministers, or fellowship members, holding divided relations and double allegiance to Christ and the anti-Christ lodge. God hasten the day.

James P. Stoddard.

REPORT FROM FIELD AGENT P. B. WILLIAMS.

Dear Editor: By the time this is in print I will be having some good meetings in the southeast part of the State of Ohio, principally in Muskingum, Guernsey and Noble Counties. New Concord, Byesville, Sarahsville, Summerfield and Senecaville are points already "upon the tapis" for lectures.

Since my last report from the field, I have been very active. Have visited a number of points, Lima, Allentown, Elida, Ada, Crestline, Mansfield, Mt. Victory, Bell Center, Alger, Columbus Grove, Rimer, and a few country churches. Most of these meetings have been well attended and full of interest. A few persons have renounced the secret orders, and come out on the Lord's side.

I feel that the lines are being drawn closer all the time. Sentiment is rising, which requires a complete separation from the world in order to be known as a follower of Jesus. Hypocrisy is being exposed more and more. The world is seeing it from time to time. In Lima, where we reside temporarily, I have spoken a number of times in the Zion Tabernacle, Elder Moot, pastor. Of course he is out and out against lodges. I regard him as a good, pure-minded servant of our Lord. I also spoke in Zion at Ada. The Elder also has charge at this point.

Here is the one point where the lodge rabble stoned the house and tried to do violence to the elders of the church some time past. We had a small yet attentive and interesting audience. Mrs. Prof. Lehr said: "We appreciate your address, and pray God to bless you in your work." At the Mennonite Church, west of Elida, we had a large and very appreciative audience. We secured three subscribers for The Cynosure, and sold a number of our small books. Thus we gave a sword to these dear people, who are truly fighting their way through the ranks of Satan.

The next night I spoke to a large audience at Pleasant Valley U. B. Church, near Rimer, Putnam County, Ohio. The interest here was good, while we sought to exalt Christ above all else. I cannot

take time, nor space, to mention every place or incident of interest.

At Byesville, in Guernsey County, I spoke Saturday night and Sabbath, the 12th, to very large crowds. They could not near all get into the church. Many lodge men and women were present. They had said beforehand what they would do, but were as well disposed as any I have met. The crowds increased, as did also the interest. Twelve took the paper at this place.

At Sarahsville I had been well announced. An immense crowd came. I was introduced by Rev. S. Portman, of the Wesleyan Methodist Church, who also managed the collection. He is a success. He got for me the best collection I have received anywhere since I came East. Eight took The Cynosure here. I had here Rev. H. R. Smith, of Leonardsburg, Ohio; Rev. E. O. Potter, of Toll Gate, W. Va.; a young Bro. Markey, from West Virginia; also Rev. J. C. Sherberne, of the Free Methodist Church. So I had good backing here. At Summerfield I spoke in the Free Methodist Church to a good audience. The interest was good. Quite a number remained outside, and would not come in. The M. E. minister refused to come, on the grounds that those inside knew more than those on the outside of the orders. My humble opinion is, he knew things about the lodges he did not wish to hear exposed.

At Senecaville I was introduced to the Wesleyan Methodist Conference and invited to speak. They gave me Thursday night, and a large audience came. There was excellent attention. They gave me a very good collection. A few took the paper for a year.

From there I came to Portage, Ohio, camp grounds, where I am at present writing attending the Sandusky Union Holiness Association camp-meeting. It is a place where the gospel and all important reforms receive no uncertain sound. A large number have been converted, many more sanctified, some profess healing and still the good work goes on.

When a man has finished paying for his own experience, he begins paying for his children's.

SHOWERS OF BLESSING.

Depot Myerstown, Pa., Aug. 16, 1900.
Dear Cynosure:

My work in this section moves on very pleasantly. The light shines and truth prevails.

At the camp-meeting of the Radical United Brethren for the Cumberland Valley, I was privileged to speak to as many people as could hear my voice in the open air. It was thought there were eight or ten thousand people in the woods. Perhaps five thousand heard the address.

Several came and introduced themselves, saying that they had left the lodges and wished me success in the work. Some wanted literature. As many Cynosure subscriptions were secured as the year previous. Our welcome was cordial. Temporal needs were supplied by the friends. The meetings were of a high order. Many praised God, and some accepted Christ as their Savior. The ministers of this Conference are largely young men full of zeal and courage. With God's blessing there is a great future before them. Some of the aged friends have passed through the Veil during the year. We missed Mother Bishop, at whose home we were always welcome. Brother Levi Oyler, whose gifts at different times have helped our work, is just on the border land. His departure is expected at any time. His long life has been fruitful. The world will be poorer when he is gone. I was very glad to meet Brother Wickey, of Eschol. He came to camp as he said partially that he might meet me. He has for years been battling over in Perry County. While we have been acquainted through correspondence, it has never been our privilege to meet. I hope soon to have some meetings in his section. I cannot write of the many kindnesses shown during our week of stay at this camp. May the Lord reward all who favored us.

I found Brother Simon Hershey, of Salunga, at work. He had large bills printed and posted stating that "Grand Free Lectures" would be given by your humble servant in the Landisville Band Hall, August 8th and 9th. The heat, dust and closing of the M. E. camp-meeting, in the grove near by, made the at-

tendance smaller than otherwise it would likely have been. Friends felt that some good was done. New Cynosure subscriptions were obtained.

Last year I had some excellent meetings in Palmyra, Pa. A visit to this town revealed the fact that some were induced to leave lodges as a result of efforts there. Others will follow. I spoke to Sabbath schools in German Baptist churches Sabbath a. m. and p. m. In the evening I preached in the Union Christian Church. Tuesday evening I lectured in the River Brethren Church at Fair Land, Pa. All meetings have been well attended. Many doors will be open as soon as I can come to Lebanon County again. I think I shall remain in this section to take in one or two days of the Christian Union Brethren camp-meeting, held in Kreider's Grove, beginning August 20th. These people are all opposed to secret societies. They speak the German largely, are a plain, straightforward people, much like the old United Brethren. Over fifty tents have been engaged and a great meeting is expected. Some thirty-five Cynosures will come this way because of this visit.

Letters come from friends in Ohio and elsewhere wanting lectures. Be patient, friends, and I will get around as fast as I can. That discussion at Kulpville, Pa., must be attended, too. I will write friend Fetterolf, suggesting that we meet Sept. 12th. If this date suits, he will doubtless announce in local papers, so friends desiring to attend will know when to come.

W. B. Stoddard.

Denominational.

PENTECOST.

Remarks on the Church Rules, Sec. 6.

WALTER C. BRAND.

"No person shall become or remain a member of this church and become or remain a member of any secret society or oath-bound organization."

GERMAN BAPTISTS.

The official organ, the Gospel Messenger, says of Rev. I. B. Trout, who gave

a fine address, though short at the last Annual Meeting of the N. C. A.:

"Bro. Trout handles secret societies without gloves, and it would be a good thing if he could be heard in all parts of the Brotherhood on this important question. Our people need some stirring up along this line, for while it is generally understood that we are opposed to secret oath-bound orders, our ministers seldom give the public a well prepared and sound sermon on the subject. We need to do more preaching against being unequally yoked together with unbelievers."

WESLEYAN METHODIST.

We must also specify the attitude of the Wesleyan Methodists of America toward all other systems of religion. It is admitted that the great systems of religion may contain some truth, but it is also believed that whatever truth is thus held is associated with deadly errors, and that the only proper attitude of lovers of Jesus Christ is that of open and honest separation from the systems which thus mingle a little truth with such deadly errors. The specific application of this attitude of the Wesleyan Methodist Church is found in the secret societies which represent to an extent truly alarming the religious systems which are opposed to Christianity. The lodge system of religion in Christ cannot be found in fellowship with those forms of religion without denying their Lord.—Wesleyan Methodist.

FRIENDS CHURCH.

We are indebted to the National Christian Association for a series of articles which begin in this number on secret societies in heathen lands, together with illustrations. This organization is doing a great work for God in lifting up a standard against one of the most insidious foes of the Church, and its literature ought to be in every community.—The North Carolinian.

If some men were to lose their reputation they would be lucky.

Seceders' Testimonies.

WHY I LEFT THE REBEKAH LODGE.

My home is in Star Prairie, Wisconsin, a small hamlet with four healthy lodges. And one that was not so healthy has recently died.

In the summer of 1897 one of God's chosen vessels came here to hold meetings. He talked against lodges and was egged and the result was that the meetings had to be given up. It was the first time I had ever heard any objections to lodges. The devil having blinded my eyes, as he has thousands of good people, though he has not blinded the eyes of the best Christians, I could not see at that time why I should give up my beautiful "robe" and "crown" that I exhibited myself in during the *modus operandi* of making new members. In eight years I had given the lodge obligation to sixty members.

Six months after the egg argument, that closed up our revival meetings, I was at the lodge and had put the officers-elect into their respective chairs, but I had not the least idea that it was to be my last time there. A new series of meetings were being held and I had become interested in some boys who were manifesting a desire to become Christians. I asked several to call on me, and when they came I found them very much in earnest. I said to them, "If you will come again, and bring other boys whom you know are of the same mind as you, possibly I can help you all." The boys at once fell in with the idea and set the time when it was most convenient for them, when lo and behold! they set it on my lodge night! But this thought set me at ease; "it will be only for one night." The boys came and when I was through with the meeting, they were asked if they would like to come again. "Yes, yes," was the answer from half a dozen boys. The boys increased in number until I had nine. It was a pleasant sight to see those boys from eleven to fourteen years of age, each with his Bible, gather around a large table for study. They seemed to get inspiration from the Word, and later they

knelt in prayer, and each one sent his petition to God. It was a sight that even the good angels must have smiled over, and I felt assured of the Father's approval.

Said a Methodist minister to whom I was telling what I was doing, instead of going to my lodge:

"You are doing more good," said he, "than all the lodges in town, and," he continued, "I begin to see the hollowness of the Masonic Lodge. I've seen men stand at the altar and pray and as soon as they were out on the street, blaspheme God."

I am sorry to say that the lodge hasn't got so hollow yet in the estimation of this good man as to compel him to leave it.

But I could easily see that my work was better than all the lodge work that I had ever done or had ever seen. I had had experience also in the Eastern Star.

The meetings were kept up about six months. During this time I had seen my helplessness and as my work was "all for Jesus" my cry was constantly for help. He never turned me away. I drank at the fountain as never before. God's Word had become a delight to study, and when obliged to abandon the meetings on account of sickness in the family, I felt I had had a blessed experience. In my study to help others, I found that God's Word showed us that He was opposed to organized secrecy. Six months later, when health was restored to the sick one, I was loaded with Bible reasons why a Christian should not be a lodge member.

In the past year I have used my influence to help several Christians to give up their lodge and I trust with the Father's hand I may reach out still farther the present year.

My lodge pin, never to be worn by me again, is laid aside. Moody says, "Love is the only badge by which the disciples of our Lord Jesus Christ are known." "By this shall all men know that ye are my disciples, if ye have love one to another."

Dear Christian reader, if you are yoked up with unbelievers, do as God bids: "Come out from among them, and be ye separate, saith the Lord; and I will receive you, and will be a Father unto you,

and ye shall be my sons and daughters, saith the Lord Almighty." Beautiful promise! Accept the terms, my brother my sister, even though it be a self-denial. "There is no man that hath left house or parents, or brethren, or wife or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

It has been about two years since I stepped out and not for one moment have I regretted the step. But so great is the spiritual awakening that I have experienced, that it is far otherwise and I am ready to exclaim like him who in olden time experienced his Savior's healing power, "Once I was blind but now I see!" Hallelujah! He is just as willing to lead you as me. Very few people are more interested in the lodge than I was. My life was woven right in with those of lodge members, and I bear them no less love now that I have come out. But thanks be to God, I am glad to shout "Victory through our Lord and Savior Jesus Christ." This is why I left the Rebekah Lodge. Yours for the cause,

Mrs. M. Rull.

Star Prairie, Wis., Aug. 15, 1900.

CONVERTED AND BROUGHT OUT OF MACCABEE LODGE.

John F. Burgeson, Hector, Minnesota, said: "I used to belong to the Maccabee Lodge. Soon after joining I saw that it was not the thing to join, but as I had no other place to pass the time I kept on going and paid my dues. But last Sunday, while Mrs. Powers prayed for me, I promised God that I would never put another cent into so foolish a thing as that. I gave my heart to the Savior and asked the Lord to help me to be steadfast."

Overseer Mason asked all in the meeting who had been set free from secretism and had given up their lodges to show it by rising. Forty men and women arose. —Leaves of Healing.

Eight lodges, with an average membership of 225, owe allegiance to the Grand Orient of Chile.

Voices from the Podge.

Within the recollection of many of the older members of the Masonic fraternity there was a time when partisan politics was not discussed in a lodge room, nor even in any room connected with it.—Missouri Freemason.

And are they now?

It is more expensive to give than to receive, but remember the reward your family will receive by proper giving.—Loyal Guard.

Pretty good! If that isn't the neatest combination of sanctimonious and would-be scriptural exhortation with pure insurance business we have encountered! Go to the head!

A certificate never sleeps and is never off duty, except as you dismiss it by not promptly paying your assessments.—Loyal Guard.

And why didn't you happen to think to add: "Charity never faileth?"

A Western lodge reports that generally one good coat of tar and feathers will last a lifetime upon any impostor.—Loyal Guard.

Because it is a mantle of charity that never faileth?

Congress has granted the land for the erection of a Pythian Sanitarium at Hot Springs, Ark. We understand that the building to be erected thereon will cost a quarter million of dollars. The proposed institution has been located in that city by the action of the Supreme Lodge, and the Knights of Arkansas have contributed \$8,000 toward it. It is believed that there will be no difficulty in securing the \$250,000 for the completion of the institution. When completed it will be another monument to the credit of sound Pythianism.—From the Gleaner, in the Knight, July, 1898.

We suggest that the Baptist and Presbyterian Hospitals apply to Congress for a subsidy.

Warren Lodge of Masons of Amesbury, Mass., counts itself lucky in not losing by the fire the gavel which it so highly prizes as an historic relic. The head was made from a piece of the old historical Concord bridge, a portion of the handle was made from a piece of the old Constitution and another piece of the handle from a timber of the Royal Savage that was in the first engagement on Lake

Champlain with a ship of Great Britain.—Tyler, April 15, 1899.

"To what base uses must we come at last." "Imperial Caesar, dead and turned to clay, might stop a hole to keep the wind away."

It (Rome) enters Masonry for political purposes, despite the papal condemnation of the institution, relaxing its grip on its adherents when the occasion seems to require it, as the Propaganda Fide recently did in a decree permitting priests to officiate at the funerals of Roman Catholic members of the Masonic body, "in case the dead Mason was not openly hostile to the church."—From Facing the Twentieth Century, by Rev. Dr. J. M. King.

It is said that every male person in and about the White House is a Freemason, and that a constant visitor has been Archbishop Ireland. Suppose that Masonry finds it politically advisable to follow Romanism or Romanism to follow Masonry, what silence of the press, what paralysis of patriotism may naturally follow.

Consider the innumerable fraternal societies, Sons of Adam and Daughters of Eve, organizations for the propagation of almost everything under heaven. Think of the assessments, and the banquets, and the "outings!" If we only put one-quarter of the time and labor and money that go into these things into missionary work every destitute region would, in a few years, be reached and blessed.—President S. B. Capen's recent message to the American Board.

Consider, too, the secret affiliation with Paganism, and propagandism of secret orders among heathen peoples. Against what dark and burrowing antagonism of sappers and miners does the American Board seem to contend.

In my twenty-four years' experience as an Odd Fellow I find that the cause of the small attendance in the lodge is due to the fact that no effort is made to make the meetings interesting, and members soon grow weary of going to the lodge room and watch the opening and transaction of a small amount of business, closing, going out to stand on the street corners, or going home, at a very early hour; and the officers often grumble and wonder why there is not a better turnout.—Correspondent of Odd Fellow Companion.

Old-line insurance companies manage to worry along and continue business at the old stand without troubling them-

selves about the non-attendance of policy holders.

The Masonic Sun of Canada is opposed to public installations, for the reason "that Masonry being a unique institution has refrained from joining in the progressive ideas of modern society."

What are those progressive ideas of modern society? Are any of them expressed in the Declaration of Independence? Are any of the progressive ideas Scriptural ideas? Have they any relation to religious freedom and the purity and simplicity of Christian doctrine and life?

"The Loyal Guard acknowledges the receipt of a copy of 'Facts for Fraternalists,' published by the Fraternal Monitor Company, Rochester, New York. Price, in tag board, seventy-five cents; in flexible leather, one dollar. It is a concise recapitulation of the various fraternal beneficiary societies, giving names of officers, methods of operating, rates of assessment, statistical information, etc., etc. As a reference book it is valuable to every fraternalist."—Loyal Guard, June, 1899.

Yes, fraternal assessment is a great thing to be posted on. Fraternal rates of assessment should be carefully compared, and with something besides each other. The book would be more complete if it included a list of the many hundred concerns that have fraternally and eternally gone to smash. Beware of getting fraternally assessed in vain.

RED MEN.

The amount of benefits paid in case of sickness or death is fixed by each Tribe.

The expense incurred in becoming a member is so small that the man of moderate means can enjoy the fruits of the order as well as the rich.

The minimum fee for admission, including all the degrees, is \$10 and as much more as each Tribe may make it, though nearly all the Tribes do not charge more than \$10; dues are regulated by the various Tribes—generally about \$6 per year, payable either quarterly or in such sums and at such times as the member may elect.—Buckeye Trail.

The juxtaposition of Benefits and Fees suggests insurance. Insurance hardly requires sanctimonious palaver.

COMMON SENSE.

In life insurance, above all things, a man should use good common sense. It is wise to be on the safe side, and the man who goes safely will beware of societies or lodges offering extravagant sums for small investments. He should apply the same good business sense to his life protection investments that he would to his business; indeed with more reason, for it is future contingencies that he is providing against, contingencies over which he can have no control. Promises which do not appeal to one's common sense should be looked upon with suspicion, from whatever source they may emanate, and a careful investigation should be made before trusting to them. This common sense truism will apply to all life insurance plans, and a practical application of it would save much dissatisfaction and many dollars.—Buckeye Workman.

Yes, and how many it would have saved from being pinched by fallacious "assessment" and "fraternal" schemes, both secret and open.

A FRAUD.

Bro. Gardner, K. R. S., of Lessing Lodge, No. 71, of Belleville, Ill., writes us:

"Have you ever received notice about a fraud named A. E. Cunningham? If not, would you kindly make notice of it in your paper? He is a man of about 5 feet 6 inches tall; dark complexion; about 135 pounds weight. He claims to belong to Progress Lodge, No. 219, Atlanta, Ga. I telegraphed to Atlanta and received answer by mail, about six days after. There is no such lodge in Georgia. The highest number is 117. No such named brother in Atlanta. I at once wrote to St. Louis, where he stated he wanted to go into a hospital. He claimed to be sick, and really did look that way. He is in possession of all the secret work, but without a receipt. I have come near catching two of them, and I do hope I will catch the next one."—The Knight.

What! a fraud; a mere outsider possessed of all the ineffable secrets? Impossible!

For a beautiful specimen of asinine legislation read sections 9, 10, 11 and 13, inclusive, of title 48 of the statutes as recently adopted by the Grand Encampment. These sections empower a Commandery to send out into the cold world a formerly suspended but restored Sir Knight with a tag on his back, "Restored to good standing, but not

fit to associate with us who are on the inside." Sort of a waif, who is in "good standing," but cannot live with others who are in good standing. This Templar is in the same fix as the twin who was befuddled as to whether he was Hans vot vas living, or Yacob vot vas deat.—The Orient. Copied by the Tyler, the "leading paper of the craft," June 1, 1899.

But what if the Cynosure had called it "asinine?"

Our Open Letter.

HELP BROTHER RICHARDS.

(Editorial Note: We hope that the following appeal will meet with a very generous response.)

Four years ago last April I suffered by fire the loss of nearly all I had (over \$4,000). Since then sickness and depreciation of property has so reduced me that I was forced to mortgage my little home for \$600 at 8 per cent, which will soon be due, and unless I can meet it, I shall lose all I have left in my old age, and with no means of support. What I ask is that all my dear old friends in reform work will help me all they can, as the Lord has prospered them. It will gladden my heart in my old age, with my afflicted wife. Please direct all letters to Rev. J. A. Richards, 1138 East Wall street, Fort Scott, Kansas. With an earnest prayer for God's blessings upon you all, I remain your sincere brother,

J. A. Richards,
1138 East Wall Street, Fort Scott, Kan.

FROM EVANGELIST WOLFE.

Pryor Creek, I. T., August 14.
My Dear Brother Phillips:

The Gospel tent was set up in this out-of-the-way place about ten days ago, and the Lord has been giving us considerable blessing. Of course, I find the trail of the lodge serpent even here in the backwoods, and his work is "ever the same" all over the land. The little one-horse preachers here nearly all belong to the lodge. I am more than ever convinced of the purpose of Satan, as I come in contact with this great lodge system. I am assured that if ever the devil in-

vented a cunning scheme in order to the peopling of the lost world, he has most awfully succeeded in this masterpiece—the kingdom of secretism. Everywhere I go in evangelistic work I am compelled to confront and deal with the doctrine of salvation by works—the lodge heresy. Ministers of Satan leading the people of God into the error, and steeling the ungodly against the true gospel of the Son of God. This heresy has to be dealt with in no uncertain and timid way, if ever souls are to be genuinely saved, and so I have to realize that what the old Baptist preacher said is true, that “There are two fights to one faith,” and that in order to get blessing to fall on souls, and sinners saved I must clear the lodge rubbish out of the way. And the Lord does help me wonderfully. Bless His name! I wish you would send me a lot of good anti-lodge tracts, if you can. I am preaching here without salary or promise of a cent of contribution, but Phil. 4:19 is still true and the Master will see to it that I get on, Hallelujah!

I inclose you a bit of history that may be utilized in the columns of the Cynosure. That Santa Ana was saved in virtue of his being a Freemason, was news to me; but it is in keeping with the whole infernal system, for murderers and scoundrels of the worst type are immune from punishment if only they can give the “grand hailing sign of distress.” God help this poor old crazy world, it is going rapidly to destruction. Yours, a Pilgrim in the Wilderness,

J. E. Wolfe.

P. S.—There is one place where the grand hailing sign of distress will be of no avail—can not be heeded—and that is HELL!

FROM NEW ENGLAND.

I rejoice in every good work done and every step of advance made by the N. C. A. It was encouraging to read the report of the recent annual meeting. The interest manifested, the encouraging reports, the inspiring addresses, the spirit of purpose and determination in the resolutions, the manly courage and good will of the members, the Christian fidelity, the evident dependence upon God and

faith in Him, all demonstrate confidence in the justness and vast importance of the cause, and that victory will be the ultimate outcome of the heroic endurance and effort of the workers, and continued agitation which are indispensable to success in every undertaking for righteousness, reformation and salvation. Yes, and not only future triumph the hope, but present achievement is crowning the toils of the self-denying and faithful who labor on for Christ and their fellowmen. Would that I could have been with you and enjoyed the richness and sweetness of the feast. (Rev.) D. B. Gunn.

OUR DUTY.

Opposing any power, in the wisest way, that is as dangerous as secret societies are, calls for the efforts of the most noble and patriotic to give to our beloved countrymen light on the lodge question. This is as much a duty that we owe to our country, our God, and posterity as it is to tell the truth on any other subject. The truth in love has the approbation of God and he will care for and water the good seed thus sown until it grows and bears fruit that will bless our country and the world.

Cyrus Smith.

“Every day is a fresh beginning,

Every morn is the world made new.
Ye who are weary of sorrow and sin-
ning,

Here is a beautiful hope for you.”

Odds and Ends.

“Ma faither’s a soger,” said a little Scotch lassie.

“An’ ma faither, too,” said her playmate.

“Ah, but ma faither’s a brave mon. He’s been in war, an’ he’s got a hale gang o’ medals. An’ he’s gat the Victoria Cross. The queen pinned it on him wi’ her ain hand,” breathlessly announced lassie number one.

“An’ ma faither’s braverer,” cried the other one. “He’s been in dozzen o’ wars, an’ he’s got gangs and gangs o’ medals

an' Victoria Crosses. An' he's got a bonnie wudden leg, an'," with a triumphant shriek, "the queen nailed it on wi' her ain hand."—Selected.

The sight of a row of forceps has closed the mouths of many sufferers, even after they have seated themselves in the dentist's chair. Dental surgeons anticipate this, and the following amusing instance of how an obstinate Irishman was made to show his teeth may not be amiss. Pat came to the dentist's with his jaw very much swollen from a tooth he desired to have pulled. But when the suffering son of Erin got into the dentist's chair and saw the gleaming pair of forceps approaching his face, he positively refused to open his mouth. The dentist quietly told his page boy to prick his patient with a pin, and when Pat opened his mouth to yell, the dentist seized the tooth and out it came. "It didn't hurt as much as you expected it would, did it?" the dentist asked, smiling. "Well, no," replied Pat, hesitatingly, as if doubting the truthfulness of his admission. "But," he added, placing his hand on the spot where the boy pricked him with the pin, "begorra, little did I think the roots would reach down like that."

"I suppose your daughter acquired a great deal of manner from her foreign experiences?" "Oh, no; she lost all her manners, and brought home a lot of airs."

Peacemaker—"I wouldn't fight, my good men."

First Combatant—"He called me a thief, sir."

Second Combatant—"And he called me a lazy loafer."

Peacemaker—"Well I wouldn't fight over a difference of opinion. You both may be right."—Tid-Bits.

Mrs. Youngwife—"I want to get some salad."

Dealer—"Yes, ma'am. How many heads?"

Mrs. Youngwife—"Oh, goodness, I thought you took the heads off. I just want plain chicken salad."—Catholic Standard and Times.

"What do you do for a living?" asked a lawyer, frowning horribly at a hatchet-faced young man who was undergoing

cross-examination. "I, sir," answered the witness, hastily diving into his side pocket, "am the agent for Dr. Korker's celebrated Corn and Bunion Destroyer. Greatest remedy of the age; used by all the crowned heads of Europe; never known to fail to remove the most obstinate corn in less than twenty-four hours or money cheerfully refund—" Here the court interfered.

Newspapers and Reform.

The situation in China does not mend. On the contrary, it is possible that it will grow much worse before it gets better. Were China a nation in which the government had authority, more might be hoped for. But China is governed in a clannish manner. Secret societies thrive in the kingdom, and the tie that binds the members is iron-clad. It includes sentiment, politics and such religion as the Chinaman possesses. Chinese morality is elastic. To kill is an offense that is not met with the same grave penalty inflicted in civilization.—Pittsburg Times.

LODGE DISBANDS.

Good Templars Hold a Farewell Banquet.

The members of Reading Lodge, No. 335, Good Templars, recently disbanded, held a farewell banquet at the Staufer Hall dining rooms. The following menu was partaken of: Raw oysters, baked ham, celery, olives, fried oysters, Saratoga chips, pickles, cocoa, cake, coffee. After the covers were removed, short addresses were made by Revs. W. J. Scheifley, William Rhoda, M. J. Hoffman, Ebb N. Zell, Andrew Shaaber and Miss Mary Clark, of Philadelphia. William Ribble sang several solos. The committee in charge were M. J. Hoffman, Miss Lilla Snyder and Harry G. Myers. The lodge was organized May 21, 1867, and was at one time in a flourishing condition.—Reading Eagle, Reading, Pa.

BARS OUT THETA NU EPSILON.

Faculty at Northwestern University Decides Against Sophomore Society After Secret Investigation.

The faculty of Northwestern University has formally decided to force Theta Nu Epsilon, the sophomore fraternity, out of the College of Liberal Arts at that institution. This step was taken after a

secret investigation through which the faculty found the fraternity guilty of using intoxicating liquor at its last initiation, of conducting its rites on Sunday, and of marking the walls and walks of the college with its symbols.

Yesterday morning students at the university were surprised to see the following notice on the bulletin board :

The faculty of Northwestern University has adopted the following resolution :

"The faculty, having become convinced that the Theta Nu Epsilon fraternity is an organization which should not be continued in existence, announces its intention of not recommending for a degree any person who hereafter becomes a member of aforesaid fraternity.

"Henry Wade Rogers."

—From Chicago Tribune, June 1, 1900.

BANKRUPT LODGES.

The number of bankrupt lodges, that often claim to be a satisfactory substitute for the church, is rapidly increasing. Recently the Odd Fellows' Benevolent Association of this city failed, and now the "Independent Order of Foresters," of Illinois, has been the latest to follow suit in the long list of late lodge bankruptcies. On the 29th of January the order lost a suit before a Chicago court, which the widow of a deceased member had brought to obtain the insurance of \$1,000 on her husband's life. Now it happened that there were fifty other widows, who each wanted \$1,000, while there were only \$3,000 in the treasury. It is the old story: at the time of its highest prosperity the order had 22,000 members; then the older ones began to die, and in order to pay their insurance policies higher assessments had to be levied; then living members began to leave, unwilling to pay the ever-increasing assessments, so that, when the crash came, only 3,000 were left.—Lutheran Standard, April 7, 1900.

The church membership of the Lutherans in the United States is given in The Independent as 1,591,780.

The most feasible plan to stop the sale of liquor is to give it away.

HEWING TO THE LINE.

Every tree is known by the fruit it bears. This rule being correct, we are justified in noticing the fruits of Liberalism. Fruit number one: building halls and sustaining K. of P. and Odd Fellow lodges, with initiations almost weekly, where once the church held sway. Fruit number two: certain new members not changed in morals. An instance: on a quarterly occasion business could not be attended to for the tumult in the hallway of the church led on by young men and women, admitted to membership not more than thirty days before on the profession of faith. Fruit number three: just as many dances, euchre parties, neckties as before the so-called revival. Profanity and traffic on the Sabbath not abated in the least. Fruit number four: total abstinens, township prohibition, opposed by word and vote just as stoutly as ever. Is not this a clear case of the blind leading the blind? The ditch must be near.—Rev. G. C. Warvel, in the Christian Conservator.

"EASTERN STAR" HARMONY (?)

That harmony does not prevail in Arc-turus Chapter, No. 61, Order of the Eastern Star, was revealed yesterday in a suit brought by Mrs. Mary Jones of No. 155 East Eighty-fifth street, former Worthy Matron of the Order, against Julius Boehm for \$2,000 for alleged slander. Boehm is manager of the Manhattan division of the Equitable Life Assurance Society and an honorary member of the chapter. Mrs. Boehm is the present Worthy Matron of the chapter. The Order of the Eastern Star is composed of Free and Accepted Masons of this State and their wives, sisters, daughters, widows and mothers.

This unpleasantness arose during an official visit of the Grand Matron of the order to the local chapter on the evening of March 15.

"On said evening," Mrs. Jones declares in her affidavit, "the said Boehm family, or the various members thereof (and when I affirm in regard to the Boehm family, I do so upon my personal knowledge of the fact that they, the said

Boehm family, pride themselves on 'running' the said Arcturus Chapter), prepared a certain vaudeville performance.

When the Grand Matron was requested to step down from her position on the platform to make way for the variety show, Mrs. Jones says she protested. She further declares that several of the soubrettes awaited their time to appear in the ante-room, and while thus engaged the defendant procured two bottles of whiskey, which he "distributed amongst the various artists."

"I remonstrated emphatically and protested against such conduct to the defendant, and I was told by the defendant that he did not care a — for me. 'We (referring to himself and family) are running this thing and we don't care a — whether you or anybody else likes it.'"

Mrs. Jones continues that when one of the women performers was introduced "the said defendant turned around in the direction where I sat with other persons and he remarked, 'She (referring to the said artist just introduced) will do all right. I have just filled her up with four whiskeys.'"—N. Y. World, April 26, 1900.

CANDIDATE FOR THE MACCABEES INJURED.

Jamestown, N. Y., July 15.—Roy Terry lies in the city hospital in a precarious condition, the result of being initiated into Jamestown Tent, No. 9, Knights of the Maccabees. Owing to the secrecy of lodge initiations, it is difficult to describe the details.

It appears that among the "extras" given to candidates in this and other lodges is that of swinging him in midair. After pinioning his arms to the sides and blindfolding him, a heavy belt is strapped around him, in which a ring is attached at the back. Into this ring a hook is placed, and tackle attached to the ceiling of the lodge room suddenly jerks the candidate into space. He is whirled rapidly around for the amusement of the spectators.

In this case the hook in the ceiling gave way, and Mr. Terry fell from near the ceiling to the floor. He was unconscious for a short time. The blood spurt-

ed from his mouth and nose. He felt better the next morning and worked for several days.

Feeling worse, he went to Drs. Phillips and Blanchard, who directed him to go to the hospital. He did so on Monday, and has been there ever since, steadily growing worse. The matter has been placed in the hands of an attorney, and an action for damages will be begun.—Special to the Press.

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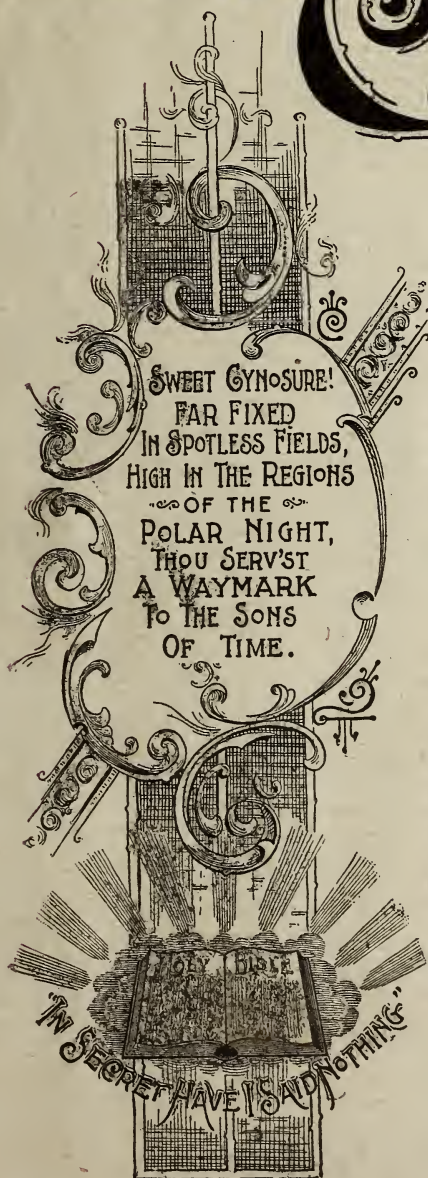
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*Return to
Dr. J. Phillips
1012 Madison
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★ Christian Gynosure.

CHICAGO, OCTOBER, 1900.



The *National Christian* *Association.*



"We declare our belief that the fraternal insurance lodges of our time are objectionable for the following reasons: (a) They usually have connected with their ritual some religious exercises which lead godless men to believe that they can live in sin, die without repentance, and go to heaven; (b) like other lodges, they unite believers and unbelievers in close and fraternal relations, which is contrary to the word of God; (c) as business institutions they are failures, as is clearly proved by the court records and the financial principles on which they are founded. We therefore urge all Christians and patriots to antagonize these latest developments of the secret society movement, as well as the older and more evil organizations."

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The Christian Cynosure.

Official Organ of the National
Christian Association.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street, Chicago.

Entered at the Postoffice, Chicago, Ill., as second class matter.

"But there are good people in the lodges." The command to such is plain, "Come out from among them."

"But some things ought to be kept secret." Well, keep them secret, then; don't get a patent on them and sell the information to whoever will pay for it.

Will some one ask his lodge minister if the sinner's confession in the following lines is not his, when having returned from his lodge worship or revels, he seeks to confess to God?

"I know the right, approve it, too,
Condemn the wrong, and yet the wrong
pursue."

In Mansfield, Ohio, ministers were stripped naked and painted blue by the mob, which had the tacit sanction of the Masonic Mayor and city officials. And the chief offense of these ministers, who were so shamefully abused, seems to have been their opposition to Ma-Hah-Bone, the Masonic deity of these city officers. A political society like the Masons, which pretends not to be political, is to be more dreaded and condemned by a free people than the "red shirts" that boast their object.

NATIONAL CANDIDATES' TESTIMONY

John G. Wooley, Prohibition Candidate for President.

(Editorial Note.—These answers were received in response to inquiries from this office. Those of our readers who have not received a personal reply to their letters of inquiry will find in the above the information desired.)

My Dear Sir: In answer to the foregoing I have to say, that I became a Mason and a Knight of Pythias many years ago, but have had no connection with any secret fraternity since I became a Christian. Not so much, however, from any scruples as because I have been more interested in more important things, and not at all attracted by the associations that belong to such societies. Very truly,
John G. Wooley (per M.).

Chicago, Aug. 16, 1900.

Henry B. Metcalf, Prohibition Candidate for Vice President.

Pawtucket, R. I., Aug. 13, 1900.

My Dear Sir—Your inquiry is welcome and pertinent.

On principle I have never belonged to any secret organization. Very truly yours,
Henry B. Metcalf.

Wm. I. Phillips, Esq.

JOHN G. WOOLLEY AND FREEMASONRY.

It was our privilege while at Ararat, Pa., recently to dine with Hon. John G. Woolley, Prohibition candidate for the Presidency of the United States, in Elder J. T. Logan's tent. During the repast Mr. Woolley stated that one of our preachers had just been asking him if he was a Free Mason. His reply was in sub-

stance as follows: "Before I became a Christian I was a Free Mason, and I was in it for what it was worth. When I became a Christian I dropped Masonry at once with all the rest of my worldliness, and have never had anything to do with it since." This speaks remarkably well for the moral integrity of the man, and is a powerful testimony to the unchristian character of the institution.—Editorial Free Methodist, Sept. 4, 1900.

The chief desire of the old soldiers in coming to annual reunions is to see each other. It is a pleasure that not only the members of the G. A. R. enjoy, but is shared by the majority of the soldiers of the war of 1861, who from principle and other reasons are opposed to the G. A. R. as an organization. These are glad to meet their old comrades and pity rather than resent the bombastic claims of the G. A. R. to all the honors accruing from the success of the Civil War. If General John A. Logan and other soldier politicians had not been seeking some other object than the soldiers' good, they would have formed an organization that all the veterans of the Civil War might have conscientiously joined.

An article copied in the Tyler of August 15, 1899, complains bitterly of the use and prevalence of easily read ciphers of Masonry, and even printed cipher books. It says: "We are convinced that in spite of all that is done to check it, the evil is increasing, and the danger of the exposure of the secrets of Masonry is not the worst feature of the evil." See the Cynosure advertising columns.

WHO NEXT?

Is there any one left unclaimed by Masonry? Next thing they will show the apron worn by John Quincy Adams when Master of a lodge, and print a sermon by Charles G. Finney extolling Masonry to the skies. The American Tyler (April 1, '99), is responsible for the assertion that "The founders of Methodism—John and Charles Wesley—were members of the Masonic brotherhood, and so far as is known their voices were never raised against the principles and work of the Institution."

We commend to The Tyler a more careful reading of Wesley's Journal, in which his "voice was raised" to a key which would surprise the one to whom Wesley's opinion of Masonry is so far from "known."

THE SECRET OF MASONRY.

The story is told of a Mason's wife,
Who plagued him almost out of his life,
To learn the secret—whatever that be—
The mystic words of Masonry.

Why not have the N. C. A. send her a catalogue advertising Freemasonry illustrated? It may account for the many Masonic purchasers of that work that they are getting it for their wives! And why not, since the great Masonic Publishing House of Redding & Co., New York, not only writes but prints the secrets in cipher, "Ecce Oriente," for the Masons. The Masons themselves are exposing Masonry, why not let their wives learn the awful word Mah-Hah-Bone.

The ties of blood are often very strong between some families, but fraternal bonds bring greater advancement to mankind.—Loyal Guard.

That is a remarkable sentence. Often very strong between some families, is a phrase that furnishes food for thought. Fraternal bonds bring greater advancement than ties of blood, is a statement that may remain blind to the uninitiated—and uninsured. We are still pondering the whole sentence. What is that connection between its two members which is indicated by the word but? Such a sentence impresses the uninitiated mind with its own inability to perceive the profound mysteries of the secret philosophy of a hoodwink and a life insurance certificate that does not really insure in the regular life insurance sense of that word. It is a remarkable sentence in many ways.

The Colorado Odd Fellow says that the Grand Secretary of Nevada, who was also Grand Treasurer of the Knights of Pythias, is serving a term in the penitentiary for defaulting to the tune of several thousand dollars. He was an Odd Fellow for revenue.



SOME TYPICAL HIGHBINDERS.

It may be interesting to glance at some typical Highbinders and leaders in the various Chinese societies who are now in the hands of the law. The faces present an interesting physiological study. Their histories may be briefly told in the following, taken, by the courtesy of Chief Crowley, of San Francisco, from the records of his department:

No. 1. Leong Yuen Gun, blackmailer and fighter, belonging to the Wah Ting Shan Fung Society. He is serving a ten years' service in the State prison, for shooting Jare Hoy, on Dupont street.

No. 2. Wong Fun Kim, member of the Che Kung Tong, a murderer and kidnaper. He was sent to the State prison from Humboldt County for manslaughter, and from this city for stealing a Chinese woman.

No. 3. Lee Sam was arrested and charged with throwing vitriol into the eyes of Fong Lin, an inmate of a house on Sullivan Alley. He is a prominent member of the Che Kung Tong Society, and is known to the police as a very desperate character. — Californian Illustrated Magazine.

THE CHINESE SECRET SOCIETIES.

We shall hear more about the Boxers. At the present writing we could not possibly know less. Until a few months ago, when these wild sectaries swept down upon the capital over the bleak plains of northern China, not a word had been printed in the empire in regard to a movement which was spreading over the provinces like wildfire. It is, perhaps, not an exaggeration to say that within a month as many as 4,000,000 active members were enrolled. Right here it should be remembered that the Chinese have the specialty of secret societies. To conspire in secret comes as naturally to them as to ventilate his grievances in a town meeting to the Anglo Saxon. The Triad society, which was founded many hundred years ago to

bring about the overthrow of the Manchu invaders and restore the Mings, still exists and is probably more widespread through China than even the Boxers as yet; and there are hundreds and thousands of other societies, more or less secret, which have millions and millions of members, who do not seem to lose interest in the propaganda which they are engaged upon even when, as in the case of the Triad, nothing active is attempted in hundreds of years. Every Chinaman belongs to a number of these societies, some of which are criminal, like the High-binders, of whom the San Francisco police know something; but generally they are benevolent and exist for the purpose of mutual assistance in sickness or in death. In a society honeycombed in this wise, it is not difficult to understand the rapidity with which the Boxer movement has spread. Lodges of the old

societies often joined the new one as a unit and adherents were recruited by tens of thousands in a day.—From "The Chinese Revolution," by Stephen Bonsal, in the American Monthly Review of Reviews.

Editorial Comment by Editor Wesley-an Methodist:

"We wish to single out a few of the points which seem important in this quotation: 1. It is argued that the prevalence of secret societies in China has made it possible for one society to extend its membership by the tens of thousands in a day. Is it not to be expected that the prevalence of secret societies in any other country may have the same effect? 2. It is admitted that some of the secret societies are bad, and claimed that some of them had a good object in view, but both the good and the bad open the way for recruits to one bad society by tens of thousands in a day. Is there any reason to hope that similar results might not be expected in some other country? 3. The societies are recognized as being used for the spread of conspiracies against both the government and against foreigners whose presence was tolerated by the government. What ground is to be found for any hope that similar societies may not be similarly used in this or any other country? 4. The spread of the Boxers has been so rapid that no adequate preparation could be made for resisting their deadly work. Is there not reason to fear that a similar rapid spread of a bad society might be made possible in this country where there are often as high as a thousand different secret societies in a city, and thirty-nine even in a village of five thousand inhabitants? 5. If secret societies constitute a subject for study now in China would it not be wise for American citizens to study the same subject before some order like the Boxers appears?"

In the above article by Stephen Bonsal, late appointee by the U. S. Government to diplomatic service in China, he says, "to conspire in secret comes as naturally to them (Chinese) as to ventilate his grievances in a town meeting to an Anglo-Saxon."

The Town Meeting of our New England fathers does not now exist in the United States. We now have partisan leaders, trained in the secret lodge, and whose secret ukase controls the party caucuses, so that he who wishes to "ventilate his grievance" is unable to do so—he can only vote the edict of the party boss.

The duty of freemen is both to speak

and vote a protest to such a state of things; such protest will be as salt to prevent decay and disintegration. If there is no protest to the secret lodge and its methods which have killed the town meeting, the loss of our liberties will be certain, and the decline of our country will be rapid.

RED SHIRTS.

A party of men to whom have been given the name of "Red Shirts," and who appear to be an offsping of the famous Klu Klux Klan of war times, have been taking a very violent part in the political affairs of North Carolina during the campaign which has ended this past week. The party seems to have had its origin in South Carolina, and it is only recently that it has spread into the sister State. The occasion of the appearance of the "red shirts" has been the election of State officers and also the vote upon a constitutional amendment. For the last term of years the Republicans have held the power, but there is a very earnest desire on the part of the Democrats to prevent the re-election of Senator Butler, and in order to do that the Legislature must be gained for that party. The amendment to the constitution is one that will restrict the right to vote. The machinery which it would put in force is said to resemble that of the Goebel law, which has been such a scandal in Kentucky, and also that it will practically disfranchise all the negroes. To accomplish these two things, the election of State legislators and the passage of the amendment, has been the object of the "red shirt" party. The methods of the party have been those of violence. The speakers who opposed their desires were driven from their places and in many cases mistreated. The negroes were terrified so that they should not present themselves at the polls. It is impossible to determine how much of an effect this lawless element had upon the final result, but the victory for the Democrats was complete. They made a sweep of all the offices, and the amendment to the constitution was carried by a majority of 30,000.—United Presbyterian, Aug. 9, 1900.

How does such an organization in the United States differ from the Boxers of China? The multiplication of such societies is certainly changing the character of our people. Witness the awful mob violence recently in New York City, Akron, Ohio, Gilman, Ill., and Mansfield, Ohio.

堂 MUCK

親 CHENG

睦 TONG

堂 ON

良 LEONG

女 TONG

鶴 HOK

邑 YEP

公 KONG

所 SHO

堂 HEP

勝 SING

物 TONG

所 SHO

公 KONG

華 WAH

中 CHAVNG

堂 DONG

忠 CHEONG

教 TONG

The names of the six principal Tongs (secret societies) in New York City, written in Chinese with English translations.

New York World.

CHINESE SOCIETIES IN NEW YORK.

A Chinese empire exists in New York just as truly as in Asia. Its ruler is the Mayor of Chinatown, who derives his power from the six secret societies of the quarter.

Membership in one of these societies is compulsory on every Chinaman in New York and environment. Though they are a unit in action when the general interest of the quarter demands it, they are in other respects pitted against one another in deadly enmity. Half the arrests, suicides and murders of Chinatown are the result of fraternity hatred.

The names of these societies signify anything but the sinister attitude assumed by them. The On Leong Tong means "kindness." The Hep Sing Tong means "joined together." The Dong Cheong Tong is significant of the beatific union of the family of Lee, and Muck Cheng Tong indicates the same thing for the descendants of Low, Quong, Cheong and Chu. Those Chinamen who were born and bred in what is known as the Hok district, near Canton, belong to the Hok Yep Kong Sho. The characters which hang on a banner over the Mayor's chair in the Chinese court-room—Sho Kong Wah Cheong, the strongest and most influential society in the quarter—are expressive of angelic good will.

Each society has its "boss," whose commands admit of no question. The forces of two fraternities are often opposed in a game which has the life or death of a Chinaman for its issue. Courts are tabooed and the craft of the Oriental is given full play.

Sometimes the issue in either case is concealed; again it becomes so gruesomely public that the whole city shivers at the sight. It is then that the world at large becomes awakened to the evil of highbinderism.—New York World.

PATRIOTIC WARNING.

(From Wesleyan Methodist, Aug. 1, 1900.)

"The Boxers are believed to be an offshoot from the Triads, whose ramifications are widespread throughout the southern provinces of China. The organization is distinctly anti-foreign and

anti-Manchus; and numbers of Canton troops are enrolled in its ranks." Now just change the name to that of any of the score or more of strong societies in this country, bring on a revolution, and anti-foreign sentiment, and anti-Republican or an anti-Democratic sentiment, and say that numbers of the federal troops are enrolled in one or more of these societies, and the President also, and is there not at the least a similar condition as that existing in China? Impossible! Not one whit more impossible than a thousand other evil things which have come to pass even against the supposed trend of the times; not more impossible than the present crisis in China was supposed to be a year ago. Dr. Buckley says in the New York Christian Advocate that a few years ago he found Bishop Fowler traveling in the Orient and that the Bishop was fully convinced that the very condition now existing was pending, but that he did not accept the Bishop's idea, and that newspapers and politicians here and elsewhere ridiculed the idea. But our President and soldiers and secret society men are patriots. Undoubtedly the same claim with the same reasons back of it could be made for the members of the Boxer and Triad organizations. Who knows but that God is bringing the secret society evil to public view in a manner which will show its inherent danger?

Freemasonry Symbolized in Revelation.

By REV. J. P. STODDARD.

Price, Postpaid, 30 Cents.

This booklet seeks to answer the question whether there is a System, symbolized in the book of Revelation, which includes all minor conspiracies against the church of Jesus Christ, and also what that System is. It assumes that Jesus Christ is the head of one of the two great Systems in this world, and Satan of the other. Address National Christian Association, 221 West Madison street, Chicago, Ill.

The Sacredness of the Human Body *The Jest of Secret Societies.*

KILLED BY SCHOOL INITIATION.

Kalamazoo, Mich., May 10.—Chester Jessup, 17 years old, is dead as a result of his initiation into the Kappa Gamma Society of the High School. He was handled so severely and burned so badly with nitrate of silver that when typhoid fever set in he could not bear up under it.

A man named Harris was injured while being initiated into the order of the Modern Woodmen, at Dubuque, some time ago, and has sued the camp for damages. The Harris case has been attracting large crowds to the court house at Dubuque. As is remembered Harris sued the Modern Woodmen for \$10,000 for injuries received during the initiating ceremonies. He claims to have been seized by two men as soon as he entered the lodge room, roughly handled and thrown to the floor in so violent a manner as to strike his head and elbow. He thought nothing of the affair at first, but later his arm began to pain him, and his physician has since pronounced that member so badly injured as to be incurable. He has lost the use of his arm almost entirely, and he is said to be losing his memory, caused by extreme pains in his head.

INJURED DURING AN INITIATION.

New York, July 14.—Thomas White, 34 years old, is suffering at the Episcopal hospital from triple fracture of the shoulder blade, caused by the accident during an initiation at the Pride of America Lodge, Foresters of America, Friday night at the latter's hall.

White, with several other men, compose the degree staff of the order. To their work the members of the degree staff assume different characters. White was the "big injun" and was made up accordingly. During the administration of the first two degrees everything proceed-

ed smoothly, but while the third degree, which calls for vigorous work, was in progress White slipped upon the floor and broke his shoulder.

HAZE A STUDENT AT KENYON.

Crowd Wearing Masks Enter His Room at Night and Maltreat Him—Compelled to Leave College.

Toledo, Ohio, June 10.—(Special.)—H. R. Van Nest, of Jackson, Mich., who while a student at Kenyon College is reported to have been taken from his room while sick and hazed unmercifully, has written a statement of the affair.

He says one night a crowd of students wearing masks broke into his room, jerked him out of bed by his head and shoulders, clawed his face, placed a gag in his mouth, battered his nose until it bled, and threw him into his old trouble of heart palpitation, winding up by clipping his hair all but a crown tuft. He gives the names of three students.

He says his physical condition is such that he can never enter college again, his money is wasted, and he is in a bad way generally. He says President Pierce took him to his own room in the morning, where he was cared for until able to be taken to his home in Jackson. The affair has caused a great deal of excitement at Gambier.—Chicago Tribune, June 11, 1900.

LOCKJAW FOLLOWING BLOOD POISONING.

Lockjaw following blood poisoning caused by a wound from the wad of a blank cartridge resulted in the death of William N. Green, at Syracuse, yesterday. Mr. Green was accidentally shot during initiation ceremonies at the local lodge of the Foresters of America.—New York World.

HURT IN INITIATION.

Member Was Roughly Handled and Sues for \$20,000 Damages.

(Special to the New York Times.)

Carrollton, Miss., June 27.—A novel suit has been brought in the Circuit Court of the First District of Carroll County by N. P. Jumper against the Sovereign Camp of Woodmen of the World for \$20,000.

The suit is brought for damages which the plaintiff alleges he is entitled to on account of personal injuries which were inflicted on him while being initiated into the order by its local camp at Water Valley, Miss.

CLAIMS INJURY AT INITIATION.

Basis of an Iowan's Suit Against the Modern Woodmen of America.

Cedar Rapids, Iowa, March 22.—F. S. Carlisle of Luverne has sued the Modern Woodmen of America in the Federal court here for injuries received during his initiation. He says he was told to stoop over and pick up a mallet. When in that position he was struck a terrific blow on the hip joint with some instrument of wood, which had been so arranged that a charge of powder or dynamite was exploded on the instrument against him, whereby he was seriously injured.—Associated Press.

SAVED BY SQUARE AND COMPASS.

Sometimes it pays to be a Mason. Mr. Coleman, of Jacksonville, Fla., is the gentleman who got into a controversy with a soldier who refused to pay for goods purchased, of which gory accounts were published in the papers throughout the country. A corporal being sent to the rescue the offender was chased out of Coleman's place at the point of a pistol. Then came a captain, who also was driven to precipitate retreat on pain of death, and after him appeared Major Russell Harrison in gold and blue, boldly defiant. Coleman, possibly expecting colonels and brigadier generals, began shooting at random, and the major went up the street touching the ground in high places, as we

have had it in the records. It was a general "cleaning out." Then Coleman was to be dreadfully punished by the military authorities, but sentence was permanently suspended when it was learned that he is a thirty-second degree Mason. The whole State of Florida arose in rebellion, and, some persons declare, threatened to secede.—New York Press.

PROBABLY FATALLY INJURED.

In Cincinnati a man was probably fatally injured during the initiation ceremony of a secret society last night, and much sorrow is expressed about the unhappy accident. The irresponsible person who manages to kill or wound his friends at secret society initiations seems to be as numerous as ever, while his only rival in colossal foolishness is the fellow who sets off dynamite crackers on the Fourth of July.—Chicago Daily News.

LODGE IMITATION "FUN."

Guthrie, Okla., March 31.—A sensational damage suit has been filed at Kingfisher by James Chapman against the grand lodge of Oklahoma and Kingfisher local lodge of the Ancient Order of United Workmen, asking for \$40,000 damages for injuries received while being initiated as a member of the lodge. The petition alleges that "this plaintiff was severely bruised and battered and received at the hands of defendants such rough and violent treatment that thereby the bones of his spine, shoulder and neck were fractured, crushed, bruised and dislocated, whereby plaintiff was greatly injured and caused to suffer excruciating pains in both mind and body, and because thereof was compelled for many weeks to lie helpless upon his bed and was unable to turn over, raise his head or move his body in any way whatever, and by reason thereof plaintiff has been permanently injured and has been left with a stiff neck, a badly injured spine and his brain so injured that he is unable to concentrate his mind upon any subject, which same injury affiant is informed and verily believes will continue during plaintiff's natural life to his great damage."

In describing the manner in which the

injuries complained of were received, the petition says the defendants "thereupon blindfolded him and strapped his hands and arms to his body, and securely tied his legs and feet and placed him upon a strong canvas about ten feet long by six feet wide, kept and provided by said defendants for this purpose, and with hand holds made therein, tossed this plaintiff up and down upon said canvas with great force and against the will of this plaintiff, and carelessly into the air, allowing him, in this secured and helpless condition, to strike upon the hard floor. All of which conduct was many times repeated."—St. Louis Globe-Democrat.

WOUNDED BY "ANAWANDA TRIBE."

The North American, a paper published in Philadelphia, gives a case of a man wounded while being initiated into Anawanda Tribe, No. 320, of the Red Men of America. John Mohl, a bartender, who lives at No. 310 East One Hundred and Twenty-sixth street, has brought suit against that organization for \$15,000 damages. Great Sachem Church, of Binghamton, and Andrew Murphy, treasurer of the tribe, are also made defendants. In his complaint Mohl says he was taken to the tribe's room, at One Hundred and Nineteenth street and Third avenue, and after being sworn to secrecy was tied to the back of a goat, which careened about the room. Then he was chased about over chairs and other bunkers and hazards until he was tired and sore. Finally he was tied to a pole and pistols were fired by the members. Some powder made a wound in his leg and he was confined to his room for several weeks.

HAZED IN THE STREET.

A student of Columbia University was hazed last night in West 125th street. The victim wore his shirt outside his overcoat. He was followed by a crowd of 150 students who forced him to occasionally kneel down and kiss the curbstone. When the procession reached a cigar store the victim was forced to kiss the wooden Indian.

The procession finally went to the drug

store at 125th street and Eighth avenue and there a very hot drink was prepared. Before the victim could drink it a policeman interfered and was about to arrest him when the other students got around the bluecoat and hustled him out of the store. The victim escaped.—New York Sun.

NAUTCH DANCERS BAR OUT A LODGE

Charles Wagner, janitor of a building on Market street, Newark, where a number of lodges meet, does not believe that a lodge room is a proper place for Egyptian dancing, and for that reason, he claims, he barred the members of Perseverance Lodge of Foresters from their lodge room on Friday night.

Perseverance Lodge recently gave a "smoker" in the lodge room, at which the chief feature was Nautch dancing. There was a lively time and some of the furniture was damaged.

When the members of the lodge began to gather on Friday night, Wagner refused to permit them to enter the room. He was barricaded on the inside and talked to them through the peep hole. He refused to back down.—New York Journal.

GIRL STUDENTS ARE EXPELLED.

Oxford, Ohio, March 23.—Three pretty girl students of "The Western, a College for Women," were expelled yesterday and ten others suspended as the upshot of a faculty raid on an initiation by a society that was in progress about midnight.

The society had secretly existed in the school about seven years, although the rules of the college strictly forbid organizations of that sort. The young women involved are from the best families of Ohio, Indiana and Illinois, and to-day many parents are here, anxiously but vainly trying to straighten things out.

Judgment was pronounced in the college chapel in the presence of 150 schoolmates, and when it was made public that the penalty was to be expulsion and suspension the whole school burst into tearful lamentations.—Chicago Record.

Editorial.

G. A. R. STILL A VITAL FORCE.

At the National Encampment at Chicago last month, Commander Shaw said: "The veterans do not rest their arms on the achievements of the Civil War. They are a vital force in the active interests of the country to-day."

The meaning of Commander Shaw is not very obvious as to what he considers the vital force of the Grand Army. In all of the Grand Army encampments held in the past, including this last one, we shall look in vain for any action towards freeing the country from any of its many foes. It has not a word of condemnation of the cursed "canteen law," no voice of the Grand Army has been heard in condemnation of the government saloon in the Soldiers' Home at Dayton, Ohio, or its equivalent in every "soldiers' home" throughout the land. A committee of the General Assembly of Iowa, investigated the conduct of the Soldiers' Home of that State. The report stated that the number of inmates in 1897, was 563, and that the drug bill for that year amount to about \$3,600.00. The report continues: "It may be that this practice can be approved, but the committee is convinced that if whiskies are to be purchased to such a large extent, and consumed as a regular diet, they should not be purchased in such small invoices and of such expensive brands."

The lodge question is a more vital reform than ever was that of slavery, and while there are many veterans of the Civil War standing up bravely for this and other reforms, no word is ever heard from the G. A. R. as a body on this line and it is anything but a vital force in the other reforms of to-day.

Commander Shaw says that they are "a vital force in the active interests of the country to-day." It seems to us that it is true of the G. A. R. in many respects not to their credit. Take Sabbath desecration as an example. One hundred thousand people were said to come into Chicago on Sunday, Sept. 26, the day upon which the Encampment began its celebration. Members of the G. A. R., headed by brass

bands and followed by a multitude of young men, who had come to take in the sights of the city, were marching through the streets amidst confusion and turmoil that was anything but hallowing the Lord's day.

It is not to their credit that they seek to monopolize the honors that belong as much to the majority for patriotic services as to the G. A. R.—the minority of the ex-soldiers of the Civil War. Not half of the ex-soldiers of Illinois are members of the G. A. R. In Kansas, with its fifty thousand old soldiers, only about one in five is a member of the G. A. R.

The Grand Army has been also a vital force in politics, as seen in its self-seeking pension efforts. The largest appropriation made now by the General Government, some hundred and forty-five millions of dollars, is made for pensions, and yet Commander-in-chief Shaw said in his address "that the pension matter is the most important to the organization of any subject to be discussed by the Encampment." It has compelled tax-payers to build G. A. R. lodges in County Court Houses. In Illinois it has brought about a law which takes a part of the tax receipts out of the hands of town officers, to be distributed by private persons—members of the G. A. R. Post—and among such G. A. R. members as the Post shall elect! Unconstitutional, do you say? We are not questioning that, but are simply showing that the G. A. R., according to Commander Shaw, "is a vital force in the active interests of the country to-day."

There are many estimable men, members of the G. A. R. lodge, as there are in other lodges, who do not realize that they are the tools of designing men, and hence do not see that they ought to come out and stand with the majority of the old soldiers of the Civil War, outside of this lodge organization. Some of them realize that the G. A. R. is a vital force in politics, and condemn it. In the July 13th number of the New York Herald is an account of an effort to purify the Forest and Game Commission of that State. The scandal seems to center around Charles A. Taylor, of Oswego. He agreed to resign, but then refused on the ground that he was a member of the G. A. R. Nathaniel Munger, who appeared

with him, said to the committee "I will call a meeting of the Council of Administration of the G. A. R. and we will employ David B. Hill as counsel, and make a campaign issue of this unless Comrade Taylor is let alone." It is not a credit to the old soldiers to be vital forces in such un-Republican movements. It would be far better to heed General Grant's admonition that "all secret political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

TO EXEMPT ORDERS FROM TAXATION.

Several years ago the writer, with the present Grand Master Hughes and others, called upon the members of the Ohio Legislature and urged the passage of an amendment to the laws exempting fraternal Homes from the burden of taxation then being collected for State, county and municipal purposes, as it was a tax put upon the contributions of the charitable for support of the orphans, aged members and indigent widows, and which amounted to many hundreds of dollars. The injustice of such taxation was apparent and the amendment was adopted into law without opposition. It is now sought to go further, and Judge Bright, of Logan, has introduced a bill to amend sections 2732-33 of the Revised Statutes, which provides for exemption of the property of certain societies from taxation which includes the funds of secret societies established for the benefit of the aged, and the widows and orphan children of deceased members. His bill, as amended, reads as follows:

"That all property, real or personal, belonging to or which may hereafter belong to any incorporated post of the Grand Army of the Republic, or Union Veteran Union, or Grand Lodge Free and Accepted Masons, or Grand Lodge Independent Order of Odd Fellows, or Grand Lodge Knights of Pythias, or incorporated association of ministers of any church, which is intended to create a fund or is used or intended to be used for the care and maintenance of indigent soldiers of the late war, indigent members of said organizations, and the widows and orphans of the deceased members of such organizations, such property, real or personal, and the interest or income therefrom, shall not be deemed taxable under any law of this State, and the trustees of such incorporated organizations above named shall not be required to return or list the same for taxation."

A moment's consideration will at once show

the injustice of taxing funds contributed and to be used exclusively in charity.—Odd Fellows' Companion.

Any hospital or home which, by free contribution, exempts the State from draft upon the proceeds of taxation, may in turn ask exemption on the ground that thus the tax has been already paid.

Insurance could make this claim if its disbursements were gifts, and if it could show that many of its beneficiaries would, without its service, require State aid. But being mere business, collecting from a certain class or group funds disbursed again strictly within the same group, it does not thus pay a tax to the State as a gift.

It therefore has no claim for exemption on the ground of previous payment.

There are thus two kinds of institutions: those which give freely and those which return investments or stipulated proceeds of investments to patrons.

The first class gives to the State indirectly by giving freely to its citizens or prospective wards. It thus effects, by outside gift, what otherwise must have been effected by taxation, and it is reasonable that it should not be taxed over again. It ought not to be taxed by the State in a formal way for paying a tax in an informal way.

The second class does business and holds trust funds. This class includes savings banks, insurance companies and all institutions with rated investments or collections and rated distributions within the circle of their own patrons. Lodges fall within this class. They are not givers but collectors and distributors. They have rate limitations, time limitations, stipulated qualifications and exclusive conditions. None but patrons share proceeds; and all others are as rigidly excluded by a lodge as by an insurance office or a bank. Those who do share benefits are not called upon to thank any one for them, for they have an indefeasible business claim and only come into possession of what is their own. They might as well thank a savings bank or an insurance company. Nobody has given them anything, for all they get is their own.

If nobody has given them anything directly, it follows that no one has indirectly given through them anything to the State. This business, after other busi-

ness ceases, still keeps them out of the need of gifts from any source, including the State. It is efficient business as taxable as any other.

If the lodge system of health or age or orphanage insurance finds the Home method a cheaper one than the local lodge method, or a more convenient one, this form does not of itself raise a claim. If by a regularly rated business method patrons secure for themselves benefits which the system they manage produces, there is in this no claim.

The Ohio law, as finally amended, adds a discrimination against the better and more beneficent life insurance, and exempts assessment insurance in its secret form. This did not yet appear in the law as above given by the O. F. Companion. What mere secrecy does for the State that is equivalent to paying taxes, and thus a claim for exemption from further taxation, it itself a secret—possibly a political one.

SABBATH DESECRATION.

The more voluntary and spontaneous the observance of a weekly rest day becomes, the more truly does it become Christian. Tables of stone have had a genuine use in the service of man for whom the Sabbath was made, but the law of Christ written on the tables of the heart is even more potent and blessed. To consecrate a day chosen with love and devotion; to set it apart for rest, which, not being idleness, does not disturb the repose of conscience; to devote it to relaxation of weary frames, change of thought for worn minds, and free and uninterrupted play of religious aspiration and warm devotion for the freed spirit; this is liberty and this is transcendent and spontaneous obedience to the highest law.

Those who differ in their use of the word Sabbath and who disagree respecting the grounds of rest day observance, meet where they find the practical outcome. The need of change, and worship and rest they all find; the benefits historically demonstrated they admit or claim.

Dr. H. W. Bellows, the eminent Unitarian preacher of New York City, said: "I never knew one man or woman who steadily neglected the house of prayer and

the worship of God on the Lord's day, who habitually neglected it, and had a theory by which it was neglected, who did not come to grief and bring others to grief."

When Robert Collyer left his Unitarian pulpit in Chicago for another in New York, his final word in one and initial word in the other was: "I was glad when they said unto me, let us go into the house of the Lord."

Many practical applications of the law in business are illustrated in the observance of the rest day by the Cunard steamship line. A steamer reaching the dock on Saturday would leave its valuable cargo undisturbed until Monday morning. Among transatlantic lines a leading position has been held by the Cunard.

If it is true that thoughtful men and eminent teachers among those least likely to be bound by popular prejudice or by strict subservance to form and the letter of ceremonial law warmly advocate the observance of this day; and that countless instances of practical business success and advantage can be claimed; while civilization with national prosperity and virtue are judged by broad-minded students and eminent judges of life and events, to accompany the observance of a sacred day with striking coincidence; it seems true by consequence that all agencies and influences hostile to the day are also hostile to mankind. If it is for man, whatever robs man of it is man's enemy.

An enumeration of various agencies of this unfriendly class is not necessary here. It is within our province to inquire whether we find among such enemies of man any desecrating orders. Trains carrying huge Knight Templar excursions; street parades, with banners and regalia; the blare of brass bands and all forms of secret society disturbance, are open to question as possible forms of hostility to interests important to the welfare of men. Secret orders can hardly avoid partaking the nature of trusts and conspiracies; they seem to be compelled to take something of that character by the very nature of their constitution. It is too serious a charge to urge hastily or flippantly that, in this particular, they may be a conspiracy against the very nature of things and the physical and spiritual welfare of humankind.

A bill to prohibit Sabbath desecration by the secret lodges was recently presented and killed in the New Hampshire Legislature, and a bill requiring Masonic and other secret insurance societies to report their financial status shared a similar fate in Connecticut. It is evident that the craft have their agents to protect their schemes in Legislatures as well as in the courts.

IMPRESSIVE CONTRAST.

(From the Ct. V. Congregationalist.)

Quite recently we have had prominent specimens of each class in Boston. I refer to the international convention of Christian Endeavor and the twenty-sixth triennial conclave of the Knights Templar of the United States. Both bodies were composed of picked members, who may be supposed fairly to represent their constituency.

The one came quietly, honoring the Sabbath day and seeking the sanctuaries of our holy religion, the companionship of the pure, and modestly joined in the worship and services of God's house. Their presence was a blessing and a help to every good cause in our city, and when they departed, only pleasant memories remained. Even railroad men and the police speak of them in highest terms of commendation. One saloon only decorated in honor of their coming, and was rewarded with a prayer meeting instead of patronage in its nefarious business.

The Knights Templar arrived very largely on the Sabbath day. They brought carloads of liquor instead of Bibles. There was one consignment of 22,000 bottles to the Parker House. I counted 148 saloons that welcomed them with elaborate decorations, and many haunts of social impurity hung out the banner, "Welcome to the Sir Templars." Eminent Grand Commander Samuel C. Lawrence, the most noted rum-distiller in America, was in command; and from early morning until late at night our streets resounded with the blare of trumpets and fluttered with all the pageantry of mediaeval knighthood. What followed was in harmony with the advent of this decorated army of pleasure-seekers. Most of the pastors were absent at the time, but one who chanced to be present,

in writing to the New York Voice, says, "It seems as if the whole body was a mass of drinking men. Not only men imbibed, but numbers of women, old and young, shared in the punches and various mixtures. Young men, also, not a few, who were not members of the order, were allowed to drink until they went reeling into the streets."

CRYPTIC SABBATH BREAKING.

"The pilgrimage of the Cryptic Masons started Sunday from Kansas City for Denver. The special train passed through Sterling Sunday evening. The lodge was 'opened' in one of the cars and 'the works' given as the train sped along its way. — was given the degrees between Hutchinson and Sterling, and the obligations were administered to — and — while the train stood at the Sterling depot."

The foregoing from a local paper (names only omitted) is a fair sample of Masonic morality, evangelical religion being always conspicuously absent in all "works of darkness" of whatever order. Sabbath breaking, heathenish mummery, unlawful oaths, denial of the only Mediator in the lodge room, lodge work and lodge prayers; is this the kind of thing with which a genuine disciple of the Lord Jesus should become identified? —Selected.

DESIRES G. A. R. SABBATH.

Commander Shaw, of the G. A. R., in his address, favored a change of Memorial day from May 30 to the last Sabbath of May. He did this because of the decline in the observance of Memorial day from year to year. Other side shows are crowding in and taking the chief attention. But, he argues, the sanctity of the Sabbath would preserve the day. He treats the objection from Christian people to this as a desecration of the Sabbath as too trifling for answer. Evidently he has little regard to the real observance of the Sabbath as a divine institution. The Sabbath is a memorial day of altogether different character from that to which Commander Shaw would devote it. It is the Lord's Day to commemorate the great works of God in creation and re-

demption, and as a test of man's loyalty to him. "It shall be a sign between me and you." Commander Shaw would obliterate that significance and make it a sign between the dead soldier and the loyal people of the nation. To honor the hero dead more than God, is to worship other gods and speedily bring down our nation from its present high plain of civilization to that of idolators. This proposition was mooted in Cincinnati some years ago, but met little favor. It is hoped it will fare no better this year.—Editorial, *Christian Instructor*, Sept. 14, 1900.

MASONS TELL ANTI-MASONIC TRUTH

The Square and Compass, New Orleans, deplors the tendency in certain of its contemporaries to Christianize Freemasonry.

It believes that religion and Masonry should be kept apart to preserve harmony among the members, who, outside the craft, have religious convictions, wholly divergent.—Toronto Free Mason.

Yes, there are others who figure it out in the same way, and therefore we have the Godless Lodge of France.—American Tyler.

Yes, and there are others who figure it out the same way, so far as the Christian religion is concerned. Therefore, we have the lodge of America, and the world, admitting that the Bible can be kept out of sight, and that the Koran or a Pagan book can be the sacred "Book of the Law" in a lodge.

We have also the notion that it is enough to avow a belief that some "Supreme Being" exists; a notion which the Tyler itself declares to be "generally held" in the order.

No form of infidelity that stops short of blank denial of there being some supreme creative existence, stands in the way of regular Masonic membership, or even chaplaincy. A Jew, a Mohammedan, a pagan or an infidel, is competent to fill the office of chaplain.

We have received a booklet in German of some seventy-eight pages, "Position of the General Conference of the Mennonite Church of North America," which can be had at Berne, Ind. We recommend it especially to our readers who read German. No price is given, but I presume 25 cents would cover expense.

SEMI-BARBARIC SPLENDOR.

"From the time of the unskilled labor of the cave-dweller to the master builders of India and Egypt, Masonry stood alone and lifted man from ignorance and helplessness to a splendor of semi-barbarism, such as the world had never seen."—Grand Orator Carson, October, 1898.

The wonderful power of Masonry to lift otherwise intelligent and enlightened men up to the "splendor of semi-barbarism" displayed in fuss and feathers, is still remarkable. How far it may have been from "time" to "builders" is not quite clear.

"At that time the study of symbolism began, the schools of philosophy became established."

The only "time" cited is that of the savages in caves. At that time "Masonry stood alone."

Masonry is symbolic or nothing; hence, of course, at that cave-dwelling time the "study of symbolism began," for, without symbolism, Masonry could not have "stood alone" or in company. Also, "at that time," the "schools of philosophy were established" in caves. There Masonry stood alone, ready for its journey toward semi-barbarism. Thank you, Mr. G. Orator; that makes it all clear.

CATHOLICS DRIFTING TOWARD MASONRY.

For more than a century the ban of the Roman Catholic church has been set upon Freemasonry. No Catholic can be a Mason and remain in fellowship with the church. Affiliation with the craft means excommunication. Several times there have been statements current that, owing to the difference in the ethical and active principles guiding Continental and American Masonry, the bars were to be let down here. But these rumors were never well founded.

Now, however, a secret organization, planned on Masonic lines, with similar distinctive characteristics, is having an amazing success among Catholics. It is called the Knights of Columbus. There are more than twelve thousand members in this city alone, most of them having joined within the last two years.

In the year 1882 the Rev. M. J. McGivney, pastor of the little country church at Thomaston, Conn., organized the first council of the Knights for the young men of his flock. These pioneers never imagined that the society would reach its present proportions. They laid down an elaborate ritual, after a Masonic pattern, eliminating, of course, whatever in it and its other constitutional rules had received ecclesiastical disapproval.—American Tyler, May 15, 1899.

If the leading Masonic organ credits Catholics with having the Masonic ritual for a pattern, it follows that this organ teaches that to outsiders Masonry can be known.

INCIDENTAL GOOD POSSIBLE.

It is a mistake to suppose that our obligation extends no further than to our own. I know of no such Masonic injunction. It is true we are impressively reminded of our duty to brethren who need our fraternal aid, but just as impressively do some of the most important lessons of our secret ceremonies and published ritual teach the principle of universal benevolence. Masonry is not merely to do good to the craft, but to the world.—Selected.

We think the above not incorrect, except as it may be exaggerated, and as it ignores the outside effect of the clannish and conspiring quality. Many individual Masons, holding the above opinion, may be led to do things which they would otherwise neglect, and may become more thoughtful where otherwise they might have been comparatively thoughtless. This possible concession does not justify Masonry, and does not prove that without it no one knows how to do good to persons in need. There are some very good people who are not Masons—we are sorry to add, some very bad ones who are.

It must not be forgotten in connection with this subject that Masonry has some of the machinery, methods, spirit and effect of a conspiracy. It not only discriminates in favor of unworthy men who are able to make signs, it also, in the same act, discriminates against men who cannot make signs, whether they are worthy men or not.

In this sense, Masonry is "merely to do good to the craft" and not "to the

world." Where it contravenes law on which states and nations depend, turns criminals loose, or wrongs the innocent or helpless, prevents natural progress and improvement in business, government or society; or in any way depresses good and promotes evil, it does not do good to the world, however it may seem to give advantage to individuals who happen to have joined.

Masonry is the prototype both of the trust and the trades union. Its evil effects are subject to limitations that prevent it accomplishing all the harm which its construction suggests. Yet Washington showed his usual soundness of judgment when he said in his maturity, of this institution into which he entered just as he was leaving his boyhood, that it was "capable of being used for the worst of purposes." Even if we grant that it sometimes wins a beggar a crust or a shilling, yet if it also makes beggars, it is not on the whole a benefactor to the world. A trust may enable a man to endow a professorship in a school, educate a boy, contribute to a religious institution, but its general effect remains to be considered.

TWO DOLLARS AND COSTS.

In Justice Hun's court, the 6th of this month, George Burk was fined \$2 and costs for wearing an Odd Fellow's pin, although not a member of the Order, or at least could not furnish satisfactory evidence to the court that he was entitled to wear the same. Burk has been for some time soliciting for a hotel on Market street, and a great many complaints were brought to the attention of Enterprise Lodge, No. 85, as to the peculiar work being done by this hotel runner, the complaints being made by Odd Fellows. A committee was appointed by the lodge, which resulted in Burk being arrested, and after several witnesses had been examined the court fined the defendant \$2 and costs. Every secret society in Denver was interested in the trial and the outcome was anxiously awaited, the result of which will no doubt do away with the wearing of society badges by those not entitled to wear them. Enterprise Lodge, and its committee, headed by W. A. Byrne, is to be congratulated on the successful termination of the suit. Imposers will do well to steer clear of No. 85. It is an easy thing to become possessed of an Odd Fellow's pin, but it may prove a hard matter to get rid of it. The State law is very

strict in matters of this kind.—Colorado Odd Fellow.

In Ohio it is a crime to wear the pin or jewel of any order of which the wearer is not a member. There are many "frauds" wearing emblems to which they have no right, and a few prosecutions of such fellows would be healthful.—Odd Fellows' Companion, October, 1898.

All that is necessary, however, is to get half a dozen to hire a room with you, meet once a quarter, or once a year, form an ancient order with illustrious officers, agree on a manner of hand-shaking, a word of recognition, smoke and drink together, assess dues and arrange two or three similar matters, and you can wear the Square and Compass, the Cross of Malta, or anything not patented or copy-righted, as the jewelry of your order. Such things are criss-crossed most confusingly.

EARLY TEXAS MASONIC HISTORY.

Brother John Gillespy's Life Saved in Mexico Through Masonry.

The following is furnished by Bro. Rufus Price, of San Augustine, Texas:

McFarland Lodge, No. 41, was founded by Bro. John Gillespy, a native of Ireland. That he was a zealous Mason will not be surprising when we consider an episode in his life. Happening in Mexico, he either incurred the displeasure or excited the cupidity of the government, and was in consequence arrested and thrown into prison. After having been confined for some time, he was tried and condemned to die. Although Bro. Gillespy was a Mason, yet from the day of his arrest to the hour of his intended execution, it never occurred to him to make himself known as such. But at the very moment when the sentence of death was about to be executed on him, while kneeling blind-folded at the head of his intended grave, in the significant manner peculiar to the fraternity, he proclaimed himself to be a Mason. Instantly the scene changes, the execution is stayed, Bro. Gillespy is released, and the officer in charge supplies him with a purse of thirty dollars and assists him out of the country.—Texas Freemason, June, 1899.

This reminds us of Washington's remark that Masonry could be used "for the best or the worst of purposes." Whether in this case an innocent man was rescued seems uncertain, but there

might be a case where a guilty one could likewise prevent the operation of law.

UNITED WORKMEN'S SUPREME LODGE

The opening session of the Supreme Lodge, Ancient Order of United Workmen, was held at Indianapolis Tuesday. Supreme Master Workman Sessions of Sioux Falls, S. D., read his report. He reviewed the work of the organization the past year and recommended that on and after Aug. 1 no person be admitted to the order as a beneficiary member whose occupation is extra hazardous.—Springfield, Mass., Republican, June 16, 1899.

This is one of the associations called "fraternal," and its ostensible purpose is "benefit" or "charity." The genuinely fraternal disposition would be to provide most carefully for those whose danger was greatest. Lodge "fraternity," so far as Workmen "benefits" go, is dried up toward such brothers.

This looks like business on the joint partnership plan; and it is what it looks like.

How it would sound to advertise the "fraternal" Mutual Life Ins. Co. of New York; or to speak of the "brethren" of the Equitable Ins. Co., or to announce the "charities" of the Connecticut Mutual or the Northwestern.

"Mount of Blessings," Cincinnati, Ohio, is the site of a beautiful location recently obtained, at corner Ringgold and Young streets, at Mt. Auburn, overlooking the city and only a few minutes' ride from the postoffice and the depots, by Rev. M. W. Knapp, editor of the Revivalist, for a Bible School and Missionary Training Home. This will be the headquarters of it and the revivalist work. First term of the school opens September 27th.

"While the order is benevolent in its operation, yet it differs from other benevolent societies in having no pecuniary benefits. We should not, therefore, let the commendable success of mutual pecuniary benefit societies weaken our faith in the usefulness of our order."—Voice of Masonry.

Yet some members say that they have not found it useful.

Table Talk.

FAITHFUL FATHER.

"John," said a poverty-stricken man to his son, "I have made my will to-day."

"Ah, you were liberal to me no doubt?"

"Yes, John, I've come down handsomely. I've willed you the whole State of Virginia to make a living in, with the privilege of going elsewhere if you can do better."

CORRECT COUNSEL.

Admit no guest into your soul that the faithful watch dog in your bosom barks at.

No person ever got stung by hornets who kept away from where they were. It is so with habits.

Value the friendship of him who stands by you in a storm; swarms of insects will surround you in the sunshine.

PERPETUAL MOTION.

Here is the "philosophy" of perpetual motion as solved by an up-to-date philosopher:

Rags make paper.

Paper makes money.

Money makes banks.

Banks make loans.

Loans make poverty.

Poverty makes rags.

Rags make—well just keep on repeating the above.

THE SENSE OF SHAME.

What makes secrecy most strong for evil and evil-doing?

The absence of shame.

What makes publicity most powerful for right and justice?

The presence of shame.

More potent than policemen or penitentiary, than judge or statute, than any or all of the forces coercive and forces punitive, is shame.

Under the lash of public opinion the

scarlet mark of shame will rise and sting, no matter how tough and thick the hide.
—New York World.

Attachment to Christ is the only secret of detachment from the world.—A. J. Gordon.

If my lying here will serve the cause of God, I will lie here till the moss grows upon my eyebrows, and my flesh drops from my bones. Let it be as God will.—John Bunyan.

I am more afraid of my own heart than of the Pope and all his Cardinals. I have within me the great Pope—Self.—Luther.

No man can be wholly the Lord's unless he is wholly consecrated to the Lord; and no man can know whether he is thus wholly consecrated, except by tribulation. That is the test. Trial, therefore, instead of being shunned, should be welcomed as the test, and the only true test of a true state. Beloved souls! there are consolations which pass away, but you will not find true and abiding consolation except in entire abandonment, and in that love which loves the cross. He who does not welcome the cross does not welcome God.—Madame Guyon.

As well try to make a Jacob's ladder out of a row of empty post holes as to think of climbing to heaven on the ten prohibitions of the Decalogue.

PUNGENT PARAGRAPHS.

The love of law will produce a law of love.

There is nothing more contagious than grumbling.

Face a situation and you are three-quarters master of it.

To-morrow is the day on which idle men work and fools reform.

The only truly rich people are those who give up all for Christ.

Affected modesty is the most vicious form of self-consciousness.

Envy is one of the most expensive exercises one can indulge in.

Is that a death-bed where a Christian
dies?

Yes, but not his—'tis death itself that
dies.

I preach as if I ne'er should preach again
And as a dying man to dying men.

EDIFYING EDITORS.

The editor of an Eastern paper says
that many of his patrons would make
good wheel horses, they hold back so
well.

A bachelor editor who has a pretty
sister, recently wrote to another bach-
elor equally fortunate, "Please Ex-
change."

Editors get one important item for
nothing, they get bored.

An editor, puffing air-tight coffins,
says "No person having once tried one
of these coffins will ever use any other."

A new story has been called "The Ed-
itor's Purse." We have seen it. There
is nothing in it.

An editor, in reply to a young writer
who wished to know which magazine
would give him the highest position
quickest, advised, "A powder magazine,
especially if you contribute a fiery arti-
cle."

EXCELLENT EVASION.

A gentleman who could not pronounce
the letter "R," was asked to read the fol-
lowing:

"Robert gave Richard a rap in the ribs
For roasting the rabbit so rare."

He evaded the difficulty in the follow-
ing ingenious manner:

"Bobby gave Dicky a thump in the side
For cooking the bunny so little."

MIRROR MIRACLE.

The following story of the ingenious
child mind searching after wisdom, and
the parental discomfiture resulting comes
to us from the Chicago Tribune:

"Papa, you took the scientific course
in college, didn't you?"

"Yes, dear, I spent two years on
science."

"When you look in a mirror the left

side of your face appears to be the right
side, and the right side seems to be the
left. The looking glass reverses it,
doesn't it?"

"Yes."

"Then why doesn't it reverse the top
and bottom of your face the same way?"

"Why—er—ah."

The Love Knot.

Tying her bonnet under her chin
She tied her raven ringlets in;
But not alone in the silken snare
Did she catch her lovely floating hair
For tying her bonnet under her chin
She tied a young man's heart within.

They were strolling together up the hill
Where the wind comes blowing merry
and chill;

And it blew the curls a frolicsome race
All over the happy peach-colored face
Till, scolding and laughing, she tied
them in,

Under her beautiful dimpled chin.

And it blew a color, bright as the bloom
Of the pinkest fuschia's tossing plume,
All over the cheeks of the prettiest girl
That ever imprisoned a romping curl,
Or, tying her bonnet under her chin,
Tied a young man's heart within.

Steeper and steeper grew the hill;
Madder, merrier, chillier still
The western wind blew down, and played
The wildest tricks with the little maid,
As, tying her bonnet under her chin,
She tied a young man's heart within.

O western wind, do you think it was fair,
To play such tricks with her floating
hair?

To gladly, gleefully do your best
To blow her against the young man's
breast,

Where he as gladly folded her in,
And kissed her mouth and her dimpled
chin?

Ah! Ellery Vane, you little thought,
An hour ago, when you besought
This country lass to walk with you,
After the sun had dried the dew,
What perilous danger you'd be in,
As she tied her bonnet under her chin!

Nora Perry.

Contributions.

MASONRY: WHAT IT DOES.

BY MATTHEW T. LINDSAY.

It binds the freeman's conscience,
It exacts a solemn oath
Of obedience to a system
That is wrong and lawless both.
It usurps the rights of heaven
O'er the creatures of God's hand,
And exalts the lodge's edict
O'er the laws that rule the land.

It's the child of moral darkness,
And would try to circumscribe
The scope of man's affections
To this same Masonic tribe;
But true love makes no distinctions
Of either race or clan,
But is ever co-extensive
With the universe of man.

A Free Mason loves his brothers
(Or at least he so pretends),
And those of selfish nature
Love themselves and all their friends.
But he who, like his Maker,
Loves all mankind, great and small,
Knowing neither race nor station,
Is the noblest of them all.

When frail man excels his Maker,
When the laws that rule the lodge,
Can surpass or even equal
The Mosaic decalogue;
When men's selfish combinations
Are more just than heaven's laws,
We'll tolerate the secret lodge,
We'll advocate its cause.
New York.

THE CHINESE WAR—IT'S PLACE IN PROPHECY.

Cormorant Imperialism the Cause.

Sermon by Rev. J. M. Foster, Second R. P. Church, Chambers street, Boston.
Text: "And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 16.

The great world powers are sending fleets and armies to China. Never before has such a spectacle been witnessed. What does it mean? Revelation is history written beforehand. There are

three great periods represented by seven seals, seven trumpets and seven vials. The seal period represents God's judgments upon Rome, Pagan, bringing its end in 323, when Paganism went down and Christianity ascended the throne of the Caesars.

The trumpet period represents his judgments upon Rome, Christian, bringing down the Western and Latin empire in the fall of Constantinople before the Ottoman power in 1453.

The vial period represents His judgments upon anti-Christ. This system is described as a politico-ecclesiastical system under the figure of a beast with seven heads and ten horns, and also a beast with two horns and speaking blasphemy. Their name is veiled under the symbolical figures 666. Dean Alford, in his "Greek New Testament," makes these figures signify Lateinos; L—30, a—1, t—300, e—5, i—10, n—50, o—70, s—200, making 666. The papacy is the Latin church, has a Latin service, publishes her decrees in the Latin language, is a Latin empire, has a Latin civilization.

Since the Reformation in Europe the vials have been poured out upon this system. The sixth vial is being poured out now. It is poured on the River Euphrates, drying it up. The figure is Cyrus taking Babylon by digging canals and drawing off the water of the Euphrates and marching his men through the dry bed of the river into the city. It means the supports of the papacy are taken away. The Jesuits have been expelled from Europe and South America. The Pope has lost his temporal power. Spain has been humiliated.

The object of drying up the Euphrates is "that the way of the kings of the East might be prepared." (Rev. 16: 12.) This transfers the scene of action from Europe to Asia. And the forces of the world are being rushed to China. Note what the apostle saw! "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. 16: 13, 14.)

The dragon is Satan. The spirit out of his mouth is heathenism. This frog has been croaking in China for three thousand years. The beast we have identified as the Latin system. The spirit out of his mouth is Jesuitry. The Jesuit priests have insinuated themselves into the political offices of China, and have robbed the people and the public treasuries until in mingled alarm and indignation the Boxers have arisen to drive them all out.

The false prophet seems to be Mohammed. This frog has been croaking in China ever since the days of the false prophet himself. But the Greek Church in the East is a compound of Judaism, Mohammedanism and Christianity. In the fall of Constantinople in 1453 the Sultan of Turkey became the official head of the Greek Church in Turkey in Europe. The Czar of Russia the official head of the Greek Church in all the Russias. But Russia is one of the chief causes of the present uprising in China. She has seized Manchuria, and Port Arthur. She seems to have in view the taking of Corea and North China. Great Britain has landed troops in Shanghai, against the protest of Germany and France. Russia and Great Britain are now glaring at each other and gnashing their teeth as if the bear and the lion would fight to the finish.

Japan was the first to enter Pekin. She is ready to take her part of the territory of China. No one thinks that the fall of Pekin will end this war. Germany has forces on the way for a year's campaign. Cormorant imperialism is the great underlying cause of this movement. It looks as if Armageddon were already on.

The seventh vial is to be poured out on the allied forces gathered on this field, bringing an unprecedented hailstorm from above, and a great earthquake from beneath, swallowing up the allied forces. (Rev. 16: 17-21.)

Will the United States be found in this alliance, and receive her measure of this deluge of blood? Is that the outcome of our Christian civilization? Great Britain has been exterminating the Christian, liberty-loving Boers, and ought to suffer in this. Our armies are compelling the Filipinos at the point of the bayonet to

accept the friars. Perhaps God will punish us in China.

THE LORD'S PRAYER.

In the September issue of the *Christian Cynosure*, under the above caption, is a critique on a charge made by The Knight that ministers of the gospel who fault lodge-prayers not offered in the name of Christ are inconsistent, while themselves use the Lord's prayer, which is open to the same objection. The Knight's position is well taken. That prayer was made under the law of which Moses, and not Jesus, was mediator—made for the apostles at their request—made for them only. To now pray, "Thy kingdom come," is to ask for what Paul says has already been established on earth. It was fitting for the apostles thus to pray for that which they were afterward empowered to introduce on the day of pentecost. It appears to me so plain, "that none by comment can it plainer make," to address prayer to the Father under the law of the New Institution, other than in the name of Christ, is to ignore his God-appointed office of Mediator, High-Priest, and his offering for sin. That certain parts and principles of that prayer may rightfully be incorporated into ours, is conceded, but to be offered only in that only "name given under heaven among men whereby we must be saved." In the apostolic letters to the churches—especially Paul's—the medium of approach to God is Christ constantly, and Christ only, and him till the end of time. Furthermore, to call that recorded in Luke 11: 2, "the Lord's prayer," is a misnomer. The Lord's prayer is recorded in John 17, and none other than Jesus has ever had any right to address it to God. What is called the Lord's prayer evidently has been patched by some pious transcriber with addenda Christ never worded. The prayer worded in our vernacular would read, "Father, thy name be hallowed; may thy reign come. Give us each day our daily bread, and forgive us our sins, for we forgive all who offend us, and lead us not into temptation." There is much in Christless secretism which Christians can rightfully condemn; but while plying our ax on the

accursed tree, let us be careful not to get our face in line of the flying chips—grandiose titles of Reverend, Doctor of Divinity, and lots other of Christless church nomenclature.

E. Brakeman.

News of Our Work.

A PATRIOT'S NECESSITY.

Some things cost less to have than not to have. Some things you cannot afford, and some things you cannot afford not to afford. You cannot afford to do without the Christian Cynosure. You cannot estimate the value of its effect upon the family and the neighborhood where it is read and circulated. It jostles you out of the ruts. It stimulates you to protest against turning this country into an Asiatic land of degrees, casts and secret clans. Like Jeremiah, if you cannot save your country, you can save yourself. The Cynosure shots will reach you and raise you to a Jeremiah's pitch of enthusiasm and courageous battling for home and country. Read the Cynosure, mark a good thing, and ask your Samaritan neighbor to read.

We are glad to note that Rev. W. R. Bonham is laboring in this State with his stereopticon as an assistant to show up the principles of the lodge system. He points out its idolatrous character both to the eye and ear. We hope to receive a letter from him, giving us a detailed account of his labors, for the next number of the Cynosure.

Rev. J. C. Leacock, formerly of Dalton, Pa., but now of Newark Valley, N. Y., writes a note:

Mr. Wm. I. Phillips: Dear Sir—"Thanks for facts and figures forwarded me some weeks since. I used them in my address at our district meeting in Binghanton and no dissent was given."

Mr. N. Keyser, Alamo, Cal., writes: "I have just returned from San Jose. I preached there two weeks on the anti-Christ of the Bible, showing Masonry as it is spoken of in the Word." Brother

Keyser sends the subscription for the Cynosure of an influential lady of that place.

Rev. P. B. Williams gave twenty-one anti-secret addresses during August. It was the best month's work, he says, he has ever done. He promises to fill appointments for lectures where desired at the rate of three lectures for \$10 and expenses. He may be addressed at this office or at Quincy, Logan County, Ohio, where he is the pastor of the United Brethren Church. The opportunity to secure the services of Brother Williams is one of which many of our friends in Ohio and neighboring States should take advantage. Could not Brother Williams hold the Ohio State convention this year in Logan County?

Miss Sarah E. Morrow, of Leanna, Kan., orders the Cynosure and other literature for Rev. Wm. Parmiter, editor the "Primitive Christian." She says that "he is making a brave fight on the line of secretism." Miss Morrow also writes an important exhortation when she says: "Let us see that all ministers have our paper"—the Christian Cynosure.

Spokane, Wash.

Mr. Wm. I. Phillips:

My Dear Brother—I was surprised and much pleased by the generous lot of anti-secrecy literature that you sent me, and began at once to make good use of it.

We are both exceedingly interested in studying into this matter, and my husband took a bold stand in regard to it at our church prayer-meeting. We already have a cause for rejoicing in our church.

I think, in my former letter, I told you that a deacon in the Congregational Church here was "almost persuaded" to join the new Odd Fellows' lodge. Earnest prayer and reasoning were brought to bear on him, and he decided not to join.
(Mrs.) F. W. Renshaw.

(Editorial Note.—A letter for this number of the Cynosure from Bro. W. B. Stoddard has been mislaid and hence the following gleaned from a private letter is printed.)

The purposed discussion between D. G. Fetterolf, of Kulpville, Pa., and the Eastern Secretary, was not held. Mr.

Fetterolf wrote that he did not desire such a discussion. He wished a meeting at which Mr. Stoddard should occupy the first half of the time speaking against the lodge. He would occupy the other half speaking in its favor. The unfairness of such an arrangement is manifest. Bro. Stoddard refused to take part in a scheme to get the people together to hear the lodges praised, when he would have no chance to reply. He spent ten days in New England assisting his father in work there. He gave no lectures East, but spoke at meetings as there was opportunity.

FROM NEW ENGLAND.

Camp-meetings, like other associations, must make and enforce their rules. The "well disposed," whether Christian or otherwise, will respect those rules, or quietly remove beyond their jurisdiction. A little care and courteous attention often forestalls objections and secures opportunities that would otherwise be denied.

The regular as well as the occasional attendant at Alton Bay Camp (N. H.) is fortunate in coming under the supervision of its courteous but energetic President, Rev. Bro. Mitchell. A few moments' conference with the President and his advisory committee removed all ground for apprehending any unfriendliness to the cause, with intimated assurance of sympathy and good will. The attendance of ministerial and lay brethren was large and the management did not deem it wise or just to their own members to give an hour to the discussion of any topic, aside from those views which they hold and teach, as a branch in "The True Vine."

Accepting the freedom of their city, I participated in their fellowship services, conferred freely with individuals and groups, visited and left tracts in nearly all the cottages, and put leaflets in the scores of wagons and carriages that came from the surrounding country. Prominent clergymen visited my room for information, and to ask explanations of some particular difficulties they had or some case that had come within their own knowledge. One rector related in-

stances of estrangement from the church and loss of spirituality, following membership in secret lodges, which were very marked and sad. He expressed deep regret and surprise that his Bishop could remain in and publicly advocate the Masonic order.

"Secrecy and Citizenship," "Danger Signals," Nos. 1 and 2, with "Freemasonry Symbolized in Revelation," were put in his hands, as in the hands of most of the prominent clergymen at the meeting, with tracts for circulation. I started in at the opening fall campaign with 5,000 tracts, "The Church and the Lodge," but found this an inadequate supply, so I was compelled to distribute sparingly near the close. Friends who wish to introduce the work will find this tract and "Folly, Expense and Danger of Secret Societies" especially helpful.

From the camp in New Hampshire I went to the M. E. annual gathering at Willimantic, Conn. Seeking out the "elder in charge," I received a courteous greeting, and having explained my mission, I was informed that the rules made no provision for work of that character, but no man was restrained from circulating freely about the grounds, conversing with those he met, and giving away books and tracts, provided it was done in an orderly and quiet way. Sales were not admissible except by special permit. Opinions were more pronounced either for or against the lodge than at any other gathering I have attended.

There are said to be 244 cottages in this group. After skirmishing for a half day and evening, I made an early attack by putting literature in every cottage before 6:30 a. m. At 10 o'clock I started with a different variety to make the same round. I found that all my labor had not been in vain. When handed a tract on Oddfellowship, a lady said, "Yes, I'll take it and put it right in the stove. You left some here this morning and my father got hold of them and he went away to the meeting excited and all stirred up. We are all Masons here and believe in it and don't need any of your tracts," etc. A little farther a gentleman called to me from a side street and asked: "Are you the man who has been putting tracts in these cottages?" "Yes," I said, "that is

just what I have been doing." "Well," said he, "my Masonic neighbors are all stirred up and half a dozen or more have been to inquire if I know who has done it." I said: "Send them to me at the Colchester cottage, where I am ready to settle all bills and attend to all charges of misdemeanor." This man I found to be a fearless friend, who afterwards rendered valuable service to the cause.

There were many similar incidents, but I felt that my most effective work was with the ministers and in the cottage prayer meeting. Pastors came to me with cases that had greatly perplexed them, and listened very attentively to explanations I gave from my charts, asking questions freely. At an early stage of my visit I placed four books on the tables where different groups gathered for prayer and testimony at stated hours, with the request that if I did not call for them the persons in charge of the rooms would take them to their homes. Many of these remained when I left and were being read by occupants and callers. There were very able ministers who spoke with eloquence and power, and I endeavored to have a few words with each one and present him with the four little volumes I had in hand. I received many words of hearty commendation, which the length of this article forbids me to chronicle. I venture to add a single incident. A brother whom I had met at different times and places for the last five years as a Mason, volunteered the testimony. "I joined the lodge and used my Masonry when in foreign ports. Four years ago I absented myself from the lodge, but still paid my dues. The first day of last January I notified my lodge that I wanted my name stricken from the roll and that I should pay no more dues. I have no fight with the lodge, but I don't think it is the place for a Christian. When I was made a Mason I came to a place where they told me I might pray for myself and I just poured out my soul before God. That prayer is a matter of remark whenever I meet a member who was present to this day."

The work is progressing here, and we joy and rejoice with our brethren in their victories the world over.

James P. Stoddard.

Boston, Sept. 16, 1900.

LETTER FROM THE FIELD.

Montpelier, Vt., Aug. 22, 1900.

Editor Christian Cynosure: We have visited the homes of all the ministers, interviewed the editors of the daily and weekly papers, personally placed anti-secret literature in the hands of the Governor and of some of the officers at the State House, and of many of the leading lawyers of the city, as well as a number of business men. We have distributed tracts from door to door on all the leading streets, until our stock of packages and our strength were exhausted. The evenings were spent in preparing articles for the Daily Journal (Republican) and the Argus (Democratic). The editors gave us space for articles covering more than a column and a half each.

When Paul visited Athens his soul was stirred because he saw the city wholly given to idolatry. When we visited this beautiful city of the Green Mountains, the quiet capital of the State, whose men have been like the granite bases of these everlasting mountains, and saw how the men were bound with the chains of secrecy, we could not help being stirred with mingled indignation and pity and fear.

Farrar, in his "Early Days of Christianity," describes the City of Rome as more than half slave. And if a slave, who was being cruelly wronged, arose and slew his master, all his slaves, whether 400 or 4,000 were to be put to a cruel death. And when a Roman was visited by a friend he provided a slave girl for the night, just as any other accommodation. And even the free citizens, whether the rich or the royal family or of the philosophers or the actors or the generals or the mechanics or the artists, were all their lifetime subject to bondage through fear, for they did not know at what moment the agent of the emperor would appear to assassinate them, or his messenger delivering the emperor's command for them to commit suicide, a command that was always obeyed with passing promptness. But the Rome of the secret empire holds its members in worse slavery than that of Pagan Rome. The oaths of the apprentice, fellow craft, and master mason and arch mason are vile to a degree which Pagan Rome did not know.

The treason wrapped up in these imprecations would have been scorned by the sturdy Romans. The hideous performances of the lodge would have put to shame the feasts of Bacchus and Venus.

Charles Kingsley, in his story of the fifth century, entitled "Hypatia," gives a dark picture of society in Alexandria in the days of Cyril and Chrisostom and Augustine. The foundations of social morality seemed to be broken up. The church became an instrument of tyranny and cruelty and falsehood and sensuality in the hands of the priests. The brutal priests used the scourge and solitary confinement and starvation to enforce their will. Nero fired the city of Rome and then had the Christians arrested on the suspicion that they were guilty. And when he could find no evidence he put them on the rack to force a confession. And when false professors acted as informers, he had them tied to stakes, their bodies covered with pitch and set on fire to illuminate the city by night. But the King of Egypt out-Heroded Herod in this matter, until the very name of law and authority became a stench in the nostrils of the outraged people. But the morality of the people and the vital religion of the church are suffering worse at the hands of the lodge to-day. Great Britain can crush the Boers and exterminate their republic, and not even a feeble protest comes from our land. The lodge has benumbed our sense of justice.

Gen. Lew Wallace, in his story of the fifteenth century, "The Prince of India," gives us a fearful view of the depths of Satan, when vital godliness goes out and the hard, fierce worldly spirit comes in. The Byzantine Empire was ripe for destruction, and it fell before the Ottoman power in 1453. The spirit of freedom has gone out and the lodge servile spirit has come in so that race-riots in the South and the North, in the East and the West, are looked upon as a part of the commonplace of the day. The lodge has slain the free, independent and obedient spirit of the patriot, and substituted for it the base, groveling, cowardly spirit of the slave. The lodge is the mortal foe of freedom. It must go or the republic will go down.

Barre was also visited after the manner of Montpelier. Bro. Abram Mann took me under his wings, while giving

me needed information as to ministers and business men to be visited. It is the most unpopular work one can undertake. You set the whole town by the ears. Men and women and boys and girls will stop and gaze at the man who goes around trying to persuade men that secret societies are wrong and they ought to come out of them. Sometimes we meet a man who will not take a tract from our hand, though offered in the most courteous manner. He has heard or seen what we are doing, and proposes to administer a needed rebuke. Sometimes we find a man who will not give us an opportunity to talk. He turns suddenly away. He points us to the door, or seeing us through the glass door he will not open to us. It is strange what fools the lodge makes of men. Satan has filled their hearts. They are no longer reasonable. The Holy Ghost cannot find place in their hearts. They are past feeling. They are sold under sin. It makes one's heart ache to see them. We pity them with all our heart. We cannot be angry with them. It is too sad. We would rather weep. Is it not time for the last plagues that accompany the last vials? It does seem that the world can endure this no longer. I must stop. This letter stirs my soul in writing it. "It is time Thou work, Lord, for they have made void Thy law divine."

J. M. Foster.

CALIFORNIA'S Y. M. C. A.

I attended the Y. M. C. A. Summer Conference at Pacific Grove the first of June. We had a grand time. Everybody got close to God and to each other. And the difference between the first meeting of the conference and the last was something wonderful to one who had never enjoyed such an occasion before. It was truly a heart-searching time. Many of the men got power over definite shortcomings and every one received what he could scarcely help but receive, "Added Power in Life."

I embraced the opportunity to make a distribution of Tracts on Secret Societies. Had some quiet talks with some of the fellows during leisure moments. Most of them were intensely interested in the subject, and are bound to give it further thought. Two young men, who

will some day, in the providence of God, fill influential positions, wanted to inform themselves, as they felt convinced that Christian men should take a stand against such evils. But as all were sacrificing and using money closely to get the benefits of the Conference, I did not get any subscribers for the Cynosure.

I sounded all the Secretaries present, and one College President on the subject; all agreed that secret societies were not helpful to Christian workers. The Secretaries all concurred in the statement that among the real workers in the Y. M. C. A. they did not know of any lodge men. Yet they were not prepared to put themselves on record in regard to the subject. Your brother in Christ,

H. A. Johnson.

THE CYNOSURE: A TALK WITH OUR SUBSCRIBERS.

The first number of the Cynosure was issued as the Christian Banner, July 25, 1868, thirty-two years ago last July.

There were, at that time, a few papers representing opposition to secret societies; but their utterances against the lodge were:

"Like angel-visits, few and far between."

Indeed the subject was not well understood. Masons had stolen and burned the books and prints which filled the land seventy years ago; the old anti-Masons were weary, dispirited and hopeless; the War of the Rebellion had deluged the land with Masonry, our Northern soldiers being led by the minions of the lodge to hope for safety and favors from the rebels by that very Masonry which had organized the rebellion; the lodge had recovered more than its former power, and "Brave men stood silent and timid men quailed before it."

The scene has changed. Scores of papers, secular as well as religious, now often speak the language of the Cynosure. A considerable portion of these prints have been started since the Cynosure and have received as their subscribers many who for a time took this paper.

Those who have toiled with unremitting self-denial to sustain our subscription list can look with pride upon the re-

sult of their labors. They have strengthened the hands and encouraged the heart of every one of these publications. They have cast bread on the waters which will be found after many days. And the future in time and eternity, only can tell the effect of their labors on the American press, strengthening its tone and thus hastening the reign of truth and light.

Dear Brother Phillips: I appreciate the Cynosure and read its contents from lid to lid. Lodgery is an amazing quagmire. Very cordially yours in the Lord's work,

(Rev.) Wm. C. Paden.

Napa, Cal., June 12, 1900.

I am well pleased with the last number of the Christian Cynosure. The May one was a grand one, indeed. May it prosper more and more to the betterment of all people and the glory of God. Yours,

(Rev.) David Morrow.

Snohomish, Wash., Aug. 24, 1900.

I wish that I were able, I would scatter the Cynosure over the whole Snohomish County, for I don't think that there is another county in the whole United States with as many lodges and secret societies, in comparison, although I have only one lodge member in my congregation, and he is as good as on the fence. God bless the Christian Cynosure and through it show to man His will concerning the Satanic evil of the secret societies.

(Rev.) H. C. Eberling.

Columbus Grove, Ohio, June 14, 1900.
Editor and Friends:

The Christian Cynosure more than satisfies my mind, from the fact that it gives to God's Word the pre-eminence and contends for the equal rights. I expect to take your paper while I live, for the fearless stand it occupies for the right. I wish that I could donate one hundred thousand dollars to help to carry on the good work.

Elder J. Bushong.

Red Lake Falls, Minn., Aug. 25, 1900.
National Christian Association, 221
West Madison Street, Chicago:

Gentlemen—I have been without the Cynosure for quite a while now, but I can't afford to be without it any longer,

so here's my dollar. Our little town of 2,000 is full of secret societies, Odd Fellows, Foresters, Royal Neighbors, Mac-cabees, Modern Woodmen, Red Men and I don't know all, has one brothel house and eleven saloons! The former get up dancing parties, card parties, etc., every now and then, and the dram shops, or drunk factories, run night and day, Sunday—by the back door—as well as Monday. Outside the Catholics here, who, as a rule, are "good" church members and, as to a large proportion of them, good customers at the bar, there are but few real good church people. What is the country coming to, anyhow?

I wish we could have a few good lecturers on the temperance and anti-lodge questions. It might help to check the tide and open the eyes of a few. But how to get the lecturers is the question. With a big majority of the people as lodge members, and most of the rest indifferent, I don't see what can be done.

E. G. Storaasli.

Seceders' Testimonies.

THE SECEEDER.

Call me perjured, call me traitor,

Just as suits your secret clan.

Here I stand a true lodge-hater,

An' the friend o' God an' man.

—Accommodated from Hosea Biglow.

REMINISCENCES CONTINUED.

Dear Brother Phillips and Other Brethren:

I will tell more of my experience in Masonry and with the "widow's son." While I lived at Phoenix, A. T., I traded with a hardware merchant, who seemed to be a real friend of mine. But he had been "raised," and I found him to be very profane. One day while in this state I said, "Mr. Thayer, how came you to be a Mason, since you don't believe in a God or a devil?" and he said, "O, yes, I do. I have a god of my own." And I then said to him, "Mr. Thayer, what is your god?" And said he, "My god is my belly, for I believe I can eat and drink, for this is all that there is, and it is my

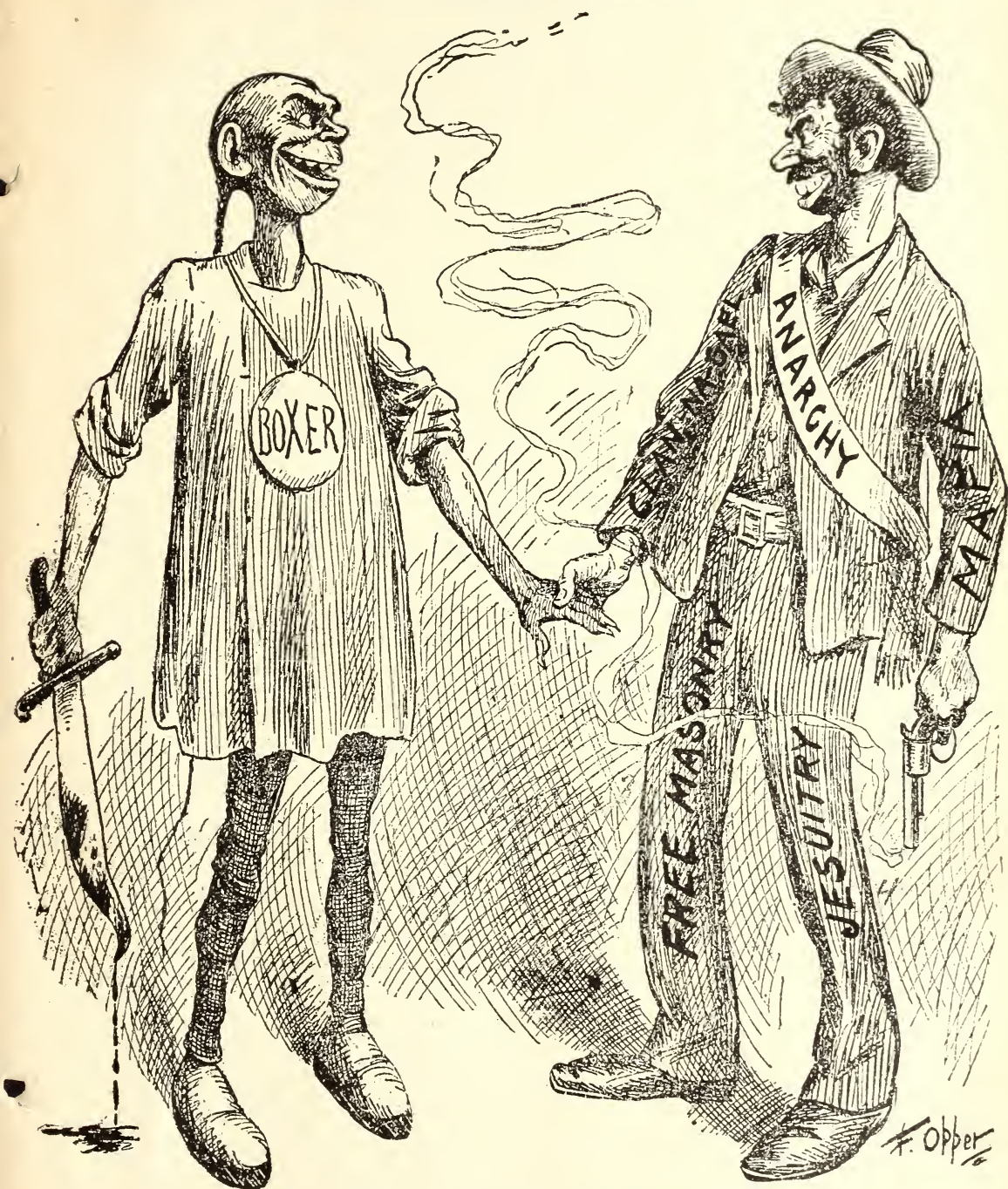
god." And so it is that a man can be a good Mason and make his belly his god.

I am glad to say that I have met hundreds of Masons who are not now really Masons, who never go to the Masonic lodge. But, on the other hand, there are thousands of Masons who are ready and willing to carry out the penalties of "having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea." In this county and State of Missouri Masons have told some of my best friends that if that man Glasford was a poor devil we could easily get away with him. So you can see why I am allowed to live. While I was in Des Moines, Iowa, a few weeks since, I found men in that beautiful city who said that a man who would reveal Freemasonry ought to be Masonically dealt with as a perjurer. But, thank God, thousands of men that belong to the lodge are better than their principles. While I was in Des Moines I met five men at one time who were Masons, and who stood up for the lodge till I told them what I knew about the "widow's son." They afterward confessed that it was a humbug and a lie, and they told me that always, in trying to defend the "widow's son," they felt condemned, and some of them had not been in the lodge for fifteen years. So you can see that in many cases devotees to the "widow's son" are very weak and often wish that they had done as I did, kick right out at the start. In every case being made a Mason always makes men worse.

Right here in Carthage, Mo., a great many men say to me, "You saved me from being humbugged, and hundreds of men bless me for standing true, and so it is that our works do follow us. Right here in Carthage, Mo., some ten years ago, a good Mason could not have gotten a place to preach, but since I have been away the devil has sowed tares, and to-day most of the ministers here are Masons. But I have found here a new field to work in. I have had talks with many good women. Some at first would say the lodge was a good thing, while others would say, "I know nothing about it." "Well, do you wish to know about it?" "Well, we can't find out just what

(Continued on page 196.)

BROTHER BARBARIANS.



IN THE SAME BUSINESS.

[Adapted from the NEW YORK EVENING JOURNAL.]

(Continued from page 194.)

it is." "Well, I will tell you just what it is." And so I have told it over and over again, and have scattered tracts most everywhere, so that many have found out a little of what it is. One lady, a real godly woman, has told me that the "Nobles of the Mystic Shrine" are too vulgar to be in a decent house.

Another good thing has taken place here. The colored men used to have a Masonic lodge, and since I came back I am told by some of the colored brethren that they have quit such nonsense, and are saving their money for a better purpose, and one of them, a Baptist preacher, told me that he had been often told that Masonry had never been revealed, and could not be, but after reading he asked me if it was so that they take an obligation to always conceal, and never reveal. "And I am told," he said, "that it is all changed; that it is not what it used to be. I said to Mr. D., 'It is the same old devil that it always was. It cannot change. It is past changing. It is the unpardonable sin, and will go to its own place.'" And so every Mason's "Once a Mason, always a Mason," is really once a devil always a devil. But it has to die, for God has declared that it is a vile plant and will be plucked up and cast into the fire, and will be burned root and branch.

It is a little funny when some of those godly women find out that their good Masonic husbands have taken an obligation not to violate the chastity of a Master Mason's wife, sister or daughter, knowing them to be such. Two of them came to me and said, "Did you take that obligation?" I said, "Most certainly I did, and so does every Mason." "Well, then, we will see to it," they said.

But I must close with the blessed doxology: "Now unto Him that is able to do exceedingly above all that we ask or think, to him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

(Rev.) J. K. Glassford.

Carthage, Mo.

Odd Fellowship celebrated its eighty-first anniversary April 26th, 1900.

Voices from the Lodge.

Something must be done to stop the frightful loss from dropping for non-payment of dues. Many remedies have been proposed, but none exactly fits the case. I have a remedy which may or may not work. When a brother becomes twelve months in arrears for dues, I would transfer him from beneficial to non-beneficial membership instead of dropping him. I would keep him in that class, at a low rate of dues, until he paid all arrearages; or until he became two years in arrears for dues in his new class. After member had been put in this class I would not readmit him to the beneficial class until he had paid the amount due the lodge at the time he was transferred, and after he had given satisfactory evidence as to the condition of his health. I would give the non-beneficial class attentive benefits, as now, and would also require them to watch with the sick. I believe this would stop the loss.—From the Herald, in the Knight.

This is one more prescription for the prevalent n. p. d. epidemic.

NON-AFFILIATES.

The following is taken from the annual address of Brother R. T. W. Duke, Jr., Grand Master of Virginia:

"I decided, with much reluctance, that a non-affiliate had no rights in Masonry. He has privileges, but no rights. I say 'with reluctance,' for it seems to me we treat non-affiliates with a harshness which should not exist. When a man enters our institution he obtains certain inalienable rights. When, for some reason best known to himself, he demits, he is still a Mason—a Mason in every sense of the word, except that he is not a member of a lodge. The great aim and object, I respectfully submit, of all law on this subject should be to get all the good non-affiliates back into lodges.

"This equally applies to the unfortunate brother suspended for non-payment of dues. We punish him with a severity, it seems to me, his offense does not justify, making the failure to pay \$3 a year as great an offense as drunkenness or misbehavior, and placing the unfortunate brother in a class of suspended Masons with whom to hold converse on Masonic subjects is one of the greatest offenses."—Texas Freemason.

The Grand Master's decision amounts to this: "Once a Mason, always a Mason;" a man who takes a dimit is no more

by Masonic obligations. He is released from some duties to his particular lodge, but he is not released from general Masonic obligations. Yet his rights are forfeited.

He may be granted privileges, but he can enjoy no rights.

Whether this is reasonable or not, whether it is just or not, it is Masonic law in Virginia.

It seems to be compatible with the type of Brotherhood exemplified.

AND THEY TWO SHALL BE ONE.

"Does your wife annoy you upon your return from the lodge with all sorts of questions and superstitious theories? Does she talk to you in a sepulchral tone of voice while you are endeavoring to make friends with Morpheus, and drive you out to the woodshed that you may enjoy peace? If she does, we can suggest a remedy. Subscribe for the Iowa Odd Fellow and leave each issue about the house. In two weeks you will have absolute quiet. In four weeks your better half will join the Rebekahs and all will be as lovely and serene as a June evening."

Odd Fellows don't have such wives—they are too sensible to attempt to pry into matters not for them. Every woman has enough secrets of her own, without seeking to load up with secrets belonging to other people.—Companion.

Query: To whom, except to his wife, do a husband's secrets belong?

THE BENEFICIARY SYSTEM.

In view of the complications and difficulties arising in one way and another out of the beneficiary system of the order we occasionally find a worthy brother who advocates the complete destruction of the present methods of providing for the relief of the sick, and recommends the substitution of voluntary contributions in aid of needy sick members. We frankly admit that we do not belong to this class whether it be large or small within the jurisdiction of the order. We favor the beneficiary system in its integrity as bequeathed to us by the fathers. By the unwise, unjust and unconstitutional legislation of the Sovereign Body the system to-day, it is true, is but the shadow of the system advocated and promulgated by Thomas Wildey

and his early followers and fails in large degree as now administered to meet the necessities of sick and indigent members. Two dollars per week for a man dependent on the labor of his hands to meet the needs of the sick room and to support a family without other income, is little better than a mockery in the midst of sickness and distress as many an unfortunate brother has already learned from bitter experience. But we look for a repeal of the minimum benefit law sooner or later, or its essential modification to meet the demands of justice and the order. With the restoration of the old system perhaps modified in some respects, the sick will be provided for largely as in former times and the pension method so inimical to our order and all its original professions will be sent to the bats and owls. Then there will be few or none to advocate the free will or charity system, now common in some other orders in a measure kindred to our own. Yes, in memory of our fathers we must hold on to the beneficiary system of relief in preference to the voluntary or charitable method of providing for those who are the victims of sickness or accident. By and by light will come to the eyes of those who enacted the minimum law and they will repeal it or their successors in the Sovereign Grand Lodge, wiser than they, will remove the law and take away its evils.—Grand Secretary Kidder.

That is, the method vital to the order is not free-handed beneficence, but rated insurance.

NO CHANCE FOR POOR STUDENT.

New Haven, Conn., May 17.—(Special.)—The three junior fraternities at Yale, composed largely of rich men's sons, have all blackballed a poor student who sought admission to their ranks. The Yale faculty regards this as a challenge to combat on the suppression or perpetuation of the sophomore secret societies.—Chicago Tribune.

DESPOTIC OR DEMOCRATIC—WHICH?

"The Illinois Freemason advises lodges against the purchase of 'robes and crowns' as their use is likely to be prohibited by Grand Lodge.

"Perhaps the Worshipful Masters will have some voice in the matter in Grand Lodge."—A Masonic Organ.

The audience is requested not to cheer!

MASON'S APPEAL DENIED.

Justice Stover Refuses to Direct Kopp's Reinstatement in Order.

Robert Kopp, a wealthy manufacturer, of No. 78 Barclay street, who was expelled from the Masonic fraternity, has failed in his effort to have the courts order his reinstatement. Justice Stover, himself a Mason, dismissed Kopp's suit, declaring that the order had a right to govern itself and that he saw no reason why the courts should interfere.

Kopp was a prominent Mason for twenty-five years. He was Master of Strict Observance Lodge, No. 94, of this city. In 1889 he was arraigned on a charge of writing an improper letter, accusing the then Grand Master of introducing political methods into the government of the order. He was expelled, and the Grand Lodge sustained the verdict. Then Kopp appealed to the civil courts, the case being unique in the history of the fraternity.

"I am unable to discover any grounds upon which the court could interfere," said Justice Stover in dismissing Kopp's suit. "That such a letter as he wrote was a gross violation of Masonic obligation, Masonic conduct and Masonic law, there can be no doubt."

Kopp will appeal to the higher courts. He claims rights in Masonic property.

Masonry denies the right of private judgment. A. T. C. Pierson, 33d, says in *Traditions of Freemasonry*, p. 30: "If we would be Masons we must yield private judgment." Robert Morris, 33d, p. 196: "The first duty of the reader of this synopsis is to obey the edicts of the Grand Lodge. Right or wrong, his very existence as a Mason hangs on obedience to the powers immediately set above him."

Virginia has tried the voluntary contribution act in the maintenance of its Masonic home, to its disgust. Michigan did the same unwise thing until after several years of humiliating failure it secured a general assessment of ten cents. Ten cents per capita for the widows and orphans! Well, even that is better than the voluntary business, because it causes some dried-up soul terrible agony to let go of ten cents.—*American Tyler*, June 1, 1899.

It seems that the church plan harmonizes as illy with insurance on the Masonic plan as the church ideas of truth, morals and life do with Masonic ideas.

An exchange says: "There are two classes of persons that seek entrance into an order such as the Odd Fellows. One class for the benefits they may receive, and the other for the good they may do to others. The question is to which of these classes do you belong?"

One at a time. Don't all answer at once!—*Odd Fellows' Companion*.

But wouldn't nearly all answer the first?

Newspapers and Reform.

HAS 125 STEPMOTHERS.

Springfield, July 28.—Charles Mohammed, who says he is a son of the Sultan of Morocco, thirty-third degree Mason and member of the class of 1901 at Princeton, pleaded guilty to drunkenness in police court and was let go on continued sentence, promising to leave town. He says his name at home is Sala Ben Mohammed and that his royal sire rejoices in the cognomen of Muley Abdallah Aziz Mohammed and has 126 wives. —*New York World*.

WOULD COMBINE SOCIETIES.

To the Editor of the Herald: I am a comparatively poor man, of an old and patriotic American family, and would like to join some of the societies to which I am entitled to belong by birth and my own military services, but cannot afford to pay so many initiation fees or to buy so many medals. Why could not all these patriotic civil and military societies consolidate and form one grand association, to include everybody whose ancestors through the male or female line "fit in the Revolution" or any other old war? It would be following the fashion of forming trusts, and would save a great deal of money in initiation fees and medals. Patriotically,

George E. Barton.
New York City.

For many weeks the Wesleyan Methodist, of Syracuse, N. Y., has contained a series of valuable articles by James H. Allen, on "The Religion and Morality of Masonry and Its Kindred Allies, as Taught by Their Standard Authors."

A SATIRE.

America's Daughters.

Washington certainly, and we think the country generally, will welcome the "United States Daughters of 1812," who are about to be incorporated by Congress. We already have the "Colonial Dames," the "Holland Dames," the "Legion of Loyal Women," the "Daughters of the American Revolution," and Washington used to rejoice in a society of "Rising Sons and Daughters of Abraham and Isaac" (colored).

We cannot have too many "Daughters," with their annual convocations, their deep and mysterious discussions of parliamentary law, their resplendent ribbons and badges, and their Presidents General, Vice Presidents General and Assistant Acting Doorkeepers General. They do us all good, and when they come to Washington the city very properly rises in their honor, and very few citizens, indeed, leave town. The "United States Daughters of 1812" should be followed at once by the "Daughters of the Mexican War," and the "Daughters of the Rebellion." Then in a few years the Roosevelt patent will expire and we can have the "Strenuous Daughters of 1898." There is room as well as need for all of them.

Of course, it may be said that so many "Daughters" ought not to run about the country without chaperons. The "Daughters of the Revolution" may easily have acquired habits which would not suit either the complexions or the digestion of the "Daughters of the Spanish War," and the "United States Daughters of 1812" might object to sharing the same playground with the "Holland Dames," but these are details. High above all these youthful associations is the "Congress of Mothers," with a jurisdiction ranging from Maine to Manila, and an experience dating back to 1492. In the presence of the "Mothers" the "Daughters" will always behave.—Washington Times.

The average membership of Florida lodges is twelve, the lowest in this country; and the highest is 212, in the District of Columbia.

SECRETISM.

"For example, what is called the lodge system in this country has wide ramifications. There are two and a half secret societies to one church. In Boston—571 lodges, churches 223. Chicago—lodges 1,001, churches 310. St. Louis—lodges 729, churches 220. Washington, D. C.—lodges 316, churches 181. New Orleans—lodges 270, churches 178.

In fact, the lodges are disintegrating the churches; for they absorb young men by the thousands, and their money by millions.

"Perhaps the secret lodge system is the expansion and spread of old world idolatries of Asia and Africa in Christian lands with names and forms changed. However this may be, those who suppose that secret orders are mere benefit societies are simple indeed."—Ecclesia Voice.

Ignoring the Example of Christ.

I submit to you a few doctrines which determine absolutely the character of these secret lodges. They all require members to disregard the example of Christ, and his example is just as binding as his Word. Assume that the Good Templars are an excellent organization for promoting temperance, or that the Freemasons promote a faith in God, hope in immortality, and charity to all mankind. What right then has a Christian man to hide that work from his wife and children? Christ told his disciples to proclaim on the housetops what he had told them in private (Matt. 10: 26, 27). Now a man is initiated into a lodge. When he comes home his wife says, "Where have you been to-night?" "I have been initiated." "I didn't know you were going to join. Tell me about it." "I am not permitted to tell you." "Was there anything wicked?" "No." "Anything ridiculous?" "Nothing at all, my dear; it was very solemn." "Well, then, why can't you tell me about it, if there is nothing wicked in it, and nothing ridiculous?" He is compelled to say, "I have obligated myself not to." The question as to whether it is good or bad may be a matter of taste. Jesus Christ knew how to promote the temperance cause, faith in God, the hope of immortality, and charity toward all men; the Savior that

turned his head on the cross to say to John, "Take care of my mother," and said to the mother, "John will look after you," is not unmindful of the needs of the wife after her husband has been taken from her and she is left to provide for herself. Jesus know how to promote friendship and love and liberty, and you and I, if we are Christians, are bound to do Christ's work in Christ's way. Christ said, when asked as to his teachings, that he spoke openly to the world in the synagogue and in the temple, and that in secret he said nothing. No man can be a secret society man and follow the example of Jesus Christ.—Northfield Echo.

CONSOLIDATION OF CATHOLIC SOCIETIES.

Influential Catholic clergymen and laymen are planning the consolidation of all Catholic societies in the United States into one great union, subject to central direction, so that they may all work together for the accomplishment of any special object, political or otherwise. In reference to the project, Bishop McFaul, of Trenton, N. J., says:

"In a recent letter to the National Convention of the Ancient Order of Hibernians, I suggested a union of our societies, saying: 'It seems to me our societies, composed of Catholics, should endeavor to touch at certain points, so that, while each retains its identity and pursues its own aims independently of other organizations, there may be a bond of union, enabling them, in given circumstances, to exert concerted influence. This influence should be felt in our State Legislature and in the National Congress wherever bigots attempt the invasion of our rights.'"

This is a far-seeing policy, designed to compel political parties to accede to all demands of the church, at the risk of losing the solid Catholic vote of the country. The possibility of the church being compelled to return to the Filipinos a portion of its accumulated wealth is the cause of this organization, which will in the near future figure conspicuously in the overthrow of the fundamental principles of this government, destroying liberty of worship, and consummating a union of

Church and State. The predictions in regard to such a union in this country are fulfilling every day, and this consolidation of all Catholic societies is destined to be one of the greatest factors in its accomplishment.—C. M. S., in "The Signs of the Times," July 11, 1900.

Thos. Wildey, the founder of Odd Fellowship in America, died October 19th, 1861, aged 79.

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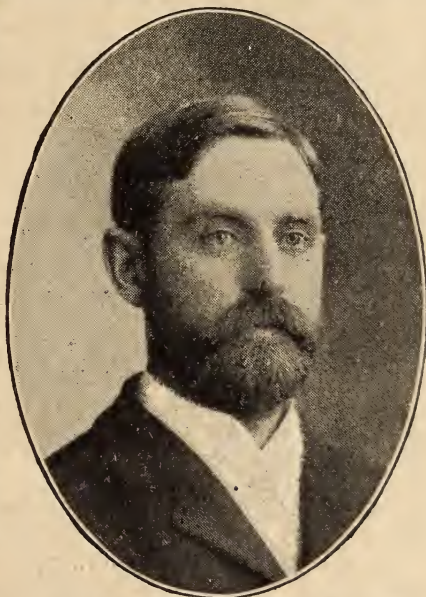
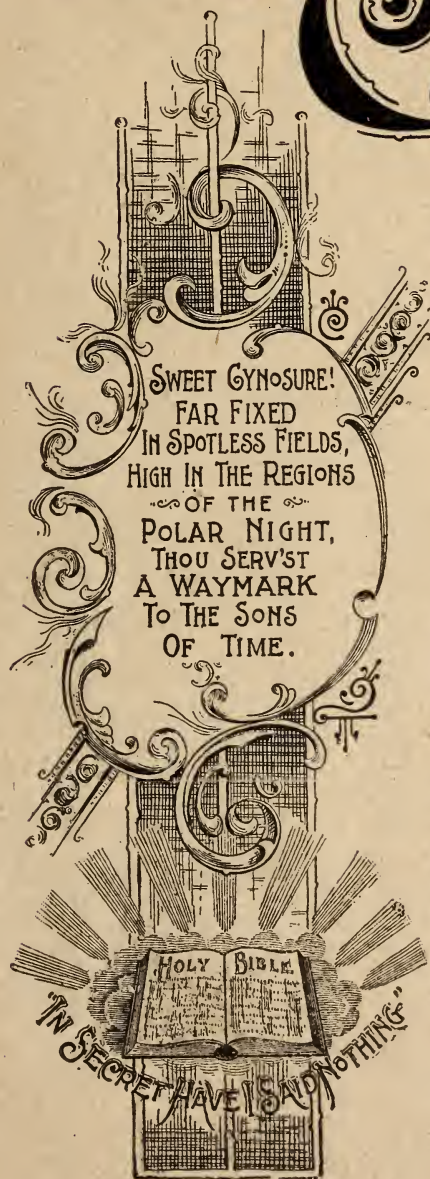
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Oak Park, Ill.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIII.

CHICAGO, NOVEMBER, 1900.

NUMBER 7

The Christian Cynosure.

Official Organ of the National
Christian Association.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street, Chicago.

Entered at the Postoffice, Chicago, Ill., as second class matter.

Some of our readers will be gratified to see the beginning of the publication in this number of the Ritual of the Ancient Order of United Workmen. You will especially note the religious phase of this insurance order, as further evidence of Satan's system of disintegrating the Church of Christ.

Our readers will find the renunciation of Freemasonry, by Dr. Joseph, in this number, of more than ordinary interest. The refusal of O'Fallon Lodge, No. 576, A. F. & A. M., to assist a sick and worthy brother, will be noted, but the most striking comment on the boasted charity of Masonry is to be seen in the effort of this lodge to deny that the doctor was a member of the lodge, notwithstanding he held their receipt for dues, and had been reported to the Grand Lodge as a member, and had issued to him by O'Fallon Lodge a "Traveling Certificate," "to the Glory of the Grand Architect of the Universe."

No wonder that John Wesley exclaimed: "What an amazing banter upon all mankind is Freemasonry."

The October number of the Cynosure seems to have met a hearty reception with some of our friends, at least. Rev. John Collins, whose report of the General Con-

ference of the M. E. Church has been so widely copied from the Cynosure into other papers, writes, "The October number of the Cynosure is a grand one. Please send me as many extra copies as you can for \$1.00." We expect to have in the December number a report of Brother Collins' summer campaign.

Rev. J. P. Stoddard writes from Boston, "I like the October Cynosure very much." Rev. W. B. Stoddard writes that he has heard many commendations of the Cynosure of late, and that Rev. F. H. Myer, pastor of one of the large churches in Dayton, Ohio, says that he has been especially pleased with its contents during the past year.

The date to which each one's Cynosure is paid appears on the little yellow tab pasted on the wrapper, which is often torn off and thrown away without being noticed. Will not our readers take special pains to notice the date to which their magazine is paid, and will not those whose subscription has expired, please remit at once.

A PEEP INTO AN AMERICAN CASTLE.

If may be that not all of our readers have been in the home of a many times millionaire; if they have not they may enjoy, as the writer did, a peep into such a home.

A short time before Mrs. Potter Palmer of Chicago went to the Paris Exposition to represent our country on the Board of Commissioners, she opened her house for a reception to the working girl's clubs of the city.

The writer was so fortunate as to have a friend in one of the working girls and was invited by her not only to attend the reception but to ride to the castle in an automobile.

Both invitations were gladly accepted, for new experiences are welcome if they promise to be interesting, as these did.

Our automobile stopped for our party of four at my friend's office. There was quite a little snow on the ground, and after starting off in fine style we suddenly came to a halt on one of the principal business streets.

The great doors opened as by magic and we entered fairy land.

The great circular entrance hall into which the principal rooms of the house open was indeed grand, with its marble floors, generous fireplace, carved columns



Potter Palmer's American Castle, Chicago.

Evidently we were stuck in the snow, and what seemed an interminable time we sat in our strange conveyance while the admiring multitude gazed upon us and questioned as to why we didn't drive on, etc.; while all the time our little engine was working away so furiously we were in constant dread of being blown up. Our rescue was finally effected and we went on our journey with such increased speed we were in alarm now for fear our machine, which was headed toward the lake, was running away with us into that great body of water; but turning to draw up to our destination in proper style, we again came to a sudden halt in snowbank number two.

This time the little engine's efforts were futile and we were ingloriously dragged out with ropes furnished by a kind-hearted man in the sympathetic crowd that had gathered.

By this time we were thoroughly glad to leave our automobile and its novel experiences and ascend the massive stairway leading to one of Chicago's finest residences.

and great palms scattered about among beautiful statuary, all delicately colored by soft lights and shades from the stained glass windows above.

Passing under heavy curtains we stepped into the splendid library on the right.

Here were shelves upon shelves of choice books and magazines, the luxurious chairs and lounges inviting one to tarry and enjoy their treasures as well as to feast the eye upon the beautifully carved woodwork and delicately painted walls and ceiling.

Opening out of the library was the beautiful Louis XVI. parlor, and in the exquisite beauty of it all we were simply lost.

The decorations were gold and white. Rare works of art hung on the walls and art treasures stood on marble mantles and richly carved cabinets.

Soft rich rugs gave no hint of the marble floor beneath and the delicately upholstered chairs and tete-a-tetes were altogether too beautiful to sit upon.

It was in the midst of all this beauty that the lovely mistress of the castle came to greet her guests and to graciously enter-

tain them with a history of this picture and that art treasure.

Eagerly we followed her along marble corridors, graced with palms and beautiful statues, to the art gallery, where hangs, it is said, the finest collection of pictures in this country.

Our hostess moved from picture to picture, pointing out some beauty here, a peculiarity there, or giving a bit of personal history from the life of the artist, or perhaps taking us with her into some foreign court where she had been as royally entertained as though a queen herself—which she was in very truth.

Her delighted audience hung upon her every word, for they were just hungry for beautiful things and had so little with which to satisfy their desires.

The walls and ceilings of the great art gallery were crimson, and the lavish display of bright rugs and flowers, couches and cushions, suggested the richness and luxury of royal splendor.

At one end of the room marble steps led up to a smaller gallery.

Here, amid rare pictures and tapestries, and overlooking the great gallery, our hostess entertains her friends at large banquets.

And we can well imagine that when the massive table is set with its gold and silver dishes, its rare flowers and shaded lights, and the richly dressed guests are gathered about and soft music accompanies speech, that it is indeed a brilliant spectacle.

From the art gallery we were gracefully invited by our hostess into the dining-room, where refreshing ices and cakes were served.

This room was spacious and lofty, and richly carved sideboards displayed the rarest of table decorations.

Passing through an oriental reception and music room we came to the conservatory, where, through vistas of stately palms, tropical shrubbery and beautiful vines we looked over blue Lake Michigan but a few steps away.

It was getting late, and reluctantly we turned our backs upon the light and warmth and beauty of this magnificent home, bearing away with us as perhaps our pleasantest memory that of its charming mistress who is interested in the working girl and indeed in all humanity, and whose warm heart impels her to ever lend a helping hand and to share her many advantages with those who are less fortunate.

—The National Rural.

A postal card brings word to the Cynosure of the departure of an earnest friend and corporate member of this Association, the Hon. C. B. Knight, of Worcester, Mass., who entered into rest Oct. 7, 1900. As the reapers depart we should pray the Lord of the harvest to send others. The need is great.

ANCIENT ORDER OF UNITED WORKMEN.

TO ALL GRAND AND SUBORDINATE LODGES OF THE ORDER,

Greeting: The Supreme Lodge, at its twenty-third stated meeting, convened in the city of Chicago, Ill., June 11, 1895, having adopted the following Ritual, I do hereby, by virtue of the authority vested in me, officially promulgate the same as a Ritual of the Ancient Order of United Workmen, and direct that all rituals heretofore in use be discarded from and after the date hereof.

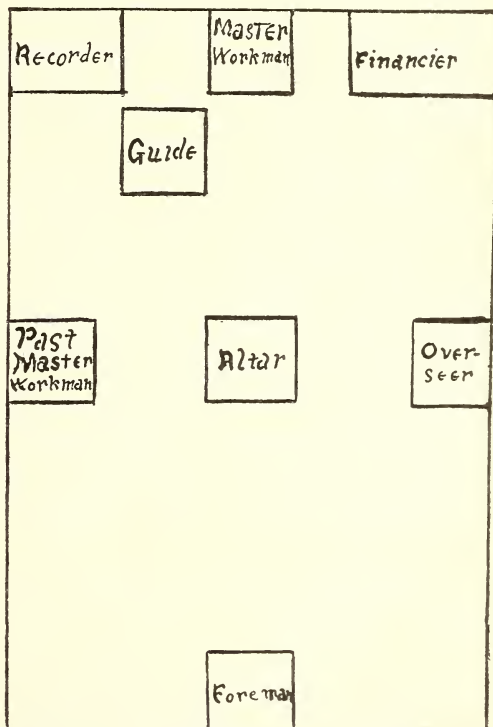
Given under my hand and the seal of the Supreme Lodge, the 20th day of August, A. D. 1895.

(Signed.) Joseph E. Riggs,
Supreme Master Workman.

Attest:

(Signed.) M. W. Sackett,
Supreme Recorder.

(Editor's Note.—The Official Seal shows an open Bible, and the words: "Supreme Lodge—A. O. U. W.")



The station of the Inside Watchman will be on the right of Foreman, if there is a lodge room door on that side. If not, it will be on the left of the Foreman.

Instructions to the Master Workman of the Lodge.

Rule 1. All pass words are to be given in a whisper.

Rule 2. The Master Workman alone is the person to communicate the semi-annual pass word, or cause it to be communicated to members, or to visitors, when an order is presented by a visitor.

Rule 3. Visitors should be examined by a committee appointed for that purpose. If found to be in good standing in their subordinate lodge, they shall be admitted to seats in the lodge.

Rule 4. After making signs the hand will be brought to a natural position.

Rule 5. Voting. When the vote is to be taken by ballot, the Master Workman will instruct the Guide to prepare the box and present it to him for inspection. The Master Workman then states to the Lodge that a vote is about to be taken upon the application of Mr. — for membership of this lodge. White balls elect; black balls reject. The Master Workman then deposits his ballot and the Guide presents the box to the Foreman, who casts his ballot under the sign. The Guide then places the box upon the altar, by the side of the Bible and casting his ballot under the sign returns to his station. The brothers then vote one at a time, commencing upon the right of the Master Workman, each casting his ballot under the sign by taking the ballot in the left hand and giving the sign with the right, and while giving the sign deposits the ballots. When all have voted, who desire, the Master Workman declares the ballot closed and the Guide presents the box to the Foreman, who inspects it, and, rising under the sign, announces that "the ballot is favorable" or "unfavorable." The Guide will then present the box to the Master Workman, who will examine it and confirm the declaration of the Foreman.

(In no cases will the Master Workman or Foreman announce the number of black balls cast.)

Note.—The Master Workman, when the ballot-box is presented to him by the Guide, should examine the secret compartment to see if it is free from all ballots and that there are sufficient white and black balls in the box to insure secrecy. After announcing the result, the

Master Workman should remove the ballots from the secret compartment and distribute them, in case one or more black balls have been cast.

General Directions.

If you would make workmen, do your work like workmen.

It is essential, in order to produce an impressive effect upon the candidate, that the officers should memorize their several portions of the Ritual. The Odes should be sung, if possible, to the music on the ode cards, or other appropriate tunes. In case they are not sung, the proper officers should read them, but in no case should they be omitted.

In conducting candidates, or in other ceremonies, always turn square corners; never march in a circle. During the opening and closing ceremonies, the reading of the minutes, and while conferring degrees, the members should remain quiet. No signs should be given by any one until after they have been exemplified in the opening ceremony.

The Guide should see that badges are ready in the anteroom, Bible on Altar, emblems by the side of the Bible, odes distributed, and officers' badges at their stations before the lodge is opened. Members entering the lodge room, when lodge is open, will proceed in a direct line from the door of entrance, down the side of the hall to a point in line with the front of the altar, where they will file right or left, as the case may be, to the front of the altar, halt, and face Master Workman, give salutation sign, and, when answered, take their seats. They will retire in the same way, viz., proceeding from seat to a point in line with altar, filing to altar, give salutation sign, after answer file right or left, turn square corners to door of exit.

All members must enter and leave when lodge is in session in due form, which means the proper approach to the altar and the giving of the salutation sign.

The voting sign is only used in voting upon a question and never at the altar. The sign used at the altar is the salutation sign.

The Master Workman is responsible for the Lodge Rituals and must deliver to his successor the number delivered to him.

Opening Ceremony.

Master Workman (standing)—“The Lodge will come to order. Officers will take their positions. Brother Foreman, will you see that the Lodge now is secure.”

Foreman (standing)—“Brother Inside Watchman, you will see that the Outside Watchman is at his post, that the outer door is closed, that all persons leave the ante-room, and instruct the Outside Watchman to permit no one to enter during the opening or closing ceremonies, during conferring of degrees, or when the minutes are being read.”

Inside Watchman (performs duty and reports)—“Brother Foreman, the Outside Watchman is at his post, the outer door is closed and the ante-room is clear.”

Foreman—“Master Workman, all is secure.”

Master Workman—“Brother Guide, examine those present in the semi-annual and degree pass words.” (Degree pass word: “Temple.”)

Guide gives pass words in a whisper to the Master Workman and the grip, then, commencing upon the left of the Master Workman, takes up the semi-annual and degree pass words and the grip from each member. Each member will rise when giving the pass words and grip to the Guide. The Guide must report to the Master Workman any one present without the pass words, and send him to the Master Workman for instruction. At the close of this examination the Guide from his station says:

Grip.—Grasp right hand with first finger on knuckles between first and second fingers of the brother, letting your forefinger slip over the second finger of the brother.

Guide—“Master Workman, all present are entitled to seats in the Lodge.”

Master Workman—“Brother Overseer, what are your duties in the Lodge?”

Overseer—“To have charge of the Altar, assist in the initiation of candidates, and perform such other duties as the laws require.”

Master Workman—“Brother Foreman, what are your duties in the lodge?”

Foreman—“To assist you in the performance of your duties, to have charge of the inner door, and in your absence to preside over the lodge.”

Master Workman—“Brethren, it is my duty to preside over the Lodge and govern its deliberations, to promote harmony and to labor for the prosperity of our order. I ask your earnest co-operation and assistance. * * * We will now sing our opening ode.”

Opening Ode.**I.**

Brother workmen, let us render
Unto God our Father dear,
Grateful praise for care so tender
And the joy of meeting here.

II.

Let us raise our hearts and voices
In a song of grateful praise,
For his love each heart rejoices:
He hath blest us all our days.

III.

May our work be comprehended
And its purpose true endure:
Let its mission be extended,
Guided by its motives pure.

IV.

Let us pledge unto each other
Charity and truth and love,
And we ne'er shall lack a brother,
And at last shall meet above.

Past Master Workman—“Almighty God, we thank thee for the blessings showered upon us and our order. Grant that each of us may do his duty with an eye single to thy glory, and the welfare of this fraternity. Bless all our brothers, whether present or absent. Unite us together firmly in the bonds of a common purpose—the advancement of our order. Let brotherly love prevail in our councils, and every social and moral virtue abide with us, and unto Thy name be all glory and honor. Amen.”

Brethren respond—“Amen.”

Master Workman—“Brethren, give the signs of the order, observing the Overseer.”

The Overseer will step down from his station, advance to the Altar, open the Bible at I. Cor. 13, place the emblems (anchor and shield) on the Bible, about face and march to a point immediately in front of Foreman's station, halt, face about, and exemplify the signs, naming them as follows:

Salutation Sign.—Raise right arm to right angle, place hand open over the heart, return to right angle, drop arm to the side.

Voting Sign.—Raise hand to level with face, back of hand toward Master workman.

Recognition Sign.—Raise right hand, grasping left lapel of coat, hold there a short time and drop to side again.

Master Workman—"Brother Overseer, what is the distress word?" (Overseer answers.)

Master Workman—"What is the answer?" (Overseer answers.)

Master Workman—"Brethren, what are the watchwords of our order?"

All present answer—"Charity, hope and protection."

Master Workman—"In their name I now declare this Lodge open in the Workman degree, and ready for business. Advance the sign." (Salutation sign.)

The Overseer remains in front of the Foreman's station until the Lodge is declared open, when he will right face, march to the side of the hall, file left and return to his station.

The Inside Watchman will admit all brothers who give the correct alarm and degree pass word, reporting to the Foreman only those who are without the word, and also visitors.

Note.—The general recognition sign is alike common to the A. O. U. W. and the Degree of Honor.

Closing Ceremony.

Master Workman—"There being no further business we will close the Lodge. Brother Financier, what are the receipts since our last meeting?"

Financier—"Beneficiary fund, —; general fund, —; other funds, — (naming them); total receipts, —."

Master Workman—"Have the receipts been turned over to the Receiver?"

Financier—"They have, and I hold the Receiver's receipt for the same."

Master Workman—"Brother Recorder, what are the disbursements since our last meeting?"

Recorder—"Beneficiary fund, —; general fund, —; other funds (naming them), —; total disbursements, —."

Master Workman—"You will enter the receipts and disbursements on the minutes of the Lodge."

Master Workman—" * * * "Brethren, we are assembled here to-night in the name of Charity, Hope and Protec-

tion, and in their name we now depart. May Charity mold our speech and guide our way. May hope inspire us with noble thoughts and urge us on to heroic deeds. May the protection guaranteed by the Ancient Order of United Workmen be our pledge of security amid the trials and dangers of human life. We will now sing our closing ode."

The following will be sung by all present, or spoken by the Foreman:

Closing Ode.

I.

Gracious Father and giver of good,
Whose eternal protection we own,
Now unite us in true brotherhood,
And to each let thy favor be shown.

Chorus—

We will stand for the right,
Never fearing to dare or to do.
We will stand for the right,
Faithful workmen, united and true.

II.

Let thy presence attend us as we part,
Our protection and guide ever be,
In fraternity join every heart
And forever unite us to thee.

Chorus—

Past Master Workman—"Almighty God, we ask thy blessing as we are about to separate. Go with us, guide us, and receive us at last. Amen."

All present will respond—"Amen."

Master Workmen—"Brother Overseer, you will attend at the Altar. Brother Guide, you will collect the Rituals and Odes."

The Overseer will remove the emblems and close the Bible, while the Guide collects the Rituals and Odes.

Master Workman—"I now declare the Lodge closed until its next regular meeting, which will be on — evening" (giving date).

(Continued in December Cynosure.)

Editor the Loyal Guard:

A good time is in store for the lady members of Subordinate Division No. 1, Knights of the Loyal Guard. Arrangements are about complete for an entertainment and pedro party to be given at the hall of Division No. 1, Monday evening, Oct. 17, to which the ladies are invited to spend a few hours with the Sir Knights. Suitable prizes will be awarded the winners at cards.

"Suitable" is rather vague; why not tell just how high the stakes are?

Editorial.

THE LORD'S PRAYER.

"The Knight's position is well taken," says an October correspondent. What that position was appeared in a quotation from this lodge organ in September. It retorted that complaint of lodge rejection of the Lord's name from prayer was inconsistent when made by those who used the Lord's prayer. The October correspondent endorses both charges: holding the lodge guilty because it forbids the use of Jesus' name even in prayer; and holding lodge opponents inconsistent when they also reject and dishonor the Lord, by using the Lord's prayer and observing his direction: "After this manner pray ye." He considers this position "well taken," and believes that using the Lord's prayer is rejecting the Lord.

Our September note represented it as ill taken, and to that we refer, meanwhile repeating here a few sentences found disconnected there, where we said: "To quibble about mere iteration is to evade the real issue. It is one thing tacitly to assume, and another to ignore, the mediatorship of Christ. The point is not that the name is not constantly repeated, but that it must never be spoken. The objection is that to allude to Jesus Christ is a lodge crime. The objection is not that the name is not always used, but that it can never be used. If some church should make that rule, the same minister would then make the same objection."

The position taken by the Knight, that consistency with the above view requires never praying, with Christ as recognized mediator, but with his name not formally pronounced, and that consistency demands repetition of his name by lodge critics "in everything they say or do," is not logical, is not sensible, and is not well taken.

The Translated Prayer.

It might slip past the attention of an inadvertent reader that the prayer given at the foot of the second column of page 188 of the October Cynosure is another though similar prayer found in Luke, although the title at the head of the column is, "The Lord's Prayer," which would

seem to refer to the prayer regularly used under that title and found in Matthew. Whatever may be said of it as a rendering of the prayer in Luke, we would be sorry to leave any young reader confused by the idea that this prayer, thus translated, furnishes a rendering of the one commonly recognized as "The Lord's Prayer."

The writer speaks of "what is called the Lord's prayer," and in the next sentence says: "The prayer worded in our vernacular would read," immediately giving his version of the prayer in Luke, and not of "what is called the Lord's prayer" in ordinary cases and regularly used under that name. That it would justify such a title is certain, but to introduce it in this way, in an article of the kind in question, seems to involve the danger of leading some reader to think that the other prayer, which holds the title, is thus to be revised. The writer did not quite say that, and certainly it would not be true.

The phrase, "worded in our vernacular"—as if the prayer in any English version had been translated into anything besides our vernacular—might seem to introduce an attempt at exactness or literalness in translation. Yet the more literal and critical English versions retain the phrase "indebted to us," for which "offend us" is here substituted. This change seems to sacrifice literalness and lack critical reason. The received Greek Text and the ordinary English version have "indebted to us," as well as these critical versions.

Early in the article an argument is based on the word "kingdom" in its connection; in the translation "reign" takes its place, with, perhaps, some sacrifice of exactness.

Every English translation we have seen renders the prayer into "our vernacular," but we incline to credit some with making the vernacular more correspondent to the Greek and more serviceable as a conveyance for the real meaning. However, this does not affect the caution not to take the October translation as an attempt to revise what is commonly learned and used as "The Lord's Prayer." For that we turn not to Luke but to Matthew, and to the day when Jesus delivered the Sermon on the Mount, not to the later time.

An Alleged Misnomer.

On page 188 of the Cynosure for September a contributor says that the title, Lord's Prayer, applied to Luke 11: 2, is a misnomer. He does not appear to mean by this that the title ought to be restricted to its regular application to that prayer which the one in Luke resembles, and which is found in Matt. 6: 9-13, in the Sermon on the Mount. This is the one which is constantly used and regularly called "The Lord's Prayer."

Any prayer which Jesus framed, for his own use or that of others, ought to be recognized as his. To refuse it this honor would be almost irreverent or profane. The writer transfers the title to John 17, where it justly applies, but no more perhaps than elsewhere; for instance, in John 11, where our Lord's prayer at the tomb of Lazarus is recorded.

As we use the prayer given his disciples to use, we naturally speak of that one among our prayers distinctively as the Lord's, and of others as our own. To call the title thus used a misnomer, would be a misuse of the word misnomer.

It would be an unreasonable hypercriticism that would carp at such titles as Bryant's *Thanatopsis*, Longfellow's *Psalm of Life*, Solomon's *Proverbs*, David's *Psalms*, or the Lord's *Parables*. A title in the possessive form properly indicates authorship. Our Lord framed this prayer, he gave it to his disciples, he directed its use. Every petition it contains is the natural expression of a Christian desire; and there seems to be no sufficient reason, drawn from fact or language, why the prayer should not be gratefully retained, devoutly used, and lovingly called the Lord's Prayer.

Obituary.

Rev. James A. Krumm was born Sept. 27, 1851; finished this life's work April 30, 1900, at Hudson, Steuben County, Indiana, aged 48 years 7 months and 3 days.

Early in life he gave his heart to God and his hand to the U. B. Church; five years he traveled as an itinerant minister. His last work was in the temperance cause. He has gone to that home where

no sorrows come, and where nothing annoys, but all is peace and joy in the Holy Ghost.
Mrs. J. A. Krum.

M. E. CHURCH CONFERENCE.**Epworth League Day.**

(From Los Angeles, Cal., Herald.)

"A sensation was created at the Methodist conference yesterday, during the convention of the Epworth League.

"I H. Dysinger, in an address before that body, declared that the State University did not teach the true religion, but left the students of that institution both skeptical and doubtful. He declared that gaming and frivolities were the present curse of the world, but prophesied that the Epworth League would, in a few years, cause a great change in social conditions. He said:

* * * * *

"If, however, the social life of the Epworth League is made what it should be, in five years not 25 per cent of the lodges and clubs would be able to exist, and in ten years 90 per cent of the money spent in those places would go into the church. We plead for the reformation of the spiritual life and of the intellectual life, from the university down to the log-cabin school house."

The speaker named above is mistaken. It is not the social life of the Epworth League that is at fault. And, however much its social life may be improved, it can not reduce the lodges 75 per cent, or at all, by such means. The lodges are spiritual centers where prayer and praise is offered to the god of this world, and he can only be dethroned and his followers rescued by the power of the "sword of the Spirit," which is the Word of God proclaimed by spirit-filled men. The light has been poured into these lodges. We know what they are, and what they do, and why they hold men loyally to the lodge. Let Epworth Leaguers show what the lodges are by the Word of Revelation, and many will be saved by the "foolishness of preaching," but not by competing with the social life of the lodges.

A MUTUAL AID SOCIETY.

The following story, told by Rev. James P. Stoddard, of Boston, illustrates one of the vices of secret orders.

"I was in the Palmer House, Chicago, discussing Odd Fellowship with a member of the order, when my opponent, having abandoned his first claim of benevolence, took the ground that it was a mutual aid society. Judge Zearing, after listening for a time turned and said to the gentleman, 'I think you are right, and I recall a case in point.'

"Some years ago, when practicing in Bureau County, I had a client who had been arrested for selling liquor unlawfully in the city of Princeton. My client was extremely anxious that I should secure a certain man on the jury. I did so. He was elected foreman, and the case went to trial. The evidence against my client established his guilt beyond question, and I had no hope or desire for his escape. The jury retired, and after a brief delay, brought in the verdict, Not Guilty. I expressed my surprise to my client when we were by ourselves, and he informed me in confidence that the man whom he was so anxious to have on the jury was a brother Oddfellow, and said, 'I knew when we got him in we were all right.'

"Since that occurrence I have never doubted that Oddfellowship was a Mutual Aid Society, and I have seen very much in the courts indicating that Freemasonry is often used for the same purpose.'"

THE TREND IN THE UNITED STATES— GOVERNMENT BY SECRET CABAL.

A Political Church.

Boston, May 11.—The Ancient Order of Hibernians to-day elected national officers.

Bishop James A. McFaul, of Trenton, who sent a long letter, said, among other things: "I shall direct your attention to a question which I believe should be taken up and prosecuted with energy. The Catholic population of New Jersey is rapidly approaching one-third of the population of the State. We should have a proportionate representation on the boards of management of public institutions. This, however, we have never had, and, although we are better off here as re-

gards freedom of worship in public institutions than in some States, we are, nevertheless, far from possessing that full exercise of our religion which we should enjoy.

Not a New Party.

"Let me not be misunderstood. I have not the remotest idea of advocating a Catholic, a German or an Irish party in America. If we were organized can it be supposed for a moment that the present administration would have passed over in silence the outrages against religion perpetrated in the Philippines?

"We are entitled to a greater number of chaplains in the army and navy. Catholics have poured out their blood like water on land and sea under the flag of their country, and the least they can ask is that when the 'warrior's soul is about to meet the warrior's god' they shall receive the consolations of that religion which has planted patriotic aspirations in their hearts.

"Let the A. O. H. take a determined step in this matter; let them take part in forming a general organization of all societies composed of Catholics, irrespective of nationality, so that in our State legislatures and in the national Congress the voice of Catholics may be heard with effect when there is question of our religious rights under the constitution or the redress of grievances."—New York Evening Journal.

This is undisguised counsel to the Hibernians to be active as a secret political order.

The Catholic Church has had for years in Washington, our national capital, "The Papal Indian Bureau," for the purpose of lobbying in the interests of the Pope and his church.

The power of this Bureau and of the Catholic Church in politics is to be greatly augmented. The following is taken from the "Morning Star," Catholic paper of the diocese in which New Orleans is situated:

Since Rt. Rev. Bishop McFaul, of Trenton, first agitated a national organization of Catholic societies, the matter has been deeply discussed throughout the breadth and length of the land. And it seems now that there is a possibility of its realization.

The Catholic Young Men's National Union, which met in New York, Wednesday, decided to form a federation of Catholic societies for the purpose of influencing legislation in the interests of Catholics, and to further the claims of such as embrace the faith. The plan is an excellent one, and one which, if properly conducted and carried out, will do an immense amount of good. If Catholics

need one thing more than another, it is surely a union of societies, the members of which will help one another. At the meeting held in New York, it was adopted that a convention of Catholics be held in New York city on Thanksgiving Day, Nov. 29.

Among the many Catholic societies which are expected to send delegates are the Ancient Order of Hibernians, Young Men's Institute, Young Men's National Union, Catholic Verein, Knights of Columbus, Knights of St. John, Benevolent Legion, Knights of America, Irish Benevolent Union, Total Abstinence Union, and others of less prominence.

Contributions.

"THE CITIZEN AND SECRET SOCIETIES."

REV. C. E. M'REYNOLDS, ROSS, WASH.

In the little we have to say on this important subject, we desire to be clearly understood; therefore we shall define the terms "citizen" and "secret societies," before proceeding to an examination of the topic. Webster defines the term "citizen" as, "Any native-born or naturalized person of either sex, who is entitled to full protection in the exercise and enjoyment of the so-called private rights." In our Free Methodist Book of Discipline, on page 29, may be found what I regard as a very clear definition of "Secret Societies." It reads thus, "Any society requiring an oath, affirmation, or promise of secrecy as a condition of membership, is held to be a secret society."

With these definitions before us we shall endeavor to examine the teachings of a few secret societies, note the essential unity of them all, and their bearing on some of the principles of the Declaration of Independence, the Constitution of the United States, the laws of our land, the church of God, and the citizen. And, second, we shall briefly notice some things indispensable to good citizenship. Let us, then, inquire into the teachings of a few secret societies, for it is evident that it would be inexpedient in a brief paper like this to attempt to examine the teachings of all secret societies, for their name is legion.

An Essential Unity.

We first call attention to Freemasonry. The candidate seeking admission into its so-called mysteries is met by the Worshipful Master, who addresses him thus: "You are now standing before the sacred altar of Freemasonry for the first time; but before proceeding any further in these solemn ceremonies, it becomes my duty as Worshipful Master of this lodge, to inform you that it is necessary for you to take upon yourself a solemn oath or obligation pertaining to this degree. It is one such as we all have taken, but I assure you upon the honor of a man and a Mason that in this obligation there is nothing which can conflict with any of those exalted duties you may owe to God, your country, your neighbor, your family, or yourself."

A part of an oath of an entered apprentice reads as follows: "Binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same."

The oath of a Fellowcraft Mason reads: "Binding myself under no less a penalty than that of having my left breast torn open, my heart plucked out, and given as a prey to the wild beasts of the field and the fowls of the air, should I ever knowingly or willingly violate this my solemn obligation as a Fellowcraft Mason. So help me God."

The Master Mason's oath contains: "Binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason," etc.

Now, if Freemasonry really means to carry out its penalties of death, in the horrid mutilation of the bodies of its refractory or repentant members, then it is no better and no worse than the Molly Mc-

Guires, the Ku-Klux Klan, or the Thugs of India. But if it does not mean to inflict its horrid penalties for the so-called violation of any of its pretended secrets, it is without controversy the most wicked blasphemy on the face of the earth; because it compels its candidates to call upon God to "help them and keep them steadfast in the due performance" of that which it has no power to do and which it does not even pretend to do. Freemasonry then is either positively illegal or else positively blasphemous. And in either case, it directly conflicts with a man's duty. For if a Mason lives in strict obedience to his obligations, he is bound to commit murder if Masonic law be enforced; for he swears to have his own life taken, under certain contingencies; and so, by implication, to take the life of another. Hence it follows that the assurance he received before taking the obligation was a deliberate falsehood; that the condition upon which he assumed it was a snare, a deception and a fraud. For the candidate is told, "upon the honor of a man and a Mason," that in the obligation "there is nothing which can conflict with any of those exalted duties" he "may owe to God," his "country," his "neighbor," his "family," or "himself."

In the Entered Apprentice degree, Masonry speaks of its lodge thus: "This Worshipful Lodge, erected to him (God) and dedicated to the Holy Saints John," etc. It places God and Saint John on the same level.

Again, "The three great lights in Masonry are the Holy Bible, Square and Compass." It places the useless pagan symbols of the Compass and Square on an equality with God's Word.

Now, in this brief examination of the teachings of Masonry, and in the light of historical facts we are prepared to say that Freemasonry is guilty of murder, lying, deception, fraud, blasphemy and idolatry. Mormonism, Clan-na-Gaelism, and Jesuitism, are of the same stripe.

Much might be said of the false principles of Odd Fellowship, and the minor secret orders, but we must hasten to notice the essential unity of secret orders.

They all demand either an oath, affirmation, or promise of secrecy. The spirit of selfishness, clannishness and ambition runs through them all; to a large

extent the spirit and aim, principles and measures, means and methods are one; it is claimed by every secret organization, of which we have any knowledge, that they exert a purifying and elevating influence, and that the initiated constitute a favored and superior class. Their work is carried on under the cloak of some religious tenet. All secret organizations claim to be benevolent, but some deny all the benefits of membership to the feeble, the infirm, the aged, the poor, all women, and all who do not have a visible way of making a living. A fundamental principle of all lodges is: "Let us form a secret combine of the strong, the prosperous and the influential, and raise a fund to assist any member that shall fall into decay. Let us possess the principal offices and business, and allow the poor and the old and the helpless, to whom we deny these opportunities, by our compact, perish in their own infirmity." Such is the character of the institutions that pose before the world as great benevolent societies. The real oneness of Masonry, Clan-na-Gaelism, Mormonism, Jesuitism and the ancient mysteries is seen in the infliction of the death penalty on the initiated who divulge their secrets. Many of the minor orders punish with expulsion, disgrace and persecution.

Constitutionally Wrong.

Secret societies are opposed to our Declaration of Independence, the Constitution of the United States and the laws of our land. The Declaration of Independence reads: "We hold these truths to be self-evident, that all men are created equal: that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." And we also read from the Constitution of the United States: "No title of nobility shall be granted by the United States," "Congress shall make no law . . . abridging the freedom of speech, or of the press." Article Eight of the Amendments says, among other things: "Nor cruel and unusual punishments inflicted." Article fourteen: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any

person within its jurisdiction the equal protection of the laws."

The whole system of secret societies is founded on human selfishness, and is, therefore, opposed to the equality of man. Designing men have used secret societies to deprive their fellows of "life, liberty and the pursuit of happiness." Witness the murder of Morgan by the Masons of New York, the murder of Forgie by the Masons of Canada, and the murder of David Brownlee, of Illinois.

Again, secret societies contravene the Constitution of the United States in creating such titles of nobility as the government itself cannot create. These are Masonic titles: "Worshipful Master," "Sovereign Master," "Perfect Master," "Grand King," etc.

Again, they violate the Constitution by a combined effort to prevent "freedom of speech and the freedom of the press," when directed against them. William Morgan was murdered for exposing Masonry. The following is the testimony of Rev. J. R. Baird, of Pennsylvania, subsequent to his renunciation of Masonry: "My own life has been one of steady and vigilant watchfulness since I renounced what is called Freemasonry. My house has been surrounded, but failing of success in my case, they have had resort to the meanest measures of persecution that barbarians can invent. My home has been in places where my business has been deranged, my interests opposed, and my character assailed; and curses without measure have been poured out upon me for forsaking and exposing the vile system of piracy."

Again, the Constitution is opposed to "cruel and unusual punishments." Secret societies subject their victims to the most cruel deaths, and most barbarously mutilate man's body, which is God's temple. (I. Cor. 6: 19, 20.) Again, they deprive men of "life," and "liberty without due process of law," and hinder those who oppose them from securing the "protection of the laws." Hence they are opposed to the Constitution and the laws of our land.

Let Masonry be judged out of its own mouth. Robert Morris, 33d degree, note on page 240 Webb's Monitor, says: "It is the covenant that makes the Mason." Again, on the same page, "No law of the

land can affect it, no anathema of the church can weaken it." This covenant, then, according to Masonry, is above all civil or ecclesiastical authority. T. C. Pierson, on Traditions of Freemasonry, page 30, says: "If we would be Masons we must yield private judgment." Morris says: "The first duty of the reader of this synopsis is to obey the edicts of the Grand Lodge, right or wrong."

Once more: "Not only do we know no north, no south, no east, no west, but we know no government save our own. To every government save that of Masonry, and to each and all alike we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other all the world over; foreigners to all the world besides." Judged by its own utterances Masonry is an outlaw.

Secret societies interfere with the equal distribution of justice. It is almost impossible, under their influence, to have justice fairly administered. B. T. Roberts once said: "If a secret society can succeed in getting just one man, obstinate and partial in the jury box, where the interests of that lodge to which he belongs are concerned, or any of its members, the ends of justice are defeated." Again he has truly said: "Never in the darkest ages of the world, under the most despotic government, has a worse tyranny been exercised than is practiced by secret societies in this country. In their conflict with the civil law, they rob men of their right to win bread by honest labor except at their dictation. They say when men may work, and when men must be idle. They prevent men from using their God-given rights." Call to mind, as proof of this statement, the sympathetic labor strike of 1893. The business of the country was paralyzed from the Atlantic to the Pacific; many lives were lost, and much property destroyed.

Secret societies are a foe to the Church of God. They have robbed her of much wealth, and of a large percentage of her membership. Many pay heavily to the lodge, and nothing to the church. The lodge monopolizes much time that ought to be given to God's cause. Masonry in spirit and practice is anti-Christ. It mutilates the Bible and expunges the name

of Christ from every prayer and every passage of Scripture in which it occurs, wherever that passage is copied into the Masonic text-books. (See "Masonic Oaths," page 69.)

But in the face of all this, Masonry claims to be a religion. (See Mackey's Lexicon of Freemasonry, page 404.) "The religion, then, of Masonry is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry." This is what the candidate swears to support in the second section of the Master Mason's obligation. Therefore he swears to "deny the Trinity, to reject Revelation, to ignore Christ, and to disbelieve in the Holy Ghost;" because that is precisely what pure theism means; a belief in a God, but a rejection of Revelation, and hence a rejection of the Trinity.

Masonry rejects the Bible. In the Digest of Masonic Law, by Chase, page 206, we have these words, "To require a belief in the divine authenticity of the Bible or in a state of future rewards and punishments is a serious innovation on the very body of Masonry." In the light of these facts, we pronounce Masonry, and all kindred secret societies, a foe to the church of God and a blight on American citizenship.

In conclusion, I call your attention to some things indispensable to good citizenship. In order to this, one must live in harmony with the principles of the Declaration of Independence, the Constitution of the United States, and the laws of our land. But we have found by investigation that secret societies are in principle and practice out of harmony with the above mentioned fundamental prerequisites of good citizenship. Therefore, we believe, with Wendell Phillips: That "every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

"Many of the" (Scottish Rite) "degrees were quite old degrees at the time of the organization of the Rite of Perfection in 1758, some of them being known in 1713, so that we have a reasonably fair claim to the word 'Ancient' in our title."

"One peculiar feature obtaining in this rite is that disciplinary action in the lower body does not take effect in the higher body until it is acted thereon, and thus we differ in a material manner from the American or York Rite, so-called."

Seceders' Testimonies.

(Editor's Note.—It is now more than a year since I first became acquainted with the history of Dr. Sebastian Joseph, formerly a professor in the College of Physicians and Surgeons, St. Louis, Mo. Dr. Joseph was a member of O'Fallon Lodge, No. 576, A. F. & A. M., of O'Fallon, Ill., but a short distance from St. Louis.

It seems that brother Masons in St. Louis, O'Fallon, Denver and Georgetown, Colo., have in different ways revealed to Dr. Joseph what the real brotherly love and charity of the Masonic lodge is. Certain brother Masons sought to break up Dr. Joseph's home for a cash consideration, and others to satisfy their passions. One reason that the Cynosure has not published the facts is that there was such a mass of evidence and original documents that it seemed impossible to find room for them. Now that a condensation has been made, the publication will be begun. The original letters and other Masonic documents copied herein are in my possession.

In March, 1899, I wrote to Dr. Horace W. Soper, of 909 North 19th street, St. Louis, a reputable physician of that city, a letter of inquiry as to the character and standing of Dr. Joseph. The following was received in reply:)

March 18, 1899.

Mr. Wm. I. Phillips, Chicago, Ill.:

Dear Sir—Yours of the 14th inst., inquiring of Dr. S. Joseph, duly received. I have known him for the past twelve years. He is all right in every respect. He is perfectly honest and upright and his abilities as a man and a physician are of the highest order. He stood high in the medical profession here, and was compelled to leave his business and college connections, because of ill health. His lungs were affected and he could not live in this climate. I have had business relations with him and have always found him to be perfectly honest. I do not know what he is worth now, but I know while here he saved money and managed his affairs well.

I consider him to be worthy of every confidence. Very truly yours,

H. W. Soper.

MASONIC CHARITY EXEMPLIFIED.**Wife and Children Stolen, Home Desecrated and Desolated—Renunciation of Lodge Obligations by Dr. Sebastian Joseph.**

To the Worshipful Master of O'Fallon Lodge, No. 576, A. F. & A. M., O'Fallon, Illinois:

Introduction.

I write to state that the Masonic lodge is nearer a hell than anything earthly that I can conceive of, if hell is a place of torment, and the disposition of its inmates is to render each other miserable.

It would be unfair to state that all Masons are corrupt, for there are to be found in the lodge men of sterling worth, noble, honest, fair and square in their dealings with their fellowman, and for this class of men I have high regard.

But I find myself associated, as a Mason, with the strangest medley of decent men and drunkards, blackguards, loafers, gamblers, whoremasters, rowdies, liars, thieves, cowards and murderers, heaven-daring, conscience-hardened villains, wreckers and despoilers of homes, the aiders and abettors and accessories of such that the "All-Seeing Eye" ever looked down upon.

Renunciation and Reasons.

Disgusted and ashamed of such associates, I now renounce and abandon Freemasonry for the following reasons:

1. Because Thomas Furlong, of the Furlong Detective Agency of St. Louis; Thomas Fauntleroy, of the law firm of Fauntleroy & McDonald, of St. Louis; E. J. Crandal, of Clifton Springs, N. Y. (all of whom are Masons), did aid and assist Lucy J. Green and Louis H. Green in alienating my wife's affections and persuading her to desert me in St. Louis in March, 1897.

2. Because said Fauntleroy advised how to wreck our home and prevent me from locating or recovering my family, advising that they be removed from the State of Missouri, and taken to the home of E. J. Crandal, at Clifton Springs, N. Y., there to be kept in seclusion. All this he did regardless of his Masonic obligations to a brother Mason and of the awful consequences to myself which followed.

3. Because Thomas Furlong in person managed the stealing away of my fam-

ily, after lying in wait until I left my home to perform my daily duties as a physician.

4. Because all of these men knew and admitted that the whole affair was a shameful outrage.

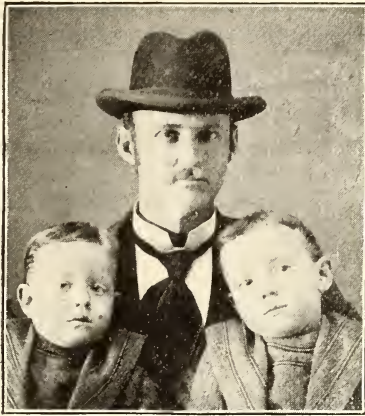
6. Because not only was my home wrecked, for some four weeks, but my dear little boys, who had just recovered from pneumonia and bronchitis shortly before, were away, I knew not where at the time, causing me untold anxiety, mental suffering and indescribable agonies, all of which preyed upon me to the extent of wrecking and breaking down my health, and in a short time after I developed consumption.

7. Because this wrecking of my home was done without one plea of justification on the part of the above-named Masons.

8. Because at the time my home was wrecked by these gallant gentlemen, I had demitted from O'Fallon Lodge for the purpose of becoming a member of Occidental Lodge in St. Louis, but I now applied to O'Fallon Lodge for re-election and was re-elected to membership so that I could carry into execution my intention of bringing Thomas Furlong, Thomas Fauntleroy and E. J. Crandal before the altar of Masonry to explain their shameful conduct Masonically. But to my amazement I was advised by high Masons to take no action in the matter, because these men "stood well" Masonically, and nothing could be done to bring them to justice, regardless of what they did.

For the first time it dawned upon me that Masonry was not what I had been led to believe it was, and while I decided to let the matter rest, I also resolved that in the future I would watch the Institution closely, and if ever again they meddled in my domestic affairs I would probe the matter to the bottom, and if I found that Masons could do all that had been done, and, in fact, anything they chose, regardless of their Masonic obligations, and violate with impunity those solemn pledges, and yet "stand well," etc., I determined to renounce the Institution.

9. Because at the time my home was wrecked in St. Louis I was in good health, prosperous, a member of the faculty of the College of Physicians and Surgeons, with a brilliant future before me, honored and respected by all who



Dr. Joseph and his Boys.

knew me, except these vile confederates.

10. Because when I was bedfast in O'Fallon, Ill., with consumption, Andrew Moore, Worshipful Master of O'Fallon Lodge, No. 576, came to my bedside and informed me that the lodge desired to assist me when it became necessary, as they knew it surely would, and asked me to accept it, at the same time gave me a traveling certificate, and urged me to use it wherever and whenever I desired, and since I had decided to go to Denver, with a hope of regaining my health, he stated that the lodge would write to a lodge in Denver and ask that I be properly looked after and cared for.

But I had been in Denver but a short time when the demons and fiends again began their hellish work—a secret correspondence between my wife and her former confederates. I captured one of the letters, its contents plainly showing that they were again planning, with my foolish wife, another separation, and my wife was to steal away from me with the children and return to St. Louis; this they knew would soon end my existence, for I was bedfast, and to be separated from my little pets would enhance a fatal issue. In consequence of all this and the conduct of my wife, I was forced to separate from her to prevent her from carrying their plans into execution. After I had been away from her for about two weeks she made proper adjustment of the matter and entreated me most pathetically to return to her and forgive her, which I did.

Now, this separation was eagerly seized upon by W. D. Steele, treasurer, and H. P. Steele, president, of the Masonic Board of Relief of Denver, as a means of trumping up excuses whereby they could place my good name in jeopardy and deprive me of assistance, so a most vicious assault was made upon me, under Masonic auspices, through the press of Denver.

11. Because various press articles were brought to the notice of this Board of Relief by W. D. Salter, who knew all about their publication and prejudiced the Board against me; W. D. Salter also sent press articles along with letters to O'Fallon Lodge, and they, too, became prejudiced against me, and accordingly wrote me under seal of lodge that they could not assist me, that their treasury was empty; when it is well known among Masons that a Masonic lodge treasury should never be empty to sick Masons in distress, even though there be not a dollar in the till. The wealth of the members of O'Fallon Lodge is little, if any, less than five hundred thousand dollars. They refused to honor the "traveling certificate" given me but a short time before.


12. Because W. D. Salter admitted having written to O'Fallon Lodge, but denied it to Grand Master Cromwell Tucker. O'Fallon Lodge denied to me, under seal of lodge, that they had received any communication from W. D. Salter, but admitted to others having received the same. And on June 14th, 1898, O'Fallon Lodge wrote the Board of Relief that I was in good standing, but had never "affiliated" since joining, when they knew they were deliberately and maliciously falsifying, for on June 30, 1898, in their annual report to the Grand Lodge of Illinois, they reported me an "affiliated" Mason.

13. Because O'Fallon Lodge did not only countenance this shameful treatment accorded me by the Board of Relief of Denver, but encouraged it and absolutely without cause or justification, and when I wrote O'Fallon Lodge and asked that an investigation be made and justice placed where it belonged, that I had done nothing to warrant the action of W. D. Salter and others, that I had nothing to hide, and desired that charges be placed against me if, in their judgment,

they had cause. But they refused to take action except to continue to perjure themselves to cover the tracks of those scoundrels in Denver. I made a second request on O'Fallon Lodge to bring charges against me, that I might be given an opportunity to prove myself, but again they refused to act in my behalf.

14. Because I personally called on Grand Master Cromwell Tucker, of Denver,

Colo., and urged him to investigate the matter and see that the guilty be brought to justice, and appealed to him to see to it that charges be sent up against me if I had done anything wrong. I made this same appeal to Henry P. Steele, president of the Masonic Board of Relief of Denver, but I was denied every courtesy, and they, too, refused to investigate or bring charges.

	
<p>Traveling Certificate</p> <p>TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE</p>	
<p>To all free and Accepted Masons Throughout the Globe---Greeting:</p>	
<p>KNOW YE, That our beloved Bro. <i>Sebastian Joseph</i></p> <p>who has signed his name in the margin hereof, is a regular Master Mason of</p> <p><i>O'Fallon</i> Lodge No. <i>576</i>, at <i>O'Fallon</i></p> <p>in the State of <i>Illinois</i>, and as such we desire and recommend</p> <p>that he be received and accepted by the Craft wheresoever dispersed over the face</p> <p>of the Globe.</p>	
<p>Given under our hands and the seal of the Lodge,</p> <p>at <i>O'Fallon</i>....., this</p> <p><i>21st</i> day of <i>Feb</i>....., in</p> <p>the year of Light <i>5898</i>,</p>	
<p><i>Andrew Elton</i>..... W. M.</p> <p><i>F. H. Wade</i>..... Secretary.</p>	

Hall of O'Fallon Lodge, No. 576, A. F. & A. M.

O'Fallon, Ill., May 30, 1898.

Dr. S. Joseph, Denver, Colo.:

Dear Sir and Bro.—I am instructed to write you that our treasury is empty and that our constitution and by-laws forbids the levying of assessments; thus you see the lodge is unable to assist you.

Speaking for myself (although I am heavily in debt), I would gladly subscribe to a fund for your relief, and I will see what can be done among the members of the lodge.

I am glad to know that you are on the road to recovery. Banish your troubles as much as possible, and you will come out all right. Fraternally yours,

(Seal.) F. W. Wade, Sec.

Hall of O'Fallon Lodge, No. 576, A. F. & A. M.

O'Fallon, Ill., June 14, '98.

Dr. S. Joseph, Denver, Colo.:

Dear Sir and Bro.—The delay in answering your letter of June 4th was caused by awaiting the action of the lodge, which met in special communication last evening to consider your letter and a communication from "The Masonic Board of Relief."

Considering the Traveling Certificate granted you: In the first place we violated our laws by granting you the certificate; secondly, there is nothing in the card whereby you are recommended to apply in an itinerant manner to lodges for relief.

The lodge has never received a letter from Bro. W. D. Salter. Bro. E. H. Smiley received a letter from him, but I have not seen the letter, and know nothing of its contents.

You ask for a copy of constitution and by-laws, which I mail you under separate cover.

You ask about the first, second and third duty of Bro. Salter. There are two sides to all questions, and no doubt Bro. Salter thought he was doing right. I suppose he knew nothing of your family trouble prior to your leaving your wife.

In regard to aiding you, I am instructed to inform you that the lodge can do nothing, owing to its financial condition. As to individual subscriptions, the tone of your letter does not appeal very

strongly to the sympathies of the members. Therefore I am unable to say what will be done. Fraternally yours,

F. W. Wade, Sec.

Denver, Colo., June 17, 1898.

To H. P. Steele, Pres. Masonic Board of Relief:

Dear Sir and Bro.—I am in destitute circumstances. I have a wife and two children dependent upon me for a living and no means by which I can provide for them; am sick and helpless. I am a Mason in good standing and belong to O'Fallon Lodge, No. 576, of O'Fallon, Ill. Extreme necessity is all that compels me to ask assistance of our order at this time. My address is 2849 West 23d avenue, at this time. If I cannot have any assistance, kindly give me reasons, if any there be. Fraternally yours,

S. Joseph.

Denver, Colo., June 28, '98.

H. P. Steele, Pres. Masonic Board of Relief:

Dear Sir and Bro.—On June 17, '98, I wrote you a letter, setting forth my condition, and also asked you to give cause, if any there be, for depriving me of assistance. Thus far I have received no reply to this letter, and unless I receive a reply by return mail I shall take it that you will not assist me, and that you have no cause whatsoever for so doing. Fraternally yours,

S. Joseph.

My address remains unchanged.

Denver, Colo., June 28, 1898.

S. Joseph, Esq.:

In reply to your letter of to-day, I will state that, after receiving your letter of the 17th I conferred with other members of the board and then requested the secretary to call upon you and render any necessary assistance.

The secretary called immediately and was informed by Mrs. Joseph that you were not in any distress at present, but was assured by her that she would inform him, if necessary to do so.

I received a letter from O'Fallon Lodge, June 14, stating that you had never affiliated with that lodge since joining, and that, owing to financial conditions, could not help you. Our board here is for temporary relief, and can only act

on request of your home lodge. Very respectfully,
Henry P. Steele.

Georgetown, Colo., Sept. 5, '98.
Mr. A. Moore, W. M. O'Fallon Lodge,
No. 576, A. F. & A. M.:

Dear Sir and Bro.: Will you please state through your proper officer, under seal of O'Fallon Lodge, whether I am an affiliated Mason in good standing.

Also supply me with a list of the members of O'Fallon Lodge. Yours, etc.,
S. Joseph.

O'Fallon, Sept. 10, 1898.
Dr. S. Joseph, Georgetown, Colo.:

Dear Sir—Yours of Sept. 5th has been received and your request has been specially noted. I fail to comprehend your desire in this manner, inasmuch as it is certainly contrary to Masonic custom. Every Mason is, or should be, personally aware of his standing and his personal ability to prove that among other brethren, is the only Masonic evidence of the fact that I know of.

I trust that you and yours are well and doing well. Fraternaly yours,
Andrew Moore, W. M.

Georgetown, Colo., Sept. 15, '98.
Mr. A. Moore, W. M. O'Fallon Lodge,
No. 576, A. F. & A. M.:

Dear Sir and Bro.—Your letter of Sept. 10 received. It is in no wise a reply to my letter of Sept. 5, which asked for legitimate information, to which I have a perfect right to be possessed. I therefore ask you a second time to answer my letter of the above date, and give me the desired information. Fraternaly, etc.,
S. Joseph.

Georgetown, Colo., Oct. 3, '98.
Mr. Andrew Moore, W. M. O'Fallon Lodge, No. 576, A. F. & A. M.:

Dear Sir and Bro.—On Sept. 5th I wrote you asking for certain information, on Sept. 15 I wrote you a second time for the same information; as yet both letters remain unanswered; I ask you again to give me the desired information. * * *

Unless I am placed in possession of the desired information promptly, I shall proceed to learn from the Grand Lodge of Illinois by what authority I am de-

prived of every Masonic right, benefit and privilege. Fraternaly, etc.,
S. Joseph.

O'Fallon, Oct. 10, 1898.

Dear Sir and Bro.—In reply to yours of Oct. 3, you are respectfully advised that your letter of Sept. 5th was promptly answered and all information possible was given you. Your letter of the 15th was not answered, for the reason that it was virtually a repetition of your request of the 5th. Your request of the 3d inst. is entirely without precedent and beyond reason. No lodge can comply with it, and no Grand Lodge would sustain such demand. We must confine ourselves strictly to our rules and laws. Respectfully your friend and brother,

Andrew Moore.

Bloomington, Ill., Sept. 13, 1898.
S. Joseph M. D.:

Dear Sir and Bro.: Yours of the 31st of August received. As to your question whether or not you are an affiliated Mason, will say that, according to the laws of Illinois, you are, or, at least, were, on the 30th day of June last, as shown by the annual return of O'Fallon Lodge, No. 576. I have received no notice to the contrary since. Fraternaly, etc.,
J. H. C. Dill, Gr. Sec.

MASONIC LAW DECISION.

A Mason who had been under suspension several months for non-payment of dues died, and after his death, on the same day, his friends went to the secretary of the lodge and paid the amount for which he stood suspended, and then requested that the lodge should bury him with Masonic honors, which was accordingly done. Was it a lawful Masonic proceeding?

A brother's standing in Masonry at the time of his death cannot be changed. The payment of the amount of dues for which he stood suspended by a friend after he was dead, no more removed the penalty of suspension than it again put the breath of life into his body. The Masonic funeral in this instance was in violation of Masonic law on the part of the lodge, and was also a violation of his installation vows on the part of the Worshipful Master who conducted the ceremonies.—Selected.

Hall of	<i>O'Fallon</i>	Lodge No.	<i>876</i>	A. F. & A. M.
	<i>O'Fallon, Ill. Feb 21</i>		<i>1895</i>	
Brother	<i>Sebastian Joseph</i>			
To	<i>O'Fallon</i>	Lodge No.	<i>876</i>	Dr.
To Dues to	<i>Dec. 31,</i>	<i>1897</i>	<i>\$1.25</i>	
	<i>One and 25/100 dollars</i>			
	Received payment,			
	<i>E. B. Wade</i> Secretary.			

News of Our Work.

Rev. J. P. Stoddard writes that the New England Annual Convention will be held Dec. 19th in the Park Street Congregational Church. His report in this number of the Cynosure will be read with much interest, and we trust that many will plan to attend this convention in December.

The National Christian Association held a convention October 29th and 30th in the Second United Presbyterian Church of New Concord, Ohio, which Secretary W. B. Stoddard worked up and managed. He had the assistance in the convention of Rev. P. B. Williams, Rev. Dr. Becker, Rev. Dr. Thompson and others. The prospects were good, but the Cynosure went to press before an account of the convention was received.

A private letter under date of Oct. 3d from Rev. P. B. Williams says, "I roasted the lodgites Sunday night at Spring Creek, in Miami County, Ohio. They were out in full force. I will be there again next Sunday night, if the Lord wills." Any desiring the services of Brother Williams in giving information on the effects of secret societies on individual character, or home or state, or that desire to hear his protest that Jesus Christ is the only "name under heaven given among men whereby we must be saved," can address him at Quincy, Ohio.

Rev. J. R. Wylie, well known for his efficient labors in Iowa and Missouri last year, has been unfurling the N. C. A. banner this fall in New York State. He has given two addresses in Hamilton and one in Flackville, N. Y., and is now laboring in Sterling Valley, N. Y., where he may be addressed during this month. Previous to going to New York he gave an address in Vallard and Glenwood, Minn., and also at High Point and North Grove, Mo.

Rev. Wm. Fenton has been preaching steadily in St. Paul, Minn., and is able to secure occasionally a subscriber to the Cynosure.

Mrs. M. Rull, whose recent testimony in the September number, on "Why I left the Rebekah Lodge," interested the Cynosure readers, is bearing her testimony in her home circle and is cheered by some happy successes.

Mr. Frank E. Noe, whose labors as a colporteur have now extended over a wide extent of country, sends for some five thousand tracts, and writes, "I think these Lodge Lamps, properly distributed, are a deadener to the lodge." He realizes that one who does this work must have Divine courage to stand for the truth. He says, "I am satisfied that nothing will do more to kill secret societies than to let the members know that everybody knows their secrets and that we know that we know them."

Mr. Linn H. Nies, of Lititz, Pa., became very much interested in the Cynosure by having it presented to him by the Y. M. C. A. Secretary. Members objected to its being placed in the reading room, and Mr. Nies was the gainer. He has kept it circulating among the ministry and others that were not well acquainted with the facts. He has done much good in a quiet way.

The minutes of the Norwegian Lutheran Synod for this year contain an excellent paper by Rev. A. J. Lee, of Lake Mills, Iowa, on Secret Societies. This very able paper will have a wide reading and influence among this people. It is understood that the National Christian Association is advertised in these minutes by our Lutheran friends, which kindness gives us pleasure, and it is hoped will be helpful to them.

BOARD OF DIRECTORS.

There was a meeting of the Board of Directors of the National Christian Association, on Monday, October 22d, at which the interests of the work of the Association in various lines was prayerfully considered and all measures for the advancement of the work were unanimously agreed to. The meeting was not only harmonious, but very encouraging. The resignation of Mr. Peter Sinclair from the Board of Directors was accepted. It was also voted to strike the name of Mrs. Edward Ronayne from the Corporate membership roll of the Association, as per her request. Looking back over the six months of the present fiscal year, it was noted with pleasure that the Cynosure had given excellent satisfaction. It was gratifying to the Board to know that so many Christian workers had received sample copies. Among these were all the secretaries of the Young People's Free Baptist Union, as well as all of the pastors of the same church; all of the Congregational pastors of the United States, some five thousand; and some fifteen hundred prominent members of the Friends', as well as pastors of other denominations. About 150,000 pages of tracts have been distributed, mostly in Iowa, New Hampshire, Ohio, Minnesota, California, Michigan, Illinois, Ne-

braska, Kansas and Wisconsin. Through the distribution of tracts, pamphlets and Cynosures many homes in every State in the Union have been reached. Attention was called to the work of Mr. Hitchcock in New York and Illinois, Rev. Wm. Fenton in St. Paul, and Rev. P. B. Williams and W. B. Stoddard in the East and West. All rejoiced in the good work going on in New England under the wise and able leadership of Rev. J. P. Stoddard. The General Secretary, in addition to his work in the office, and the editorial management of the Cynosure, has visited various places in Illinois, Wisconsin, Michigan and Iowa, besides making two visits to Dalton, Ga., in the interest of the general work.

AN INSPIRING RECORD.

AGENT W. B. STODDARD.

On Train from Fostoria, Ohio, Oct. 17, 1900.

Dear Cynosure: I was sorry that my last report was mislaid, as it told of several important meetings, not the least being my visit to the camp-meeting of the Christian Church people in Kreider's Grove, Lebanon County, Pennsylvania. I was there the guest of honor. Many pastors at this meeting assured me of a welcome when I could visit their churches.

For the past month my work has been in Pennsylvania and Ohio. In Pennsylvania I touched at Huntingdon and Altoona, en route to Blair County. Seven addresses were given at Roaring Spring and near Martinsburg, in Mennonite and German Baptist churches. The success of these meetings was largely due to Elder J. W. Durr, who had thoroughly advertised and prepared for my coming.

I have been voted a hearing in several churches in that section when I can return. As our work was entirely new to this people, there was more than usual talk among the lodge people, some of whom admitted that I gave the facts.

A Sabbath at Scottsdale found me in pulpits of the United Presbyterian and Mennonite churches. Brethren Berg, Pritts, Loucks and others there are al-

ways ready to help. May the Lord bless them. A few new names were added to our list in Allegheny and Pittsburg, old friends helping as they have so kindly heretofore.

Ohio State Convention.

I was compelled to decline invitations to speak there that I might hasten to this State and prepare for the Annual Convention which goes this year to New Concord, a college town in the eastern section of the State. I am confident that this gathering is to be large and a great blessing to those privileged to attend. So far as seen the pastors of the town and vicinity promise support. I spoke to full houses in the First and Second United Presbyterian Churches. There are nearly two hundred young people in the live and growing U. P. College in New Concord. The president will help in getting their full attendance. I am now hastening back to Concord from a run through the State. I have been west as far as Dayton, stopping at Zanesville, Utica, Columbus, Cedarville and Xenia. Bro. P. B. Williams and Dr. Becker, of Dayton, will, D. V., be with me. They are a convention sure. Bro. Thompson, of Utica, will give us something good on "Prophecy and Secrecy."

En route to Fostoria, Ohio, I looked in on the college at Lima, Ohio, of which our State President Long is head. This institution starts on the new year with bright prospects. The Cynosure helps to educate the students there.

Elder Moot was found at his home, kept and happy. His recent pounding and painting by the lodge outlaws at Mansfield had not converted him to their methods, nor diminished his zeal. He spoke highly of the recent meetings held by Bro. Williams in his tabernacle.

Everything was ready for my coming to Fostoria. Pastor Paushert, of Zion's Lutheran Church, had the lectures well advertised. I delivered three addresses in this church to full houses. Last night I spoke in Mt. Zion United Brethren (Radical) Church. I have had a delightful time, splendid weather, kind friends, dinner invitations, and God's blessing. Do you want friends as you travel? Behave yourself and you will find the right kind. Join the lodge and there will be a company of butterflies on hand while

your money lasts, and then you will be expelled for nonpayment. Fifteen families will read the Cynosure as a result of this visit. Over ten dollars was given to the work in addition. Many questions were asked. I spoke three and one-half hours Monday evening. Pleasant memories remain of these meetings.

I have heard many commendations of the Cynosure of late. Rev. Hecht, Dayton, Ohio, said that the Cynosure suited him the best the last year of any year that he has had it. He is pastor of a large German Lutheran Church.

A letter from Elder John H. Witmer, of Union Deposit, Pa., has just come to hand. He writes: "Our Council and Church decided that our Church House at Hanoverdale is open for you to speak on the subject of secret societies." This is a large church of the German Baptist Brethren faith. I shall go as soon as I can. How we need workers! Would that God would raise up more laborers, for sure, the "harvest is great."

W. B. Stoddard.

P. S.—I forgot to mention my splendid reception at the Free Methodist Conference, Fairchance, Pa. I had scarcely taken my seat until I was voted in as a consultative member. The committee changed the program so I could have the evening audience. The aisles were crowded and many stood at the windows. Twenty new subscriptions were given to the Cynosure during the short day I could remain. The reports of the ministers all had the sound of victory. The growth in this new field has been wonderful. No drones are wanted among them. Every one is expected to get out and hustle.

W. B. S.

OUR STEREOPTICON AGENT.

Greenville, Ill., Oct. 9, 1900.

I see by the last number of the Cynosure that you desire a statement covering my work in the line of anti-secrecy.

I wish it were possible to report much more done than I shall be able to report. I have lectured a few times during the last year, with evident good results. I stand ready to do all I can for the cause. I have entered every open door, and am ready to accept invitations to deliver the lectures within a reasonable distance

from my home. I do not wish to go more than 200 miles from home.

The lectures on "Mythology" deserve to be as earnestly heard and appreciated. I do not understand just why our N. C. A. friends have not opened the way for this work, by arranging for meetings and inviting me into the field in different parts of the country. I have the outfit and can do the work if I am wanted, but am not disposed to intrude myself.

I am more and more convinced of the evil effects of secret societies on the best interests of the individual, the church, and the state.

(Rev.) W. R. Bonham.

ANNUAL REPORT OF SECRETARY J. P. STODDARD.

The Divine protection is the ark of our safety and the anchor of our hope. No storm can overwhelm or wreck the cause that is cherished in the Divine heart and covered with the Divine hand. It is becoming that we should first make mention of his favor, with devout thanksgiving, before recounting some of the tokens of his care, and some of the difficulties to be overcome.

Encouragements.

Continued existence is not to be lightly esteemed. It means much to survive in the midst of hungry lions, or devouring flames, and to come forth without a gash in the flesh or odor of fire in the garments. As an organic body we have escaped the jaws of our jealous adversaries, and no weapon formed against us has succeeded. By the grace and favor of God we stand stronger in the esteem and confidence of Christian people than we did one year ago, while the enemy's hope of our destruction has diminished in like proportion. It hath pleased him "who doeth all things well" to close the labors of some we loved, but to us has come a precious heritage out of the years they lived, and should it be, in the Inscrutable Wisdom, our lot to follow them as a body into the shades of retirement, we have the unending satisfaction of having added another year of united effort to save our fellowmen from snares spread for them in secret, and the privilege of leaving a larger and richer bequest to those who

come after us. "The good that associations, as well as men, do, lives after them," and the times of both are in His hands.

Lack of means has not seriously hindered our work. No one has been persistently importuned or overburdened to meet the current demands of our work, and while money actually in the treasury has diminished, we are able to look every employe in the face and respond to every just demand upon our finances. There are means in sight that will more than replenish our treasury and add to our future usefulness. Let us never forget that the chief end of our existence is not to acquire and hoard money, but to save souls whom Satan seeks to bind and damn in the secret lodges, and to cover a multitude of sins by converting those who have been ensnared from the error of their ways. Money is a gift from God and when not used as a sacred trust is a curse to any good cause.

The year has passed without vexatious litigation, which often occurs in the settlement of estates, or malicious assaults upon the character or conduct of those who "oppose the devil and all his works," whatever may have been the disposition of any whose eyes were evil towards our movement, the encamping angel has delivered us from all our foes and fears.

Since the loved are the chastened ones, our disappointments should be placed to the credit of an overruling Providence for our good. Some of us have fondly cherished the hope that a home and headquarters might be secured. This was the earnest wish of our dear sister Flagg, who left her desk and library as mementos of her hope. At one time our efforts gave promise of speedy realization, but it was otherwise ordered, and will doubtless result in greater good.

While one door has been closed others have been opened. When checkmated by superior numbers, or frozen out of the arena of popular discussion, we are not compelled to "put our light under a bushel." If they will not come to us, we may go to them. When denied a temple and an audience in Jerusalem, we may "go to the dispersed among the Gentiles." When the Lodge Jezabel rules rostrum and pulpit and suppliant Ahabs, in priestly vestments or with sceptered

hands, shut the heavens, bringing leanness into the churches and fearful calamities upon the land, still the ministry of Obadiah, who cared for the Lord's persecuted prophets, is left to us, while we wait and watch for our Elijah returning to Carmel and its sequel of retribution at the brook Kishon. When church houses close their doors, "God's first temples whither the tribes of Israel go up," extend a friendly greeting. No more inviting field can be found than at these annual gatherings, which have become so numerous and popular with the Christian people of New England. Seed sown in such soil gives breadth and depth to our work, not otherwise easily obtained.

The Annual Convention for which you provided at your last session was held in the vestry of Park Street Congregational Church, Dec. 19th, 1899, with marked results. It was gratifying to see strong men and women coming up to the help of the Lord against the mighty, and to meet an appreciative audience, listening eagerly to the truth. The presence of some who entertained views favorable to the secret orders, and spoke respectfully, added zest to the discussions and augmented its usefulness. This meeting extends as a waymark of progress in our work, upon which we may inscribe, "Hitherto the Lord hath helped us."

Our privileges have not been the least tokens of Divine favor. If we have in any measure been permitted to have fellowship with Christ in his rejection and sufferings, we may count it all joy, since his presence makes the "yoke easy and the burden light." Riches and fame are not synonymous of Divine approval or the sure indexes of genuine utility, and the God-given privilege of living and toiling in a limited and humble sphere is more to be coveted by the disciple of the meek and lowly One than the splendor of regal courts or the acclaims of applauding millions.

Looking to the Occident—that arena of untold possibilities—we see the horizon aglow with fervent zeal, and astir with well-directed activities. The spirits of departed saints linger in the work which they inaugurated, but "died not having received the promise." Their successors fan the flame they kindled and over all gleams the "Cynosure"—the

polar star—set by their hands at the very zenith of that prophetic fiat, "Every plant which my Heavenly Father hath not planted shall be rooted up." To be in uninterrupted fellowship and harmonious co-operation with such a body of believers is no empty honor or meaningless omen of the loving oversight of that "Good Shepherd," who, "when he putteth forth his own sheep goeth before them."

The little spark emitted from the heart and brain of one who has been promoted to a higher sphere of activity still sends its ray, however feeble, to light the home and give the warning to thousands every month. The Home Light has now entered its tenth year. It has proved a still, small voice, to give knowledge of our work and pioneer the advent of more comprehensive literature in many homes.

The catalogue of blessings might be indefinitely extended from this small beginning. We shall never comprehend their magnitude or know their number until "The mists have rolled away," and in the light of undimmed vision, "we see as we are seen and know as we are known."

Discouragements.

Of these much might be truthfully said. We shall always come to rough and narrow passes, while urging reforms in this world. Real obstructions must be noted, however, if we would attain the largest success. It is not well, however, to dwell too much upon the forbidding and difficult in the way. Very much depends upon our point of vision. Walking along Pennsylvania avenue you are impressed by the massive and imposing structures in our capital city. Viewed from the summit of the Washington Monument those same buildings appear diminutive, and the whole city resembles a collection of humble habitations. The reality is unchanged, but an altitude of 550 feet makes a vast difference in the impression received. When viewed from "the secret place of the Most High," discouragements lose their power to intimidate, and giant obstructions dwindle into insignificant pigmies.

Public attention has been so thoroughly absorbed in wars, commotions and calamities that minor matters have ceased to interest and move the people, or to receive more than a passing notice. The

whipping, the branding, or even torturing and killing of a few men in lodge initiations, if noted at all, is quickly put aside for the latest intelligence from Africa, India, China, Galveston, the striking miners and the political campaign. We are deeply interested in knowing what the lodges really are and what they are doing, but how many of us pass by the war news, skip India, Galveston, the collieries and presidential contest to search for the latest word from the secret empire, when receiving our morning papers? If few of us prefer news of our secret enemy, what is the reasonably inferred habit of those who are comparatively indifferent and ignorant of danger from this quarter? Men are so constituted that they think, and talk, and pray, and labor, and give for the cause which lies nearest to their hearts and is uppermost in their minds, and the persistency with which these great, and sometimes fateful, issues have been pressed upon the people has been one among many obstructions to the enlargement and progress of our work.

Robert Hall described "war as a repeal of all the moral virtues." Sherman's more laconic characterization, "War is hell," is a volume in a sentence. When the Holy Spirit is supplanted by the military spirit, when the glories of war are paramount to the glory of God, when the acquisition of territory and the subjugation of peoples is enthroned above justice and mercy, when race or color, and not character or conduct, is a test of citizenship, when the damning anti-Christ of self mounts the throne, and me and mine outrank the epitomized decalogue of "supreme love to God and equal love to man," the outlook is disheartening and the call to earnest protest and vigorous action imperative. Reverence for God, the Father, Son and Holy Ghost, for the Living Oracles, the sacred Sabbath, the House of Prayer or the sanctity of human rights, can no more survive in such an atmosphere than a natural body can live in a lake of literal fire and brimstone.

Just in proportion to the prevalence of selfishness will be the mania for theater-going, horse-racing, gambling, card parties and lodge fellowship. And there will be a craving for the dime novel and the more pretentious gilt-edged fiction, with

a corresponding neglect of substantial reading, and especially of the Word of God. The extent to which such evils have grown calls for the deepest solicitude on the part of every Christian, and presents one of the greatest hindrances to our work.

"The best thing corrupted becomes the worst," is a time-honored proverb. In the multiplication of lodges for women we are compelled to face another serious obstacle to our work. Though quite modern, it seems to have become a "fad" with the progressive, up-to-date, aspirant to masculine equality. Some of us can remember when the women were, with rare exceptions, our allies and co-workers against this enemy of the home and this friend of the decorated tempter, but the enemy has made serious inroads in their ranks. Every considerable lodge has its female attachment, for the cultivation and practice of secrecy, and the promotion of those mutual affinities which shun publicity under oaths or pledges of lifelong concealment.

It is an ominous prophecy of evil when so many mothers in this generation are educating their sons and their daughters to shun the light and walk in darkness, as their parents are doing. That "great red dragon" of Revelation who sought "to devour the man child as soon as he was born," is seconding the work of these recreant parents by supplementing the education of their children. He has organized a "secret society for boys," designated "The Coming Men of America." This juvenile order is entered by an oath or pledge of concealment, and furnished with a paraphernalia modeled after the pattern of Masonry. "It admits only white boys of good character," leaving religion and politics alone, to prevent friction, while to widely disseminate its influence it publishes a twenty-four page monthly called "The Star."

This paper is filled with wild and most fascinating tales of fiction, and blood-curdling adventures among cannibal savages, ghost-inhabited caverns, and love escapades. Looking through its September issue, I find but one commendable feature, and that is the mechanical work of the photographs of twelve faces, said to be "model members" of the order. The frontispiece represents a boy sending a

bullet from his revolver through the heart of a negro, and is more fitting to be exhibited at the portals to hades than to adorn the cover of a magazine for boys, or the present or coming man of America.

Add to these the influence of ministers who are "unequally yoked with unbelievers" in the lodges, or who, having escaped the snare themselves, fail to warn others, and the example of our Chief Executive and a large percentage of his subordinate officials, and we stand at the base of a most formidable mountain of Discouragement, capped and wrapped in the icy folds of worldly wealth and splendor, held in the iron grasp of a proscriptive and diabolical system, instituted and propagated by the father of lies.

Brethren, "what shall we, then, say to these things?" Can we say with Paul, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy?"

I read in the prophesy of Zechariah of coming convulsions, when a "great mountain" shall be thrown down. "Not by might, nor by power, but by my spirit, saith the Lord." When the second judgment trumpet sounded John saw, "as it were, a great mountain, burning with fire, cast into the sea." I hear the Master saying, "With men this is impossible; but with God all things are possible." Beyond the cycle of years, from the throne of universal dominion I hear the proclamation, "All power on earth and in heaven is given into my hands," backed by the relentless fiat, "Those mine enemies which would not that I should reign over them, bring hither and slay them before me." Wherefore, then, should we doubt or be discouraged, even though we may have fallen upon perilous times foretold in the last days. Should we not the rather accept the counsel of the Apostle Peter, to "gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

James P. Stoddard.

Boston, Oct. 3, 1900.

According to latest statistics, the Grand Lodge of Texas is eighth numerically among the Grand Lodges of the United States.

Table Talk.

HOW THE ANGELS LOOK.

Baby holding his mother's hand,
Says "Good night," to the big folks all,
Throws some kisses from rosy lips,
Laughs with glee through the lighted hall,
Then in his own crib, warm and deep,
Baby is tucked for a long night's sleep.

Gentle mother, with fond caress,
Slips her hand through his soft brown hair!
Thinks of his fortune, all unknown,
Speaks aloud in an earnest prayer:
"Holy angels, keep watch and ward,
God's good angels my baby guard!"

"Mother, what is an angel like?"
Asked the boy in a wondering tone;
"How will they look if they come here;
Watching me while I'm all alone?"
Half with shrinking and fear spoke he;
Answered the mother, tenderly:

"Prettiest faces ever were known,
Kindest voices and sweetest eyes."
Baby, waiting for nothing more,
Cried, with a look of sweet surprise,
Love and trust in his eyes of blue,
"I know, mother; they're just like you!"
—Selected.

Professor Mead's advice to young women, "Let nothing jar you," is kindly. But what are they to do in a crowded cable car going round a curve?—*Journal of Education*.

GREAT ACHIEVEMENTS.

"What we count as an achievement," said a man "depends. Thus my six-year-old son ran in this morning as I was reading the paper.

"Papa," says he.

"What?" says I.

"I've put on my own stockings!" says he, and he called my attention further to the fact that he had got the seams straight down the back."—*New York Sun*.

Irate Professor—"How dare you swear before me, sir?"

Student—"How did I know you wanted to swear first?"—Selected.

Our preacher perplexed
 How shall we determine,
 "Watch and pray," says the text,
 "Go to sleep," says the sermon.

An Irishman went to a lawyer with a case, but the attorney wanted a retainer. The Irishman was poor, and finally the lawyer said he would take the case on a contingent fee.

It was settled; but the contingent fee part of the agreement bothered the client. He confided his ignorance to his friend Paddy, and asked for an explanation.

"An' it is the meanin' of a contingent fee yer after knowin'? Shure, I'll tell ye! A contingent fee means that, if ye lose the case, the lawyer gits nothin'; if ye win, ye git nothin'."—Spare Moments.

AN ADVERTISEMENT ANSWERED.

At small Edith's school the teacher daily gives the children written exercises in the English language; sometimes they copy poetry from the blackboard, or write letters, or answer advertisements. The other day this "Wanted" advertisement appeared on the board, and all the little girls were required to hand in written applications in reply: "Wanted, a milliner. Apply by letter to Miss Smith, 10 Blank street."

Small Edith's application was promptly handed to the teacher, and it read as follows:

"Dear Miss Smith: I saw you want a milliner. I hate to trim hats. Can't you get somebody else? Please let me know at once. Edith Jones."—Pearson's Weekly.

Things are prone to look rosy when we run into debt, but not long afterward everything is dun-colored.—Journal of Education.

Mrs. Bingo—You must be careful what you say to cook, dear, or she will leave.

Bingo—Why, was I hard on her?

Mrs. Bingo—Were you? Why, any one would have thought you were talking to me.

Dorothy was taking her first ride in country, when suddenly the carriage wheels began to squeak. After a few moments she exclaimed, in apparent distress, "I—I think I'd better get out, the wagon's groaning so!"—Youth's Companion.

"Papa, I know what makes people laugh in their sleeves."

"Well, my son, what makes them?"

"'Cause that's where their funny bone is."

"You must remember," said the proud Yankee girl, "that I am a Daughter of the Revolution."

"Pooh!" exclaimed the beautiful, dark-eyed woman from Cuba, "I am the Daughter of Six Revolutions."

"I presume you carry a memento of some kind in that locket of yours?"

"Precisely; it is a lock of my husband's hair."

"But your husband is still alive!"

"Yes, but his hair is all gone."

Chinese boys are very fond of asking riddles, and some of the juvenile prodigies of ancient days are represented as having been very clever in composing these enigmas. A few, somewhat similar in form to many popular English riddles, are the following:

"What is the fire that has no smoke and the water that has no fish?"

"A glow worm's fire has no smoke, and well water has no fish."

"Mention the name of an object with two mouths, which travels by night and not by day?"

"A lantern."

"What are the eyes of heaven, the bone of water and the looking-glass of the sky?"

"Stars, ice and the sea."

"What is it that has a gaping mouth and marches on like an invading army, devouring at every step?"

"A pair of scissors cutting cloth."—Selected.

From Our Mail.

APPEAL FOR HELP.

Fire and water are equal to destroy. My loss by fire has financially ruined me, involving my home, which is mortgaged for \$600, and will soon go unless paid. I received on my first appeal but \$10 from friends. Will not some dear brethren send me \$50, others \$25, and a goodly number \$5 and \$10, which will greatly help me. Do, and God will bless you.

I have worked twenty-six years, mostly in Kansas, in earnest labor in preaching the glorious gospel and in reform work, and expect to while I live, and I feel sure my friends will come to my rescue to save my home. Address all letters to Rev. J. A. Richards, 1138 East Wall street, Fort Scott, Kansas.

OUR FOREIGN LETTER.

Beaconsfield, South Africa, Aug. 27, 1900.

Editor of Christian Cynosure:

We receive the Cynosure in this country through our agents in Holland, and we rejoice that you are continually busy exposing Masonry, one of the great evils of the world. I hope and pray that God will abundantly bless your work.

You know that the English have been for some time in possession of the most important places in the Boer Republics. By continuing the fight, the Boers seem to expect to retain some kind of independence, a privilege which they have really forfeited by their actions; and the British nation will not be foolish enough to allow it again, having experienced the evil consequences of granting the Boers a limited independence in 1881, on account of which they now have to spend perhaps \$500,000,000, besides many thousands of precious lives, and bringing the whole British nation into mourning.

It has been repeatedly said, and with truth, that were any independence to be left to the Boers, after a few years the same conflict would have to be waged again, and perhaps, for England, with

worse results. For the Boer nation seemed to be determined to drive the English nation into the sea, as they have often said, and be the only possessors of South Africa.

The Boers never intended to give the English, who already were a majority in the Transvaal, such substantial rights as to enable them to participate in the government of the country, to which they contributed about four-fifths of its revenue. In the Cape Parliament it was recently said that if the Transvaal Government had given to their so-called Uitlanders one-fourth of the rights which colored people enjoy under the British Government in Cape Colony, there would have been no war. In face of these facts, the Boers and their friends, who appear to be many, maintain that England wants to oppress these simple and pious Boers, and that the Boers were forced into the war and were justified in sending England such an insulting ultimatum, forcing her to fight, for which she seemed ill-prepared, causing her at first such awful reverses.

The English always expected the Boers would concede to them the little rights they asked, but the latter would have none of that, and they intended to establish a Boer Government in South Africa, which they knew would never be accomplished without fighting. Therefore, they started the war, for which they were fully prepared, as events have shown, and the majority of them were never in doubt of victory, their general talk being that one Boer was able to fight ten English soldiers.

The leaders of the Boers, however, reckoned on the assistance of about 50,000 or 60,000 men from Cape Colony, and they expected that if they should still come to want, they would get foreign interference, for which they meant to have made proper preparation by sending many lying stories through the newspapers in other countries, about the innocence and piety of the Boers, and the greediness and wickedness of England, for which doubtful service they paid much money.

We pray and expect that God will soon give peace and justice in this glorious country of South Africa. Yours in Christ,
(Rev.) W. Hasenberg, Missionary.

Voices from the Lodge.

"For nearly two hundred years," says Grand Master Bowen, in his address to the Grand Lodge of Iowa, "for nearly two hundred years has speculative Masonry existed in its present form."

Quite a moderate claim.

In the Grand Lodge of West Virginia steps have been taken to abolish the Past Master's degree.—Texas Freemason.

Follow up the good work and abolish the Master's.

Bicycle bells are now made with lodge emblems emblazoned thereon in colors, so as to be distinguished plainly as the cyclist whisks by. Is not that carrying the fraternity advertising beyond the limit of propriety?—Texas Freemason.

We have seen the square and compass on a fire-proof safe; possibly as a check to a Masonic burglar.

It is noticeable that in "fraternal" periodicals devoted to fraternal societies generally, Masonry occupies the largest proportion of space. This is perfectly natural, as the satellites are always subordinate to the planet.—Texas Freemason.

And unfortunately in this case they shed similar darkness and share in the same eclipses.

It is suggested by a brother of experience that, in order to insure a good attendance at Masonic funerals, a banquet be spread on their return to the lodge room for those who participated.—Texas Freemason.

It would doubtless intensify fraternal grief, especially if care were given to providing a full supply of Templar refreshments.

Brother Kuhn, of the Orient and Sheaf, Kansas City, Mo., wants to know if we would accept a \$1 subscription from a wooden-leg Free Mason. "Cert., brother, we have subscribers even among the negro so-called Masons, and hope they are learning something to their benefit. It will take more than \$1 to change our ideas of right and wrong.—Texas Freemason.

The point is that there can be no such thing as a Freemason with a wooden leg, unless he had been previously initiated.

THE ATTRACTIONS OF MASONRY.

An Entered Apprentice asked me the other day: "What do you see in Masonry to attract you and bring you to lodge meetings so frequently? I admit my ignorance beyond the first degree, but in that degree I cannot see any attracting force for a man of your idol-smashing, iconoclastic tastes."—Stanley Johnson, in Texas Freemason.

After ignorance beyond the first degree ceases, the question remains.

Whatever the origin of Freemasonry, its history is marked by the influence of its principles upon all succeeding generations. * * * Not even those who have come within the mystic circle can estimate its full power as a factor in the problem of life. Withdrawing from the gaze of the world, asking nothing from its favor, independent of its power or opinion, Masonry lives a law and power unto itself.—Charles C. Hutchinson, Grand Master, Massachusetts.

That might be all right if the law were good, and the power wisely and virtuously exercised. But Masonry has enacted too much of what a leading Masonic organ itself calls "asinine" legislation.

A resolution will be offered in the next meeting of the Grand Lodge of Canada by Bro. J. Ross Robertson, authorizing subordinate lodges to adopt a by-law requiring four black balls to reject. This is a very pernicious species of special legislation.—Texas Free Mason, June, 1899.

One reason why it is pernicious is that it makes it harder for a member in the lodge to save a misguided friend from joining. There is a rescue power in a black ball. It closes the door against a victim and shuts him out from imprisonment and bondage.

"We liken our order, as the 'Hand Maid of the Church' even to the 'Rock of Ages.'"—Past D. D. G. M. Robt. W. Montgomery's Anniversary Address to an Old Fellows' Lodge. Printed in O. F. Siftings, June 10, 1899.

It is painful to repeat this, and we expect it to prove painful to read; but it shows what is possible to the lodge mind, and this possibility should be known. The order in question calls Christianity "a sect," and forbids the mention of Jesus' name in lodge prayer.

Newspapers and Reform.

FOREIGN ANTI-MASONIC AGITATION.

The policy of Freemasonry in this country has long been to pose as a handmaid of Christianity. In older countries, however, its true infidel character has been unmasked. A letter just received from Rev. Henry Easson, of the Covenanters Mission at Larnica, Cyprus, says that the common people there understand Freemasonry and infidelity to mean the same thing. He says "The leaders in the Greek Church here, in order to frighten their people away from us, have sent out the word that we are Freemasons. At first we did not regard the report as serious, but lately it has come out that there are many Freemasons in the Greek Church here in Cyprus, and the Masons and anti-Masons are fighting each other. It was published in a paper in Nicosia that the Bishop of the Greek Church here was a Freemason. He was greatly excited over the report, and wrote a denial of it in the Greek paper called 'The Union.' The editor also came out strongly against the Masons. As the people were much excited over it, I also published a statement in regard to the position of our Church on the question of Masonry."

Bro. Easson finds himself in the midst of an anti-Masonic agitation, and requests any friends who can to mail him at Larnica, Cyprus, any literature they have on the subject.

Chicago, June 26.—"The Christian Instructor," July 3, 1900.

FROM "THE HOME LIGHT."

I have made the rounds of eight camp and other large gatherings of Christian people within the last forty days. I have distributed literature freely and while not permitted to give addresses, I have personally conversed with groups and individuals without restriction. I have met scores of ministers and men who are strongly opposed to the secret lodges, and not a few who have once been members, but have ceased to be "unequally yoked with unbelievers." And what is more encouraging, only one among the

advocates of secrecy has shown a factious and acrimonious spirit, in its defense. He was a youthful specimen of the Liberal School, whose ancient prototype was "wiser in his own conceits than seven men who could render a reason." Of course my work has been among devoted and spiritual worshipers, who "fear God and tremble at his word," but even the nominal churchling is less blatant and more respectful in defense of sworn Brotherhoods and a Christ dishonoring religion. Speaking of the trend of public opinion in Boston on the lodge question, a very prominent minister and able journalist ventured the prediction in my hearing only a few days ago, that even Dr. Geo. C. Lorimer would yet abandon and renounce his lodge fellowship and cease to "meet on the level and part on the square" with Samuel C. Lawrence and kindred souls, to which I most heartily responded "Amen! So mote it be." And why not? Stranger things have happened since the tomb dwellers in Gadara were restored, and Saul was converted on his way to Damascus. Many of the Doctor's true friends are praying that his eyes may be opened, and the prayer of faith may bring the hour and the act of emancipation. Let every Christian pray and patiently wait for it.

James P. Stoddard.

Aug. 28, 1900.

RICH ACRES OF SELFISHNESS.

How Shall the Women Compete?

The relation of secret societies to the home is touched upon in an impartial article in the North American Review for May. While admitting that there are many elevating and ennobling elements in these fraternities, the writer declares that "the broad, rich acres of man's selfishness are nowhere more carefully fertilized, tended, tilled and reaped than in the lodge room." This selfishness is seen, not only in seeking pleasure which cannot be shared with their wives, and in shutting them out from their confidence, by also spending enormous sums of money for personal gratification. The estimate of the author is that probably not less than \$250,000,000 are annually spent in this way. Shall wives and

daughters insist on the right to spend dollar for dollar for adornment or pleasure the amount given by the men of their households for dues, regalia, uniforms, plumes, banners, banquets and traveling expenses? What shall the "women attached" to the 5,400,000 members of the secret orders in the United States do to maintain or reclaim their equal privileges of companionship, expenditure and conviviality?—Christian Conservator.

"KNIGHTS OF THE ROYAL ARCH."

The liquor merchants and bartenders have organized a lodge of their own, under the name of "Knights of the Royal Arch." It is somewhat on the order of the Odd Fellows, Masons and other secret societies. It is supposed to aid its members in case of sickness, and to care for the family of any member removed by death. But it makes no provision for relieving the wants of families whose means of sustenance has been squandered at the bar. It provides no clothing for the wife and child when the drunken father has pawned the remnants of their scanty wardrobe and poured the proceeds of the cruel sale down his burning throat, to make himself less of a husband and less of a father to them than he had been before. It pays no funeral bills for those who are hurried into eternity out of a drunken sleep, and have left the entire proceeds of their toil in the till of the saloonkeeper, and have thrown themselves into the hopper of his drunkard-making machine. It pays no benefits to the wife robbed of a husband, the widow robbed of a son, the orphan robbed of a father, by the knife or bullet of a drink-crazed madman. Nay, this is the harvest upon which it feeds. The misery of the multitude is the ponderous mint that is pouring a continuous stream of gold into their hungry coffers—blood money of the innocents. And what are the people being asked to do with this insatiate destroyer? They are being asked to pray and vote for the closing of the saloons on Sunday! Another "righteous compromise," and just as unrighteous as was that so-called "righteous compromise" which permits and propagates in India the wickedness of social vice! Every compromise with evil is a victory for

evil. The consistent Christian can not afford to "give aid and comfort to the enemy." The saloon is an evil every day in the week. Its work can not be made righteous, honest, or elevating by closing its doors one day in seven.—"The Signs of the Times."

LODGE INSURANCE.

A certain company reports 350,000 members, holding policies \$2,000 each; aggregate, \$700,000,000. A liberal estimate paid by each member would be \$500; aggregating \$175,000,000 paid in; leaving a deficit of \$525,000,000 to come from some source to meet actual obligations. Besides, add the running expenses of the society, including fat salaries for its officers. Are not all such firms insolvent? A bank that receives money when it is insolvent falls under the ban of the law. Should not these insurance companies be dealt with in the same manner?

Be it remembered that there is no guarantee for the payment of this \$175,000,000. Many of these policy holders are poor, cannot even pay their rent, and they are at liberty to decline payment of their dues at any time. There is not a business in our land that is so void of business principle as life insurance; and there is no business that has such continued failures. An underwriter handed me a list of 400 companies that had to quit their iniquitous business. I have the statement that the superintendent in the State of Kansas reported the failure of 1,700 companies in his State alone.—Rev. I. J. Rosenberger, in the Gospel Messenger, Oct. 6, 1900.

"About a third of a century ago, during the years immediately succeeding our Civil War, many thousands sought and gained admission into Masonry."

"Seeing no beauty in the institution, they soon ceased their attendance at the lodge meetings, and, neglecting to pay their dues, were dropped."

"Others paid up arrearages and received demits."—R. A. correspondence report, 1898.

About the same time before the war, Masonry had been ruined in the North by its own infamous misconduct.

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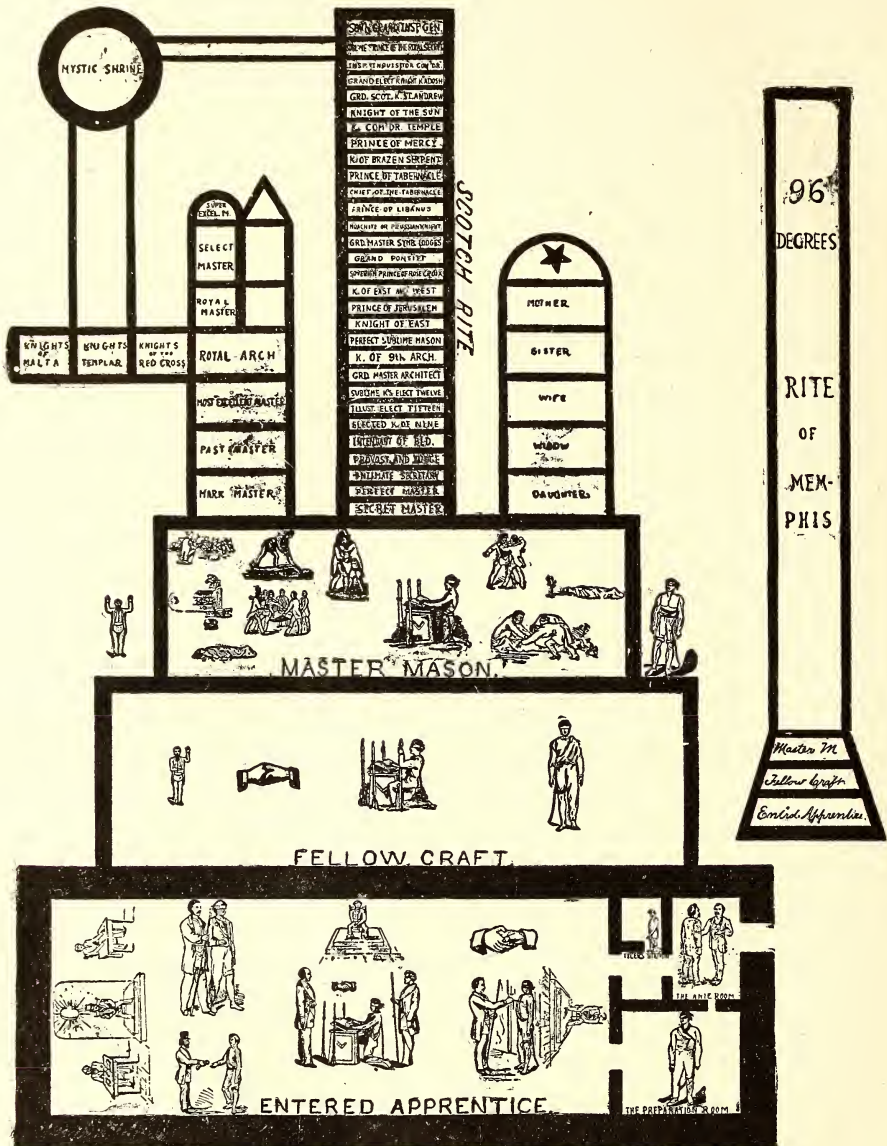
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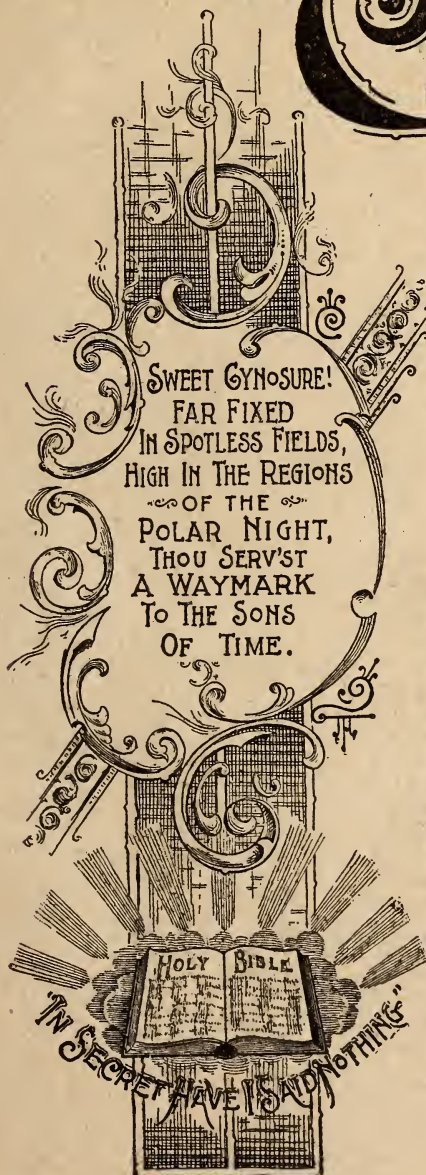
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CHICAGO, DECEMBER, 1900.



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A WAYMARK
TO THE SONS
OF TIME.

There Are Men and Women

Who are outside all our moral crusades of to-day, living on the ancestral heroisms achieved at Naseby, or Bunker Hill, or Gettysburg. * * This won't do. Give me the young man who never heard of Cromwell or of Brewster, but who is wide-awake to the significance of every modern campaign against social and moral iniquities. Give me the young man who does not think that every national danger disappeared with absolutism at Worcester, or that every form of slavery perished at Gettysburg. * * * Give me the young man who has drunk deep of the spirit of those mighty progenitors of ours who knew the worth of ecclesiastical liberty, and joyfully paid its price. Then let him turn—yes, and let his sisters in the same spirit turn—to the life of to-day. Let young America and young England enter into solemn and sacred covenant and confederacy to aspire and labor, spend and be spent, suffer and struggle, think and speak, live and die, to make righteousness, peace, truth, brotherhood, freedom the dominant, sovereign facts of the life of their kindred nations, for the happiness of their peoples and for the instruction and inspiration of mankind.—From address of Rev. C. Silvester Horne at the International Council.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIII.

CHICAGO, DECEMBER, 1900.

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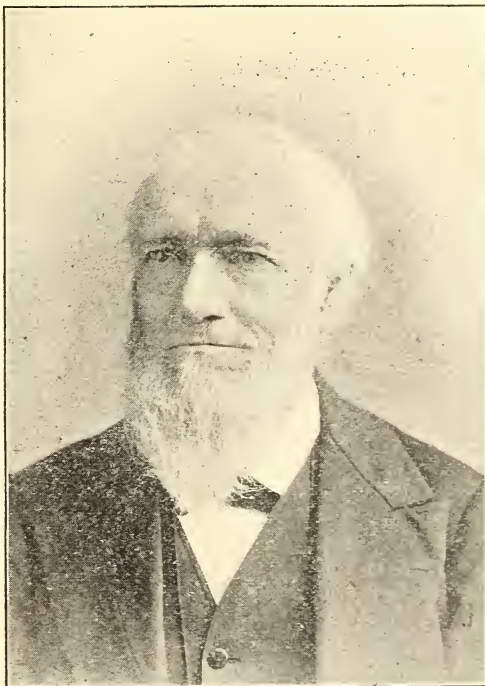
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The demand for the November number, containing the expose of the A. O. U. W., has been so much greater than the supply that it is reprinted herein with additional matter. This number will be supplied at ten cents per copy while the edition lasts. The expose will be continued in 1901 until finished. Beginning with the January number, and continuing to the end of the volume, will be valuable articles on the relation of fraternal insurance lodges to the church, by Rev. D. M. Sleeth.



REV. H. H. HINMAN.

BOXERS OF AMERICA.

BY REV. H. H. HINMAN.

While the Boxer movement in China, with its dark catalogue of cruelty, crime and murder, admits of no defense, there are some considerations which should modify our judgment, and some lessons we should learn in public and political morals.

First, this great uprising was not without some real, and to the masses of the Chinese, much-seeming occasion. Second, that blame rests not so much on the ignorant masses as on "the blind leaders of the blind," who were in authority. Even they failed to realize how great a

wrong they were doing to China, to themselves, and to humanity. And, third, that the Boxer movement has had its parallel in our own country. Considering the difference in the intelligence and moral enlightenment, we have little occasion to throw stones at our unfortunate neighbors in the Orient.

The Know-nothing movement of 1853-56 was a purely anti-foreign and anti-Roman Catholic uprising. They were what the Boxers would have been in America, a secret conspiracy against the Constitution and laws, but restrained by the general influence of Christianity. Both were secret societies, of which the people had little knowledge until they were astonished by the tremendous manifestations of power, and both were alike unscrupulous in the use of means to accomplish political ends. Mr. George W. Julian, in his "Political Recollections," says that the Know-nothings suppressed the right of free speech and broke up such political meetings as they could not control. In the elections of 1854 they carried the great States of New York and Pennsylvania and most of the States of the South and West, including Illinois, by a large majority. They looted and burned up Roman Catholic convents in Boston and Louisville, Ky. The "irrepressible conflict" between slavery and freedom, which was then to all thinking minds the great issue, was simply obstructed. In the main, the influence of the Know-nothing movement was pro-slavery. To the credit of many of its members, they refused to follow in the lead of the men who in 1854 nominated Fillmore and Donaldson on a pro-slavery platform, but were found in the newly formed Republican party. In the accomplishment of their ends there were no right too sacred to be overthrown, nor any falsehoods too gross to be reported, if only they might deceive the ignorant. In this respect they had forty years later a legitimate successor in the

American Protective Association.

If the unscrupulous leaders of the Boxers have been able to make the masses of the Chinese believe that the main purpose of all missionaries—especially the Roman Catholics—was to kidnap children and to use their eyes and hearts in the manufacture of medicines to be sent to

their native lands, the A. P. A. have been not less diligent in the use of malicious falsehoods and scarcely less successful in deceiving the ignorant.

It was affirmed that every Roman Catholic convent was a den of prostitution; that in all their churches arms were stored and the men were regularly drilled in the arts of war, and that by a special bull of the Pope, there was to be a great uprising against Protestantism at the time of the Columbian Exposition, in which all opposed to Roman Catholic dominion were to be put to death and the whole country drenched in blood. Such purely malicious stories were circulated by tens of thousands of handbills, and printed in the more obscure religious and secular papers. Multitudes of the ignorant were deceived and for a time the A. P. A. seemed likely to rival its predecessor in political success. Forty years of education made the attempt to deceive the masses a failure, and the reaction has tended to strengthen the hold of the Roman Catholic Church. The men who cry "wolf, wolf," when there is no wolf are those who most endanger the flock.

Savage Trades Unions.

It goes without saying that many good people were attracted by both these movements, and became the unconscious instruments of their folly and wickedness. Nor are we to forget the savagery of the secret Trades Unions, their persecutions of the Chinese generally, their persistent demand that "the Chinaman must go," and the murder of a large number of these unoffending people at Rock Springs, Wyoming. If we consider the large number of persons who have within a few years suffered death in our own land at the hands of trades unionists and of the mob, without any conviction of crime, or opportunity for self-defense, it will be found to outnumber the foreigners that have been slain by the Boxers.

Mansfield, Ohio, Anarchists.

Nor has freedom of religious opinion and the right of free speech been vindicated here, more than in China. Mormon elders have many times been mobbed and driven out. Anti-Masonic lecturers have been pursued with violence and threatened with death. Recently in the city of Mansfield, Ohio, the ministers of a religious organization have been de-

nied a hearing, coated with tar and paint, and for over two months have been unlawfully seized by the civil officers and forced to leave the city. Meanwhile the Mayor and the Governor of the State have in vain been appealed to as protectors of justice. That these elders spoke against secret societies was doubtless the principal reason for their persecution, but in any case they had the right of free speech. In view of these and similar outrages at home we can very well moderate our denunciation of the Boxers and cease talking about vengeance.

If Chinese hostility to foreigners is ever to be overcome, it will not be by acts of violence, but by patient forbearance and benevolent love. So long as we patronize secret orders in America, and consent to be ruled by them, we need not be surprised to find the "heathen Chinese" using our weapons and growing in savagery.

Oberlin, Ohio.

THRILLING FRATERNAL RITES.

Boston University Girls Faint During Initiation to the Gamma Delta.

Boston, Mass., Oct. 26.—(Special to the Chicago Record.)—Blindfolded and with palpitating hearts, due to stories told by merciless sophomores, 100 girls of the freshman class of Boston University were initiated this afternoon into the secret rites and ceremonies of the Gamma Delta fraternity. Some screamed and others fainted before it was over.

"No Initiation, No Klatsch," was the notice in crimson and blue which met the eye of every girl student several weeks ago. As the klatsch is the leading social function in the college year at Boston University, the notice was sufficient to make every one willing to place herself at the mercy of the upper-class girls.

Every girl was blindfolded at the start. Then the initiates were forced to walk up a long, narrow plank, where a mishap, they were told, would plunge them into some awful depth. This done in safety, they were requested to wheel the sophomores around in wheelbarrows. Scaling of high ladders was on the list of duties required of the poor freshmen. Some of the more timid initiates were unable to stand the excitement and were brought out of the gymnasium in a fainting condition.

The moral of the above ought to be plain to every parent. Do not permit

children to attend school where fraternities are allowed.

CALL FOR CONVENTION.

The annual convention of the New England Christian Association will be held in the Park Street Congregationalist Church, Boston, Dec. 19, 1900. There will be three sessions, from 9 a. m. to 12 m., from 2 to 5 p. m., and from 7:30 to 10 p. m. The convention will be addressed by speakers from home and abroad. The lights will be turned on. The lodge will be seen from an inside as well as an outside view. Those who believe in freedom of conscience, in a free press, a free platform, and a free pulpit, and in the uncorrupted and incorruptible ordinances of the family, the church and the state, are invited to come and participate in these deliberations.

J. M. Foster, President.

Boston, Oct. 27, 1900.

THE TIMIDITY OF SIN.

(From the Sunday School Times.)

Moral evil never dares be itself. It always seeks to take on the garb of virtue. Wickedness is naturally timid. It skulks and hides itself, loving darkness rather than light. Evil is ashamed of itself except in the most depraved natures; and, where it ceases to feel shame, the fact is commonly due to its having found an environment in which there is nothing to rebuke it. How commonly do the wolves of greed and cruelty put on sheep's clothing! How natural for Satan to fashion himself into an angel of light!

"Its Motto: 'Faith, Hope and Charity.'"

This behavior of evil is an unwilling, and commonly an unwitting, testimony to the excellence of goodness. The evil man, by his efforts to palm off his sin as something which is, on the whole, justifiable, pays a forced honor to the virtue which he would fain counterfeit. This is the truth which underlies the shrewd proverb, "Hypocrisy is the homage which vice pays to virtue." Hypocrisy arises from the fear and dread of evil to stand forth in its true character, and from its effort to parade in the garments of goodness and truth. Such an effort assumes that evil is really blameworthy and con-

temptible, and that goodness is the reasonable, normal, and right thing. It is a tacit confession that sin has no right in the world, that it is an intruder and a pretender. Sin is a confessed impostor, who knows that his strength and success lie in concealing his real nature by simulating the appearance of virtue.

***We Help the Widow and "the Widow's Son."**

One cannot closely observe the evil of the world without finding these principles illustrated. Evil is compelled by its very nature to attempt a self-justification. The liar explains his lying as necessary and justifiable under the circumstances, and therefore as good, and not evil. The thief represents that he stole from stress of temptation, or because the world owes him a living, and he was compelled to force the collection of the debt. The monster of selfishness points to the instinct of self-preservation, and explains that he must look out for the interests of those dependent upon him. The murderer kills in self-defense. The drunkard excuses his debauchery by considerations of social fellowship and good cheer.

Evil never seeks to justify itself as evil. It dare not stand boldly forth before the world in its real character, and proclaim itself for what it is. Before men can defend sin, they must somehow transform it, in their imaginations, into goodness, or, at least, into a pardonable necessity, which is regarded as good when all the circumstances are considered. This is the fact which underlies the saying that there can be no eloquence in the defense of evil as such. The advocate who would defend a criminal must seek to turn some light upon his deed in which it shall appear to have been right before he can try to persuade men to condone it.

*The above sub-heads are inserted by the editor as illustrations.

MOSLEM MISSIONARIES.

"Yes, the Mohammedans will try to convert America to Mohammedanism," said Hadji Raphael, an Egyptian, who lives at 472 Fourth avenue, New York, to an Evening World reporter to-day. "And what is more, I think they will succeed.

"I am a Mohammedan by education and training, and I have lived for years

among them in Egypt. The interview printed in the Evening World of Tuesday was truthful. Rev. Dr. Parsley, of Smyrna, knows what he is talking about.

"It is the dearest wish of the modern Turk to bring the scorned religion of the Prophet home to the hearthstones of the people who have been sending missionaries to Turkey and Arabia for generations. They will do it, too.

To Preach Islamism Here.

"Within six months eloquent speakers from across the water will be preaching in the best of English to crowds of people in Carnegie Hall. The men who will bring Mohammedanism to America are highly polished scholars. And would you know what they will preach?

"They will preach that to the faithful Mohammedan heaven is eternal, and that the fairest women that God can create blossom there like the flowers on the trees. They are made solely for the entertainment of the blessed who have died in the arms of Allah.

"The houri of that beautiful land grow by the roadside, and drop into the arms of the faithful departed like ripe fruit from overlaid orange trees. How will the Christian people of America like this kind of thing? And these marvellous preachers, who have all the arts of the mystical East to back up their teachings, will also have the hard, nutty philosophy of the Koran to entertain the Americans.

"I was educated in the best schools of the Orient. I have sat at the feet of the great scholars of Islam. I can say the Koran by heart. I speak and write Arabic, Greek, Turkish, Spanish, Italian and French. I was the official translator of Oriental documents at the Chicago World's Fair. And I know what I am talking about.

"And that is the kind of sunny, happy philosophy that the Turkish missionaries will preach to the weary and careworn financiers of Wall street, the merchants of Broadway and the toilers in the markets. I read the interview by Rev. Dr. Burrell, pastor of a Fifth avenue church, in the Evening World the other day. It was full of Eastern philosophy. All your preachers' philosophy is borrowed from the East. The Bible is an Oriental book.

Will Work Miracles.

"Are miracles demanded by the matter-

of-fact Americans? Then these Mussulman priests will perform them. They will do wonderful things. From the seed of an apple they will grow a tree on the platform of Carnegie Hall. From that tree they will pick apples and give them to be eaten in the audience.

"They will raise the dead, and heal the sick.

"I have known for a long time that these men were coming here. They are wise men from the East, to whom all our modern Western science was known in the abstract centuries ago.

"They will aim to convert the aristocracy first. They will have social qualities which will win them entrance in the best circles of New York.

"How will they gain all this? Who shall say? There are more things in the mysticisms of the East than the Goulds and Vanderbilts know.

"In America they will appeal to the reason and logic. American missionaries in Turkey work a lifetime, and perhaps convert a few thousand.

"Ten Turkish scholars in America for twenty years will have the whole country by the ears. Americans like fads. Combined with the Mormon element in the West there will be a strong force here for the establishment of polygamy.

"If I live to the average age of man I shall expect to know that there are Mohammedan mosques in every American city, where the cry to Allah goes up every night, and that there are harems in such cities as New York and Boston and Philadelphia.

"Some of the men who are to preach to New-Yorkers are now on their way. I learn this from my correspondents in Europe. Although not born a Mohammedan I have lived among them, and all the beautiful doctrines are engraved on my heart.

Masonry a Means.

"I am not unknown in New York. I am a thirty-three degree Mason here and belong to the Sheiks. By the way, do you not see that the fad that Americans have taken up in the Ancient Arabic Order of Nobles of the Mystic Shrine is paving the way in good society for the coming of the genuine article, the real Mohammedanism?

"There will be interesting things in the

social-religious world when Islamism and Christianity clash in the drawing-rooms of New York's aristocracy."

There is one thing in the way of Mohammedanism here: Mohammedans never drink. But the American members of the Mohammedan Mystic Shrine get along all right and drink like fishes, and perhaps the rest of Mohammedanism can take on American adaptation.

We have had the Mystic Shrine already, and we have had Mormonism, not to mention a variety of other things; and, while America hardly bids fair to become another Turkey or Arabia, it may find room somewhere in its broad area for what goes with the Mystic Shrine.—New York Evening World.

"OUT-HERODING HEROD."

In decapitating John the Baptist "for his oath's sake, and for their sakes which sat with him," Herod is outdone by the Masons. The entered apprentice swears to keep the secrets of Masonry "under no less penalty than that of having his throat cut from ear to ear, and his tongue torn out by its roots," which lacks the official dignity and common decency of Herod's bloody act.

The "Past Master" invokes the penalty of having his "tongue split from tip to root;" the "Most Excellent Master" to have his "heart taken out and exposed to rot on a dunghill;" the "Royal Arch" to have his "skull smote off and his brains exposed to the scorching rays of the Meridian sun;" the "Intimate Secretary" to have his "body delivered unto anatomists for dissection, and its remnants remain unburied." From the degree of "Master-elect of Fifteen" I copy verbatim: "And in failure of this my obligation I consent to have my body opened perpendicularly, and to be exposed for eight hours in the open air, that the venomous flies may eat of my entrails, my head to be cut off and put on the highest pinnacle of the world, and I will always be ready to inflict the same punishment on those who shall disclose this degree and break this obligation. So may God help and maintain me. Amen."

Imprecation of eternal damnation, from "Knights of the East and West:" "I solemnly swear and sincerely promise,

upon my sacred word of honor, under the penalty of the severe wrath of the Almighty Creator of heaven and earth, and may He have mercy on my soul on the great and awful day of judgment, agreeably to my conformity thereto. Amen, Amen, Amen." I pause with this incomplete enumeration. The heart sickens, and the soul revolts at such an unparalleled array of brutality. It does and it will stand until it meets its doom, where "blood flows to the horses' bridles" in the Valley of Decision.

The Execution of Penalties.

I am told that the Masonic penalties are not executed. Granting that the avenging hand is stayed for a time does not relieve the system from one drop of blood or pang of damnation for which those penalties call. They are the "Death watch" set at the door of the lodge to protect its secrets, and preserve its life, and failure to enforce is rather a confession of weakness, a mark of cowardice, or an act of treachery than a virtue. The penal code of Freemasonry is as really an inherent factor in its composition as power to declare war and conclude peace is a part of the United States Constitution. It is there, a grim and hideous reality, not for ornament, but for use when occasion requires.

However clean the hands of some who have bartered liberty for mysteries, Masonry itself is under the curse of every mutilation of body and imprecation of woe, invoked upon those who put their lives in pawn for membership. The blood of Paul is upon those men who "bound themselves under a great curse" to kill him, but failed, as truly as the blood of John is upon the head of Herod, who executed the penalty of his oath. The blood of every member is upon Freemasonry as much as the blood of Morgan and Brownlee, whom it caused to be executed according to its laws and ancient customs. The voice of every brother's blood, living or dead, cries for vengeance upon that vile abomination against which it is a truthful witness.—Freemasonry Symbolized in Revelation, pages 55-58.

Some people believe in nothing—or at least only in what they can understand, which practically amounts to the same thing.—Sel.

AN OBJECTIONABLE EXPRESSION.

From the Mystic Star, a Chicago Masonic monthly (1870), we condense the following: "By the politeness of Grand Secretary Parvin we have received a copy of the address of Grand Orator Kending of Iowa; an able production. We regret, however, to notice a very exceptional expression in Brother Kending's address. We refer to the phrase 'Earth's Creator and Man's Redeemer, Jesus Christ.' This sentiment, purely sectarian, is much at variance with his usual good taste. It is reasonable to suppose that not a tithe of those he addressed believed in this sentiment. Were all who do not believe in it removed from the fraternity, those remaining would be few. We thus protest against sectarian matter in any address to the craft, in justice to our own feelings. The practice is in execrable taste. It is not right that the Orator should take the advantage to inflict sentiments his auditors do not wish to hear."

Nine Out of Ten Are Infidels.

The Mystic Star thinks that nine out of ten such persons as belong to its order may be reasonably supposed not to believe that Jesus Christ is earth's creator and man's redeemer. The sentiment is held purely sectarian. Its utterance, in an address to Masons, is denounced as in execrable taste and as inflicting on the hearers something that Freemasons do not wish to hear. This is the protest of a Masonic monthly; this is a Masonic opinion of the Masonic order.

"AND THERE ARE OTHERS."

Such is Freemasonry, rightly understood—"a beautiful system of morality, veiled in allegory, and illustrated by symbols." Before we enter on a further explanation of this description, which supplies us with a key to the true secret of Masonry, an audience like the present, in which the uninitiated largely predominate, will expect a few words on the genesis of the historic institution which we are discussing this morning. The craft is proverbially a united body; but there is one subject on which the brotherhood does agree to differ, and that is, the question of its pedigree. There is indeed a general consensus of opinion that Masonry is of a very ancient lineage, but beyond that we do not find any substantial agreement among its his-

torians and expositors. Some would take it back to the Mosaic era and represent Moses himself as a Grand Master, Joshua his Deputy, and Aholiab and Bezaleel as Grand Wardens. Others, again, ascribe its origin to the craftsmen who built the Solomonian Temple amid profound silence, or to Hiram, the contemporary ruler of Tyre. Yet other authorities, such as Dr. Churchward, in a book only published this month, endeavor to identify the institution with the ancient religion and mysteries of Egypt, in the same way that many trace its connection with the Pythagorean, Eleusinian, and Essenian mysteries of the ancient world. Yet another writer, Dr. Oliver, from whom I have already quoted, boldly makes the craft coeval with man. It was, he maintains, in effect the aboriginal, true religion practiced by humanity in the days of its comparative innocence, and, therefore, all of the above-mentioned mysteries of Greece and Rome and the East were so many corruptions of the original rites of Masonry.—Sullivan's lecture at Detroit on Freemasonry as an Ethical Religion, reported in the *Tyler* of Aug. 1, 1899.

Speaking of the origin of Freemasonry, Sullivan says: "No one can say precisely when it began any more than one can say when the Christian Church began."

Again he says: "It is fundamentally a religion;" and again, "In fact, from all I can gather of its true innermost spirit, I think it must be described essentially as an ethical church."

AVOID THE LODGE.

You have separated yourself from the world to follow Jesus, why will you go back to it again? For the lodge is a human institution, a world's society, for companionship of worldly men with worldly men.

The Holy Spirit is the leader of God's sons; He will never lead you into the fellowship of the lodge; and dare you go anywhere where He does not lead?

What business can you have in the lodge? Your business as a saved man, in the company of the world (except when you must needs go into it to transact honest secular matters), is to get worldly men saved; and to do this you will have to preach Christ to them and exhort them to flee from the wrath to come. Were you to do this in the lodge, you would be told that it was no church for preaching in.

What can you gain of spirituality in the lodge? Are its members organs of the Holy Ghost? Are its aims heavenly? Is getting one to eternal life the object of its meetings? You cannot afford to lose the Divine nature of which you have been made partaker; hence avoid the lodge, the communications in which, at the best, were not sacrilegious and childish, are of the earth, earthly.

Do you say, you join the lodge for insurance benefit? If you want insurance (we judge no man's conscience in the matter), are there not solid insurance companies in which, for a small fixed amount, you can secure provision for those depending on you in a regular business way without becoming a "brother" of God's enemies?

Do you not know that the fellowship of the lodge has led many into drunkenness, whoredom and vileness of every kind; while it has never saved a soul so as to make of him a new creature in Christ Jesus; that thousands testify the lodge has been their ruin; and that many are going to eternal destruction by the way of the lodge?

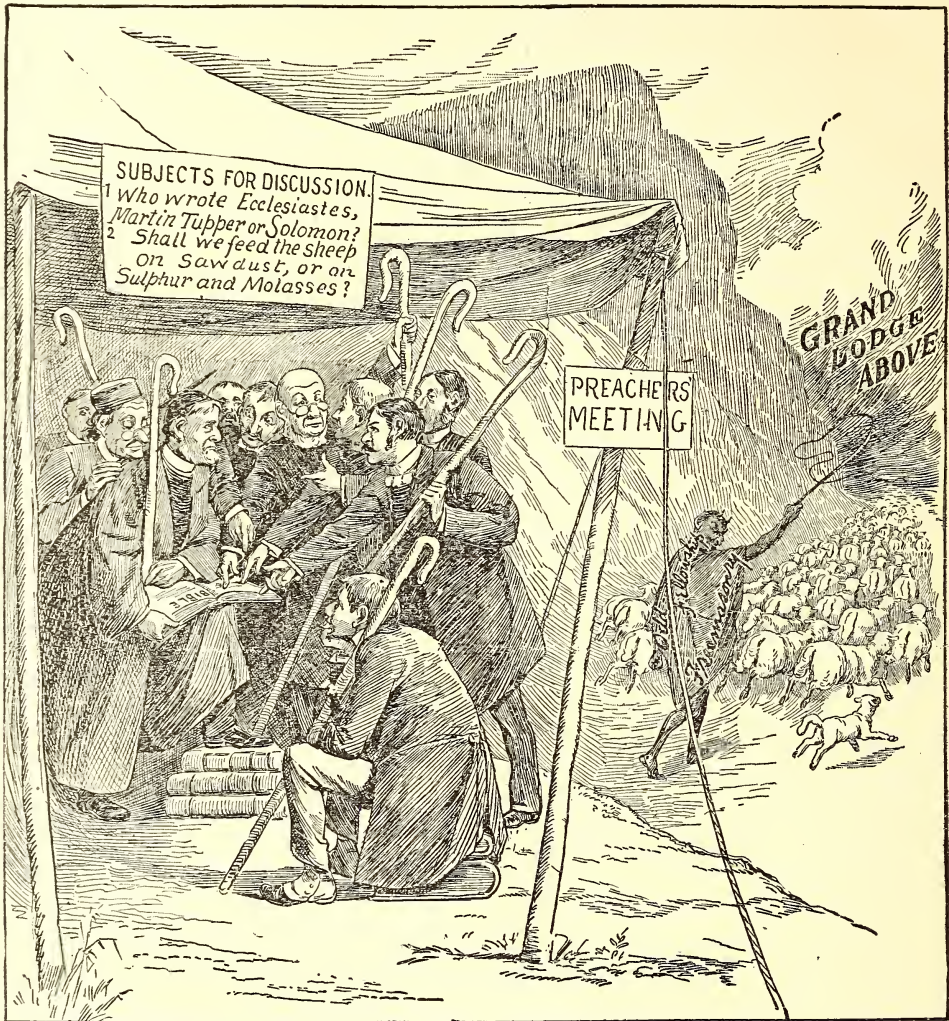
What names can you give of any who ever aspired to have the approbation of God or sought saintliness, who took to the lodge for the purpose? And do you not know that many thousands have left the lodge because they could not attend it and be good men of the sort described in the New Testament?

Are you loath to believe anything of the lodge until you are personally ruined? So might a woman be of a rascal till her virtue is lost; or a man of a drug till he is poisoned. But would that be wisdom?

What has a believer to do with an "altar" other than the altar of the Cross? Will you leave that altar of salvation for the wicked altar of Masonry? Beware of Baal-worship! will you die for idolatry?—"Evangelical Visitor," Abilene, Kan.

"You can travel nowhere on English Freemasonry, but you can travel everywhere, even to heaven, on American Freemasonry." So says a distinguished Victorian brother on his return from a tour around the world.—*Australasian Keystone*.

Wait till you try it. It will fail there as truly as the English kind elsewhere.



"ALAS FOR THE SHEEP."—ADAPTED FROM THE RAM'S HORN.

MINISTERS AND SECRET SOCIETIES.

Is it true, as I have heard, that there is hardly a minister of the Gospel who does not belong to one or more secret societies?—An Inquirer.

We think it extravagant to say that there is hardly a minister who does not belong to a secret society. What proportion of them do belong to some such society we have no means of knowing, but we are sure there are large numbers—and especially among our own ministers—who belong to no secret society. This is probably true to a greater degree among us than among any other Protest-

ant religious body, though of that we are not certain.

The above, clipped from the *Christian Evangelist*, shows how the secret orders are capturing the preachers. These preachers are giving the lodge their time, influence and money. Here they must be unequally yoked together with men who do not believe in Jesus Christ, and of course will not accept his teachings. In various ways the secret societies are the enemies of Christianity. They take the men away from the church services, the prayer meetings, and to a certain extent away from their families.

And the most unfortunate feature

about the whole thing is, the enticing of the preachers into the lodge. This means to simply silence them against the secret societies and whatever evil work they may undertake. Men who belong to these societies are never going to preach against them, or any part of their work. What if all the apostles had united with some of the pagan or Jewish secret orders? Christianity would have disappeared from the earth. Just so it will be should the ministers of the present day be induced to join the societies with no Christ in them, and thus lend their influence in favor of a force that has no use for the religion of Christ and the apostles.—“The Gospel Messenger,” July 7, 1900.

Editorial.

CAN YOU SPEAK?

Are you in a position so that you not only dare to read the truth, but hand it out to your neighbors and declare it by word of mouth?

Some dare not, hence the greater importance attaches to your doing your duty. A prominent clergyman writes, acknowledging the receipt of a sample copy of the Cynosure, while declining to subscribe, he says:

“Indeed, I am so convinced of the truth that unless in a position to condemn the error I almost shrink from reading on the subject.”

PRAYER MEETING TALKS.

The First Church of Oberlin has usually large and interesting prayer meetings. This is to be expected in so cultured and so religious a community. In a recent meeting the subject under consideration was Spiritual Freedom. Prof. Bosworth read Romans 8: 5-9 and John 8: 28-36. He said that “to be carnally minded” was to be selfish, and that the selfish man was spiritually dead. He is under the dominion of sin, for “he that committeth sin is the bond-servant of sin.” Such bondage implies not only separation from God, but also separation from men, for it makes self the controlling principle, and

is in fact an idolatry of self. Its tendency is to prosecute and perpetuate selfishness, and to degrade humanity. He said that there was no deliverance from this bondage to sin, this inevitable drift towards moral extinction, except through the redemption in Christ, but “if the Son shall make you free, then are ye free, indeed.” Such freedom means fellowship with Christ and world-wide practical benevolence. A brother remarked that this being obviously true, it followed: First, that until men are redeemed by the blood of Christ and renewed by the Holy Spirit, they can have no true fellowship either with God or with each other, and that the only real brotherhood is in Christ the Elder Brother. Second, that all the other so-called fraternities, originating as they do in selfishness, are simply schools of selfishness, and so far from being a benefit to society, tend only to its corruption. The whole land is leavened by their selfish influences, and the true remedy—the redemption through Christ—is largely supplanted.

Third, since God’s people belong to the only true—the divinely appointed—brotherhood, a brotherhood that has “the promise of the life that now is, and of that which is to come,” they have no occasion to unite with these worldly fraternities, either as a means of self-protection or for the benefit of others; nor can they do so without lowering the standard of true Christian benevolence, and being unequally yoked with the servants of sin.

DUES AND BENEFITS.

“Few Lodges Are Solvent.”

The Texas Odd Fellow has been figuring on Ohio’s statistics. In a short paragraph it says that “The average membership in Ohio for the twenty-two years ending with 1897 is 51,603. The average yearly weeks’ sickness has been 38,273. The average days of sickness per member has been five. This average has run from two in 1878 to five in 1897, showing that the increasing age of the members causes greater liability, which must be provided for.”

It is well for Odd Fellows, not only in Ohio, but everywhere, to heed the warnings given from time to time that each day increases the liabilities of the order for benefits, and this increase must be provided for, if we would

continue to care for our brethren in sickness and death, and assist their widows and orphans. The income of most of the lodges is too small and should be increased. The annual dues are too low. The income should be figured at a good round per cent above the liabilities. No lodge can continue to levy four dollars a year for dues and pay three dollars a week for benefits. There must be a sufficient sum paid into the treasury each year to meet the increased liabilities of the coming year. If expenses could be reduced 25 per cent this decrease would be sufficient to meet the case—but they can't. Where four dollars' dues are paid the weekly benefits should not be more than one-half that sum, or two dollars a week, and the same proportionate payments should be made. A maximum of liability may be attained in the course of years, and the sum necessary to meet this condition accumulated, but care must be taken to maintain the age and health liability by the introduction of young and healthy blood, else the liability will grow. The rules adopted by life insurance organizations will apply equally to "health insurance" bodies. To pay a certain sum at death, the association must be possessed of a sum, demonstrated by years of experience, sufficient to meet that liability. Figured upon such basis, few lodges are "solvent." Brethren, look into this matter and let the best actuarial talent your lodge possesses ascertain what is needed, then meet that requirement and place your lodge on a business basis—a basis that will provide the resources required for the years of increased age, increased liabilities, and the charities you will be called upon to meet.—Odd Fellow Companion, June, '99.

The above article is full of practical sense. It recognizes the principles which must govern insurance, whether life insurance or Odd Fellow "health insurance." As a discussion of facts the article is highly commendable.

But we can hardly restrain a burst of impatience, when, near the end, the article drops into lodge dialect for a moment, and implies that Odd Fellows who have paid dues and thus become entitled to insurance claims, are objects of charity. "The charities you will be called upon to meet" is a conclusion which Jacob L. Greene, of the Connecticut Mutual would not have given such an article.

It is unworthy of what goes before.

Toddles—"Papa, what's the reason that when I drop my ball it falls down, and if I drop my balloon it falls up?"

SHOW YOUR COLORS.

This is a button era. We respect the buttons worn by the army veterans. We grow enthusiastic over the buttons which indicate our political preference.

Nine out of ten men we meet wear a button or badge. Sir Knights, do not be ashamed to wear the emblem of our order. Remember you belong to a fraternal army several thousand strong. A solid gold button containing on its face the emblem of our order will be mailed to any member of the order in good standing upon receipt of one dollar. The same button in rolled plate, only 50 cents. Address:

F. H. RANKIN, Jr.,
Supreme Recorder General,
Flint, Mich.

A "solid gold button," containing enough less gold than is in a gold dollar, to enable the sender to conduct business would be a big thing with which to "show your colors." "On its face the emblem of our order" might become impressive by the aid of a microscope.

The directors of the order are satisfied after careful and painstaking investigation that the time is not yet come when the C. M. A. can carry insurance for the brothers at a low enough rate to make it desirable. The expenses and assessments upon the small number of brothers who could afford to affiliate would be entirely out of proportion with the resultant benefits. A further difficulty lies in the fact that most of the States in the Union have recently passed laws which lay a heavy burden upon newly organized insurance companies and it takes an enormous capital to successfully inaugurate such a plan. —The Star.

Yet the wonderful cipher language is left to the boys, and they can wear caps with three letters on them. A correspondent of the Cynosure who had studied out the cypher wrote about it to the Cynosure a few years ago. Will he kindly send the Cynosure the translation of the communication in bestography in some single number of the Star?

Detroit has been selected as the place of meeting for the triennial session of the General Grand Chapter of the Eastern Star in 1901. The exact date will be fixed later.—Texas Freemason.

It will be less gross than the Triennial Conclave of Templars, but perhaps more insidiously mischievous.

SCHOOL AND HOME EDUCATION.

George P. Brown, editor and publisher of *School and Home Education*, one of the most useful men and one of the best of publications, has met with a great loss through a very disastrous fire, which destroyed all the buildings on five blocks in the heart of the city. His subscription list is lost, as are large and valuable collections of records. All subscribers should send their name and address and the time to which their subscription was paid to George P. Brown, Bloomington, Ill., at once. Pass the word along.

Is it an illustration of the effect of the modern method of teaching—or not teaching—English, that the above appeared in an educational journal? If it has really discovered an editor who is at once “one of the most useful men and one of the best of publications,” it is surely “one of the best of” the things it can do to advise “all subscribers to send their name,” etc., especially if they all belong to the same family, and so have that name in common.

FACULTY MAY SUPPRESS IT.

First Hebrew Secret Letter Fraternity at Kentucky University.

Lexington, Ky., Nov. 15.—The first Hebrew letter secret fraternity in the United States has been established in the Bible College of Kentucky University. It has been in extensive sub-rosa three weeks. The faculty, which met to-day, threatens to expel the students thus enrolled unless they abandon the fraternity, the existence of which is contrary to the rules. Unless suppressed the order, which is confined to theological students, will be extended to the other universities.

REMOVE THE CAUSES.

Some of the causes for suspensions for non-payment of dues are thus summed up by an eminent member of one of the orders seriously afflicted by this depleting leprosy, in the following manner, to-wit: “Carelessness in the use of the black-ball and in the material which we allow to gain admission into the order, misfortunes in business, depression in the financial world, inefficient officers,” especially the officer whose duty it is to see that

the dues of members is paid; “failure to make lodge meetings attractive combined with indifferent ritualistic work, a neglect to cultivate the social amenities, inattention to the sick, and the omission to practically exemplify the teachings of the order.” Such omissions “combine to cause a lack of interest and result in members being suspended.” The remedy for these evils is to “remove the causes.” A lodge whose members all live up to the requirements and principles of the order will never have a member suspended for n. p. d.—or any other cause.—*The Knight*, August, '98.

The chief cause is the lodge; and others included in it will disappear when that is removed.

NOT MASONS.

Dr. Dalcho, compiler of the *Masonic Book of Constitutions for South Carolina*, repudiated the cheap claims sometimes made by Masons, saying: “Neither Adam, nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist, was a Freemason. There is no record, sacred or profane, to induce us to believe that these holy men were Freemasons. To assert they were Freemasons may make the vulgar stare; but it will rather excite the contempt than the admiration of the wise.” We cannot contradict a Masonic authority like Dr. Dalcho.

SPECULATIVE MASONRY MODERN.

The *Masonic Monthly* of October, 1867, maintained that when Masonry was organized in 1717 it probably had only one degree, and that about eight years later Anderson added two degrees, thus completing the Blue Lodge. Steinbrenner, the Masonic historian, dates speculative Masonry from 1717. June 17, 1717, is the well-known date when Grand Lodge Masonry was formed at the Apple Tree Tavern. Freemasonry is really an English institution, and it was a dark day for America when it was imported here.

“Where were you first prepared to be a Mason?” If properly answered by many brethren, would be, “In my pocket.”—*Texas Freemason*.

And have they been disappointed?

Table Talk.

SUBLIME SUFFERING.

O, fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

If I can only place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city.—Phillips Brooks.

I'll be a Christian Christian and a manly man.—Woolley.

THREE EPIGRAMS—HUGHES.

The business of the church is not to coddle saints but to collar sinners.

The more you worry the devil, the less he'll worry you.

Some people are so busy saving souls that they forget to save men and women.

FUNNY FINDINGS.

When Milton was blind he married a shrew. The Duke of Buckingham called her a rose. "I am no judge of colors," replied Milton, "and it may be so, for I feel the thorns daily."

A well-known divine rebuked an ignorant preacher for exercising his oratorical gift. In defence, the man said: "We are commanded to preach the Gospel to every critter." "Yes," replied the divine, "but every critter is not commanded to preach the Gospel."

MOODY'S MISSILES.

Moody's heyday will never be in the past. He's a boy at 60.

A lie is a lie whether it is a political lie, a social lie or a business lie.

Many Christians have not enough grace to make them hold their tempers.

There are no hearses in heaven; there

is not a word in the Bible about celestial graveyards.

The man who refuses salvation flings back into the face of the Jehovah the promise of eternal life.

A Christian who is a lazy man bears false witness in favor of himself by claiming he is a Christian.

Christ did not tell his congregation that they would be saved in return for building fine churches or endowing colleges.

CORRECT COUNSEL.

Admit no guest into your soul that the faithful watch dog in your bosom barks at.

No person ever got stung by hornets who kept away from where they were. It is so with habits.

Value the friendship of him who stands by you in a storm; swarms of insects will surround you in the sunshine.

WHAT IS A BABY?

Here are some answers sent to London Tit-Bits:

The prince of wails.

An inhabitant of Lapland.

The morning caller, noonday crawler, midnight brawler.

The only precious possession that never excites envy.

A key that opens the heart of all classes, the rich and poor, in all countries.

A stranger with unspeakable cheek, that enters a house without a stitch to his back, and is received with open arms by every one.

SELECTED STANZAS.

I'll not easily offend,

Nor be easily offended,

What's amiss I'll strive to mend,

And endure what can't be mended.

Kind words are a sort of music,

And smiles are a sort of sun,

And they brighten the very darkest day

That was ever in storm begun.

News of Our Work.

It is a pleasure to present in this number a portrait of the wife and helpmate of Rev. J. P. Stoddard. We trust that this unexpected publication will not be offensive to Mrs. Stoddard, since it will give pleasure to her many friends who have not had the opportunity of meeting her.



MRS. ANNA E. STODDARD.

HOME LIGHT.

A four-page monthly. Mrs. Anna E. Stoddard, publisher. Office, No. 218 Columbus avenue, Boston, Mass. Address all communications to the publisher.

This paper is the property of the women of the National Christian Association, and is designed to strengthen the cause of righteousness by encouraging those already interested in the pulling down of the strongholds of Satan as found in the secret lodges, and also to enlighten our sisters who have never investigated the subject. We hope for the hearty co-operation of all the women now interested in this branch of God's work.

Single copies, per year, 15 cents; five

copies monthly to one address, per year, 60 cents; ten copies monthly to one address, per year, \$1.

To the Willing Only.

The Home Light has entered upon its tenth year. Last year 27,000 copies were widely distributed. Is it worth sustaining? Last January a gentleman of moderate means canceled the entire indebtedness. Renewals and new subscribers have since met necessary expenses in part and the present indebtedness is \$44.09.

Persons believing in the issue and distribution of 2,000 copies of our paper, with an average cost of \$10 per month, are kindly invited to join us in the pleasure and reward of "Sowing beside all waters."—Home Light.

FROM REV. WILLIAM FENTON.

Editor of Christian Cynosure:

The Minnesota Conference of the Swedish Lutheran Church has just closed (Nov. 19) its session in Minneapolis.

Rev. Dr. P. Sjöblom, its President, is well known to the readers of the Cynosure. In his sermon he manifested his love for the souls of the flock by faithfully rebuking the secret society wolves of hell that would kill and destroy the sheep. After the Minnesota Christian Association was organized he attended its first annual meeting, which was held in St. Paul, in 1879, where Rev. D. P. Rathbun worked in public the first and third degrees of Masonry. He was then pastor at Red Wing, in this State, and at that time he excommunicated eighty members of secret societies from his church. He was President of the M. C. A. at the time of his removal from this State to Nebraska, where he now resides.

Some of the pastors of this conference seem to be indifferent to the matter of secret societies, but there are about a half a dozen pastors who will put thorns in the pillows of those that would sleep while the enemy sows tares and secretly bring in the damnable heresies of lodge demonism.

About thirty of the pastors at this conference subscribed for the Cynosure.

W. Fenton.

AMONG UNION CHRISTIAN BRETHREN

On train, Aug. 24, 1900.

Dear Cynosure—I have just come from an old-fashioned camp-meeting, being held by what are known as the Union Christian Brethren. The place of meeting is Kreider's Grove, between Annville and Lebanon, Pa. This people are much like the old United Brethren, their church having sprung from them many years ago. Between fifty and sixty tents are occupied by the faithful. Threatening rains kept away the "butterfly element." The "unity of Spirit and bond of peace" were very manifest. Many testified with tears in their eyes. The time was all too short for those who were anxious to speak. There was no compromise with the world or its follies.

Of course the lodge could not thrive in such an atmosphere. We talked with several who had left the lodges, with other sins, that they might win Christ. Your agent was an honored guest. Every provision was made for our needs.

In connection with this and other meetings held in the country near I secured some seventy subscriptions to the Cynosure. Some came and offered their subscriptions without personal solicitation. As I spoke to the thousand or more who attended the camp yesterday I felt that I never addressed a gathering where there was a larger degree of integrity. They were largely farmers. There was every evidence of the straightforwardness that is characteristic of their lives. I may perhaps attribute the special interest in the anti-secret work to the fact that the lodge evil is becoming more and more apparent. It is spreading as an infectious disease in these country districts, that have been comparatively free from this evil in other years. The grosser forms are not yet strong, but their forerunners are at work and the others may be expected unless there is a check. The "Juniors" and the "Patriotics," they say, have only a little secrecy. That may be so, but it is secrecy and grows to Odd Fellow, Masons, anarchists and what not, just as naturally as the chicken becomes a hen, or the innocent pup the bulldog.

The meetings held in York, Manchester, Strinestown, Hummelstown, and

elsewhere all showed a desire to receive the truth I had to bring. Bro. Mummert of the Radical U. B. Church helped in the meetings in the vicinity of Manchester. Bro. Brehm had charge of the meetings in Hummelstown. I spoke two evenings in succession in this place in the River Brethren Church. It was thought that liquor was working on one or two of the lodge men present, as they found some difficulty in "keeping their jewel."

As I am returning home to-day, I find great reason to praise God for what I have been permitted to accomplish this trip. Some are known to have left their lodges and others are investigating. Several promises of open doors to lecture are made by friends in towns not yet visited.

W. B. Stoddard.

COLLINS' INTERESTING ITINERACY.

Somersworth, N. H., Nov. 6, 1900.

My summer campaign I now briefly report. I began in the New Hampshire, Maine, and East Maine Conferences of the Methodist Church.

I attended the Holiness meeting, and also the Dover District Methodist camp-meeting at Epping, N. H.

Then I went to Old Orchard, and later to the Ocean Park Free Baptist campgrounds, in Maine; then on the railroads and in hotels and cottages; and in Portland, Me., and on the steamer to St. Johns, New Brunswick, Canada, I distributed our anti-secret literature and gave my testimony.

I sent special packages by mail to ministers and leading men in Florida, Kentucky and other States and to Upper Canada. Hons. Josiah H. Drummond and Joseph A. Locke, great Popes in Masonry, I remembered especially. The Hon. Mr. Locke has a very loose jaw and quibbled in conversation with me, but when I demanded an answer to a point I made in writing, he got a fit of "lock-jaw," which has held him for five months—not a word from him, though he promised to write me.

In my inquiries I was surprised to find such large numbers of ministers and laymen who have left Masonry forever, and are opposed to it. If we had the outspoken testimony of all such men given

to the world, Masonry would be doomed quickly. John Morley says the reason why such testimony is not given is "through fear or shame to confess" that they were put through, and submitted their consciences and manhood to such "tom-fooleries."

I will relate an incident or two to give a little light on the darkness of Masonry. I preached in Sanbornville, N. H., ten months ago. I stayed with Brother S., the Sunday school superintendent, a leading Methodist, and also a Free Mason. In his home I told him my experience in Masonry and gave reasons for leaving it and for condemning the "system." I said many good men were deceived and got into it like myself, and they ought to get out of it. He appeared to approve of everything I said of its evils, and made not a single objection to my condemnation of its solemn mockeries, barbarous, bloody oaths and penalties. At the close of the evening service I gave a few words of warning to the young against secret societies and Masons, when up jumped Brother S., took his overcoat and left the church. This made a sensation. He lost his head, gave himself away, and suggested to the whole community to investigate the darkness of Masonry. Brother S. is responsible for my testimony. It was his approval of my condemnation of Masonry in his own home and to his face, that made me bold to speak of it in church. His course illustrates how light reveals darkness and drives it out of the church and society.

In the Dover, N. H., minister's meeting, Feb. 13, 1900, the subject came up incidentally, and I proposed that we discuss it in a future meeting. Rev. Dr. R., presiding elder, looked up at me and said: "Brother Collins, is your life insured?" Instantly I saw the demon spirit of Masonry. I looked the doctor in the eye and as quick as a flash of light I drew my hand across his throat, and across his breast and bowels (the signs of Masonic death penalties), and then sung out with emphasis, "Brother R., are you going to murder me? Yes, you will if you are true to your sworn Masonic vows and oaths. You are bound to do it." "Now, brethren," I said, "you will see if anything happens to me, and you will know from whom it comes." I need

not depict the confounded confusion among the brethren, for most of them were Free Masons. Shame, that this Christian brother minister should lose his head and heart and common sense by the operation of the diabolic and murderous spirit and obligations of Masonry!

These are the arguments of Masonry: Intimidation, threats and assassination. Not truth, light, reason and investigation. Can the infernal inquisition of Roman Catholic Spain beat modern Masonry in the nineteenth century, a century of highest civilization?

(Rev.) John Collins.

"TO THE WORK! TO THE WORK!"

No reform can be effected or blessing realized by simply reciting needs, and prescribing remedies and prophesying results, except there be a downright, hearty response all along the line to the urgent call: "To the work! to the work!" If you would cure the patient apply the prescription.

Quimby, Iowa, Oct. 30, 1900.

To the Aged Readers of The Cynosure,
Greeting:

Dear Comrades—As old soldiers from 60 to 90 years of age, we will soon be gone. I presume we all wish we had done more than we have done to spread light and truth on the subject of secret societies.

I write to suggest that we can yet do much for this cause by personal effort and by circulating choice reading on this subject.

This would prepare the way for the lecturer and a local organization. We can do this work better than younger persons. Even the weight of our years will help us, for we do not fear what man can do to us.

I design to work in this line, and let all the younger loyal freemen help. There is room for all to work.

P. F. Thurber.

The oldest commandery in the United States is Maryland No. 1, Baltimore. The templar degree was first conferred in America in Boston, Aug. 28, 1769. It is claimed that the templar rite was introduced into America by the 29th regiment of the British line.—Texas Freemason.

The same letter begins Templar and Tory.

SECRETARY STODDARD IN OHIO CONVENTION.

Washington, D. C., Nov. 7, 1900.

Dear Cynosure:

Ohio contains a large amount of good reform material. They largely need waking up, and working up. The door is open for the man who can help in this line.

The arrangement and preparation for this convention was not without its drawbacks, but it came out just as I expected, a splendid success. The enthusiasm kindled as the convention warmed to the close. It was akin to that of the political campaign, in the midst of which it gathered.

Muskingum College Adjourned.

On Tuesday afternoon the professors and students of this growing institution crowded into the church, that they might listen to the proposed discussion between Dr. Keeler, pastor of the M. E. Church, New Concord, and Dr. Becker, of Dayton, Ohio. Dr. Keeler said to the writer unless he was given an opportunity to defend the I. O. O. F. Lodge in our convention he would do it after we were gone. He felt that he could not have a fair chance in the convention. Every precaution was taken to give the Doctor the best chance possible. It was voted that no one excepting Dr. Becker should reply to what he would say. He was to be given equal time with Dr. B., and opportunity to reply if he wished to do so.

Mr. Keeler occupied but part of the time given him, his defence being surprisingly weak. He repeated several times that he saw nothing bad in it. He had seen men weep in the lodge as the scene of the "Good Samaritan" was being acted. He thought the lodge led men into the church, etc. Dr. Becker showed that the I. O. O. F.'s were fundamentally opposed to the cause of Christ, and that such a play as the "Good Samaritan" was entirely out of place in such an institution. His kind, dignified reply could not fail to carry conviction. The Doctor said if the M. E. brother was not satisfied that he had had a proper chance to defend his side, he would meet him in public debate and bear all expenses incident to the discussion.

Bro. Thompson, of Utica, gave a very

clear setting forth of facts, his theme being Prophecy and the Lodge. Elder Quincy Leckrone, of the German Baptist Brethren Church, brought cheer and strength in his brief address. Bro. P. B. Williams was at his best. The Question Box, to which he gave attention for some two hours, was very interesting. He also kept the audience in the best of humor while receiving the money needed to meet the expense of the meeting.

Dr. Becker's address on "The Boxers and Kindred Chinese Societies" will not soon be forgotten. He captured the audience, and took them with him to the close. The music by the College Glee Club and Ladies' Quartette was a great uplift, while the grand old Psalms did us service in the devotional. In short, we may remember this as one of the uplifting conventions.

Some new friends were heard from in the convention letters, while a goodly number of the "old guard" reported. Those in the vicinity were strengthened. The Cynosure list was enlarged. Many students received impressions that will last for life, and through all and over all glory was brought to the blessed King Emanuel, who shall reign until he puts all enemies under his feet.

With courage, friends, let us move forward.
W. B. Stoddard.

MINUTES NEW CONCORD CONVENTION.

The annual Ohio State convention of the National Christian Association, opposed to secret societies, was held at New Concord, Ohio, Oct. 29 and 30. The attendance was good, the interest marked, and the discussions were of a high order. The opening session was occupied with the address of welcome by Rev. J. A. Kenedy, pastor of the Second U. P. Church, in which the opening session was held. The response was made by Rev. W. B. Stoddard. Rev. P. B. Williams occupied more than an hour in answering questions which covered a wide range, and brought out much valuable information in regard to secret societies. No evening session was held the first day, owing to the fact that the first lecture of the College Lecture course was given that evening. The morning session of

Tuesday was taken up with the transaction of the business incident to the annual meeting, and by an address from Rev. J. S. Thompson of Utica, on "Secret Societies and Prophecy." The following were elected officers of the State Association for the following year: President, Rev. S. P. Long; Vice President, Rev. R. B. Patton; Secretary, Rev. I. J. Rosenberger; Treasurer, Mr. W. R. Sterrett, of Cedarville, Ohio.

The afternoon session was occupied with a chart talk by Rev. W. B. Stoddard, and the discussion of the report of the Committee on Resolutions. Dr. Keeler, pastor of the M. E. Church, did the convention the kindness to attempt a defence of the Odd Fellows Lodge, to which Dr. Becker replied in a masterly address, in which he exposed the un-Christian character of the whole institution, its utter selfishness, and the falsity of its claims to be a charitable institution. The large audience which filled the R. P. Church was delighted with his reply, so convincing that none could but feel its force, yet so kindly that none could take offence at it. The evening session was occupied with an address by Dr. Becker on "The Boxers," which was most interesting and instructive. Dr. Becker's extensive travels and his thorough knowledge of the Chinese customs and habits, and his long residence among the Chinese on the Pacific coast, especially fitted him for presenting this subject. Muskingum College dismissed its classes on Tuesday to give the students the opportunity to attend the sessions of the convention, a privilege of which they gladly availed themselves. The good seed was widely sown, and will doubtless bring a good harvest in due time. If the youth of our colleges can be reached with the truth the future of the nation is safe. The convention was by many pronounced one of the best we have ever held.

Rev. J. S. Thompson,
Secretary pro tem.

Utica, Ohio.

Resolutions.

Whereas, We live in an age when secret lodges abound, and

Whereas, We believe all lodges unite in forming a system that is antagonistic to the Divinely appointed institutions of Church, Family and State; therefore,

Resolved (1), That we are opposed to every lodge of men, women or children.

(2) We give the following as among our reasons:

(a) The Bible condemns them. (See Ezekiel viii.; 2 Cor. vi., 14; Eph. v., etc.)

(b) Common sense condemns them. If only seeking good, why should they require each one entering to obey a code of (to them) unknown laws?

(c) Thousands of men who have become Christian have found they could not, with a good conscience, remain in such associations and have withdrawn from them.

(d) History gives abundant proof that they are pernicious in character and tendency.

(e) They cause strife and division among the people where they exist and frequently incite to murder and bloodshed.

(f) When they have control they destroy the Divine order in the Church, Family and State.

(g) They require time and money that should be otherwise employed.

(h) They naturally dry the fountains of Christian charity and inculcate in its place supreme selfishness.

(i) They usually adopt titles and paraphernalia unbecoming a follower of the Nazarene.

(j) They often pledge and swear to keep and do silly, foolish things, as well as those that are wicked.

(k) They administer their pledges and oaths without proper authority.

(l) They encourage lawlessness in both Church and State.

(m) They lead many to trust their salvation outside of Christ.

(n) They usually lead to practical infidelity.

(o) The ignorant, superstitious and those fond of display are entrapped by them.

(p) They usually promise in secrets, charity, etc., that which they do not give, hence get money under false pretenses.

(q) They frequently so injure those being initiated that they die, or are made cripples for life.

(r) They lead to association and dissipation that destroys soul and body.

s) They so destroy in men the ability to distinguish between right and wrong that professed ministers of the gospel are found within their pale and even advocating their cause.

(t) Unworthy men believe they obtain advantage over their fellows by such lodges.

(u) Criminals seek to shield themselves in lodges.

(v) All vice seeks concealment and finds in pledge-bound secrecy its natural home.

(w) Peace cannot reign in China or any-

where else until oath-bound secretism is suppressed.

(x) No home can be as God intended where part of its members belong to the lodge.

(y) Oath-bound secrecy is not required for any good purpose.

(z) As every little lodge helps to sustain the entire pernicious system, we declare our opposition to all regardless of any good that may be found within them.

Hence, in view of the above reasons, we would recommend the adoption of the following additional resolutions:

(3) Resolved, That it is the duty of the church to exclude from her communion all those who, after faithful instruction and admonition with respect to the evils of the lodge system, obstinately refuse to withdraw from the lodge.

(4) Resolved, That it is the duty of the State to withdraw the charters from the lodges and also enact such laws as will effectually suppress the lodge system.

A. A. SAMSON,
WM. WISHARDT,
SADIE J. PADEN,
Committee.

Rev. P. B. Williams, now of Quincy, Ohio, writes:

It was my privilege to attend the convention at New Concord, Ohio, Oct. 29 and 30, to discuss secret societies. On Sabbath, the day before, I preached at 10:30 a. m. for the pastor of the Presbyterian Church, and at 3 p. m. for the M. E. pastor. The latter was very ill at ease for fear his lodge goddess might get hit.

The convention opened Monday afternoon. The address of welcome by Rev. Kenedy was very cordial, and delivered in a very pleasant manner. Rev. Thompson spoke on "Prophecy and Secret Societies." This was a very good address and well rendered.

In the afternoon Rev. Dr. Keeler, pastor of the M. E. Church, came in to defend Oddfellowship. He was voted all the time he desired. His defense was weak, to say the least.

Rev. Dr. Becker, of Dayton, Ohio, replied with the most masterly arraignment of Oddfellowship I ever heard. It reminded me of shooting a snow bird with a cannon.

It was the general verdict that this convention was a success and that it was a special blessing to New Concord.

A Bouquet of Good Thoughts Sent to the Annual Meeting by Ohio Friends.

Sylvania, Ohio, Oct. 26, 1900.

Having been born Feb. 3, 1821, and the Morgan tragedy having occurred so soon after, was a cause for developing in me "the anti-secret question." My father, Elisha B. Hitchcock, was among the first in our town to interest himself in the cause. After all these years of accumulating light and knowledge of "the lodge system," I see no good reason for renouncing opinions so long held, but rather to stand firm—

"For the cause that lacks assistance,
For the wrong that needs resistance,
And the good that I can do."

Eliza H. Candee.

Oberlin, Ohio, Oct. 21, 1900.

Perhaps none of us will live to see the consummation of our desire. Yet in that blessed future, when "the kingdom shall be given to the saints of the Most High," we may be very sure that this and all other wickedness will be purged away.

I would like to suggest that you give a testimony in favor of free speech, so shamefully violated in the city of Mansfield.

H. H. Hinman.

Cedarville, Ohio, Oct. 26, 1900.

How many need to inquire if they are really for the Lord or for His adversaries! Christ's kingdom is a kingdom of light and peace. But lodgism, the saloon and practical atheism have no place in His kingdom, and non-professors are not the only supporters of these evils. The church is the best institution on earth, but all that have their names on her roll are not as "separate" from the world as they ought to be. How many professing Christians never lift their hand against prevailing sins of our day! I pray that you may be enabled to awaken all Concord and vicinity to a sense of the importance of your work against the kingdom of darkness.

(Rev.) I. M. Faris.

Mallet Creek, Oct. 27, 1900.

Inclosed find \$5 for your work. I hope it will not be too late for you to receive it. I hope you may have God's blessing on the convention.

(Mrs.) M. W. Bingham.

Bainbrig, Ohio, Oct. 29, 1900.

Thanks to some source for copies of Cynosure for past several months. Would that its light could be scattered broadcast over the land.

J. A. Wickerham.

Bellaire, Ohio, Oct. 23, 1900.

There is one noticeable thing, and that is the change that is coming over the U. P. Church. A few years ago a member of that church, belonging to a secret society, was hard to find in this section; now a good many belong, and one elder is an officer in one of the societies here. The ministers have hard work to get enough of the officers of the churches to come out on week days (or evenings) to attend to the regular business of the church. All their time is pre-empted by the lodge, and I have noticed when they were having revival meetings there would be evenings that there would not be enough men present to sing bass, but about the time the meeting would be over they would come slipping in two and three at a time. If the preachers don't wake up soon they will be out of a job (or a good many of them), for the lodges claim to point the way to salvation as well as the preachers, and the members appear to believe this lie thoroughly.

I might state I am an old Reformed Presbyterian; can't well help being a reformer.

Wm. McCoy.

Sidney, Ohio, Oct. 22, 1900.

I am now, and always have been, in sympathy with the cause you represent, and for the promotion of which the proposed convention is to be held. May you be successful in your work, and may the people, men and women, have their eyes open to the folly and sin of spending time, thought and money in the support of secret lodgeism. I believe the numerous secret lodges of men and women are unhealthy tumors on the body of the social, religious and political organism. At a meeting of the Central Ohio conference of the M. E. Church a year ago this fall in Sidney, the bishop in his address to the clergy lamented the want of spiritual power and the little progress that had been made—that the churches had scarcely held their own. One brother, however, who had an important charge, reported

that he had doubled his membership during the year. I know that brother to be opposed to secret societies. Could there be any relation between spiritual power and a minister's membership in secret orders? The Rev. Samuel H. Swartz, in his fraternal address to the United Presbyterian General Assembly that met last May in Chicago, said he believed that the want of success and spiritual power in the M. E. Church was largely due to the fact that so many of the bishops and ministers are members of secret lodges, and Brother Swartz is an enthusiastic Methodist. (Rev.) John P. Robb.

Cedarville, Ohio, Oct. 22, 1900.

Am sorry to say that it will not be possible for me to be at convention. Am to go that week to Ray, Ind., to assist in communion. I will try and get J. M. Faris to come. I trust the Lord will bless your meeting.

(Rev.) W. J. Sanderson.

New Concord, Ohio, Oct. 24, 1900.

I think that our people are very loyal in their opposition to the whole cause of secretism. Very truly yours,

E. E. Cleland.

Cadiz, Ohio, Oct. 29, 1900.

As a man and minister of the gospel, I am opposed in principle and in profession to all oath-bound secret societies, believing them to be unfriendly, to be inimical to the best interests of both church and state.

W. G. Waddell.

Dayton, Ohio, Oct. 25, 1900.

Personally I have had little to do with secret societies. I simply stay out of them. The work which the Master gave me to do I think I can do better outside, in the plain, open light of day, than I can do inside. If I had the ear of the students at Muskingum as I once had at Otterbein I would say to them concerning all secret societies, as I once said to the others: "Don't." Let every man show himself a man and stand on his own integrity without resting on these unnatural helps which so many gather about them and which so often prove to be broken reeds.

I met a man the other day who had taken thirty-two degrees in Masonry in order to see what there was in it. My

judgment is he never found it. My mother used to say to me: "It is not necessary to eat a whole loaf of bread in order to find out whether it be moldy or not." When I was a boy I was inveigled into trying the first and second degrees of Masonry, and found there was no help in these for me. I never had the courage to go any further.

(Rev. Dr.) H. A. Thompson.

NEARING THE PORT.

Cheer-wordstendered fraternally to my old mess-mates in convention assembled on deck of the good old ship N. C. A., now provisioning in Concord Bay for a new trip.

"He maketh the storm a calm, the waves thereof are still; then they are glad for the quiet, he bringeth them to their desired haven."—David.

Be joyful now old ship-mates dear, long
of ruffian winds the sport;

To Summerland we're drawing near, our
bark safe round the outer pier,
Will moor within its long sought port.

Full many a sign our chart divine—sure
guide past shoals when tempest
blew—

And stars that westerly decline, with rec-
ord of our log combine,

To say our bark is nearly due.

Not many leagues, not far away, I ween
that land immortal lies;

The Orient glints of dawning day, re-
veals, though dim, its peaceful bay,
Smiling to bless our longing eyes.

Nearing the port, our home at last; tossed
there by winds and waves no more,

Our canvas down, the laboring mast
we'll drop and furl, where storms
are o'er,

And anchor, Hope, eternal cast.

Faith—our telescope—descries our
Brother's home, his native land,

Its emerald hills and mountains rise to
greet the smiling cloudless skies,

That watch the wavelets kiss the strand.
Gently we sail, with fragrance rare, soft
winds come laden from that shore,

Sweet than Sharon's roses are, or perfume
from Libanus fair,

When cedars yield their richest store.

Nearer now; the city bright reveals her
towers and lofty domes,

Adorned with gems of flashing light
rivaling suns, and chasing night
Far from those heavenly, glorious homes.
We're almost there. List—did ye hear
Sublimar far than voiceful main,
That swelling song, that rapturous
strain?

They welcome us—cheer, brothers,
cheer!

We soon shall join the grand refrain,
"Worthy the Lamb that once was slain,
But lives from death for us again,
And hath redeemed us by his blood,
And made us Kings and Priests to God."

E. Brakeman.

Geneva, Ohio.

Letters were also received from a num-
ber of others, among whom were Rev. I.
J. Rosenberger, President S. P. Long,
Bros. E. Thompson, W. O. Lowrey, John
Robinson, G. E. Elder, W. N. Wilson, and
T. W. Stewart.

Seceders' Testimonies.

MASONIC CHARITY EXEMPLIFIED.

Wife and Children Stolen, Home Desecrated
and Desolated—Renunciation of Lodge
Obligations by Dr. Sebastian Joseph.

To the Worshipful Master of O'Fallon
Lodge, No. 576, A. F. & A. M., O'Fal-
lon, Illinois:

(Continued from November number,
Page 214.)

15. Because it was apparent that the
personal friendship between W. D. Salter
and G. M. Cromwell Tucker, and the fact
that W. D. Salter was closely related to
some of the members of O'Fallon Lodge,
prevented them from placing justice
where it belonged, for they all well knew
that to conform to Masonic obligations,
constitution and by-laws would result in
the expulsion from the lodge of W. D.
Salter and H. P. Steele, and others.

16. Because my good name and honor
had been viciously and unjustifiably as-
saulted, and when I was so sick with con-
sumption as to make it necessary for me
to be in bed the greater part of the time,
but they evidently believed that the world
would be none the wiser regardless of
what they did, for they believed that
death would soon still my tongue, and

when I began an investigation they falsified on all sides to cover their guilty tracks, and boldly admitted that they knew nothing of the facts in the case of my separation from my wife, but that they had made it the issue, and when I applied for aid I was told to go to the "poor farm," notwithstanding the Grand Lodge by-laws plainly states: "No lodge shall for any cause abridge the rights or privileges of membership of any of its members, without due notice and fair trial, as prescribed in these by-laws."

17. Because when I requested that an investigation be made, and should it be found that the matter warranted, charges be brought against me, that I had done nothing wrong and could prove it, and also prove that perjury had been indulged in by them, and openly and frankly declared that the lodge was unwarranted in meddling in my domestic affairs in anywise whatsoever, since matters were quietly adjusted by my wife and myself, and should they deem it proper to take any cognizance of the matter at all, their duty was plain, and an investigation should have preceded all else, and their next duty was to be of a reconciliatory nature, unless they decided to bring charges against me and give me a hearing, and show me my error if I had committed one. I further declared that the place to try Masons was in a "Masonic lodge" and not through the columns of the "daily press." But this desire on my part to have a "wrong" "righted" was followed by a warfare of bitter persecution.

18. Because when I removed to Georgetown, Colo., with my family in July, 1898, word had been sent to the lodge there to "persecute" me, and George Vivian and Mayor Jacob Robeson, two high Masons and ring leaders of the persecution in Georgetown, immediately sought and secured the acquaintance of my wife and at once set to work to array her against me. They finally succeeded in alienating her affections and causing her to desert me and the baby boys in October following. I was very sick during all this time and scarcely able to be about; little or no comment is necessary as to my faithless wife, other than that she is childish, possessed of little judgment or fortitude—just the sort of

person for use as a Masonic cat's-paw.

19. Because, in addition to poisoning the minds of outsiders against me, filed suit, through the wife, in the county court at Georgetown for divorce and pay all expenses of the suit, at a time when I was physically and financially unable to make a defense, and by so doing succeeded in placing on record "as truths" all the vile lies which they could invent, and as the woman herself has admitted, the lodge at Georgetown supports her. The divorced wife of a seceding Mason has no claim upon the lodge, as everyone knows, but she has a claim upon George Vivian and Jacob Robeson, and they gallantly see to it that the lodge supports her.

21. Because of the utter falsity of all that was represented to me of Masonry before I became a Mason, and the violation by the lodge of the assurances given me at the Masonic altar before I took the degrees, "that there was nothing in Masonry which would conflict with my duties which I owe to my God, my country, my neighbor, my family, or myself."

It was upon this assurance that I took the degrees of Masonry, and promised to "stand by and abide by the edicts of the lodge," and with the understanding that the lodge would act in harmony with the assurances given me, and with the laws of the land, of humanity and of God. I never knowingly swore allegiance to an order which would wrong, persecute, ruin and damn me, my home, my family and my all.

22. Because the Masonic lodge is no place for an "honest man." To be a "loyal Mason" one must surrender every virtue and place himself in bondage. He must persecute his best friend, his brother, his son, or anyone else, regardless of "right or wrong," "truth or justice," so long as the lodge commands him to do so, or else he incurs the wrath of the fraternity. He must violate every human and divine law, if necessary, in upholding that much lauded "good name of Masonry." To the "outside" world the good deeds which the lodge occasionally does are largely pointed out, but with the same or even greater eagerness and zeal they hide and suppress their dark, damnable, and revolting outrages and crimes, such as has been perpetrated upon me

and mine, and the "outside" world never knows that such deeds are ever committed under the auspices of Masonry, for few who have suffered as I have at the hands of Masonry "dare speak." But I stand before the Masonic lodge challenging them to prove me other than an honest man, without a thing to hide, open and frank, fair and square in my dealings with my fellow man. But with them it is not a question of "proofs," "truth or justice," "right or wrong," "noble or honest purpose," or even humanity. It is a question of "Power," and they boastingly proclaim it so.

23. Because on three occasions Masons have been aiders, abettors and accessories in wrecking my home, and when I seek to bring them to "justice" a warfare of persecution is waged against me.

24. Because men, who are otherwise good men, honest and of sterling worth, when it comes to issues of Masonry, to be "loyal Masons," are at once transformed into most contemptible liars. Though their "victim" be an object of pity to the "outside" world, there is nothing so low and vile but that Masons can stoop to it.

25. Because it is apparent that nothing is derogatory to Masonry except the exposition of its secrets or one's refusal to bow gracefully in humble submission to such outrageous treatment as has been accorded me; the dark and revolting crimes committed under the auspices of the lodge are not considered worthy of notice.

26. Because I have been an honest, though duped and deceived, member of the lodge and have now fully satisfied myself that Masonry is all that is claimed for it by its enemies—"the darkest and most damning institution that has ever scourged the earth or cursed mankind." It is a work of darkness and the tool of the devil.

27. Because it is apparent that Masonry does exact from its votaries the violation of the laws of the land to screen its members from punishment due to crime. Strict adherence to these Masonic oaths is capable of producing immense mischief in the subversion of justice. A Masonic judge on the bench, receiving a sign from the hand of a culprit before him at the bar, is bound by his Masonic oath

to espouse that culprit's cause, "right or wrong," and acquit him if possible. A Masonic witness, seeing the same sign, is bound by his Masonic oath, to favor the culprit's cause, "right or wrong," and testify that he knows nothing about the affair, or obstinately refuse to give testimony, though it costs him a fine and imprisonment. A Masonic jurymen, seeing the same sign, is Masonically bound to bring in a verdict of "not guilty," "right or wrong." A Masonic civil officer, seeing the same sign, and having charge of a brother prisoner, is bound, by his Masonic oath, to give the culprit an opportunity to escape from justice, "right or wrong." The public press, under Masonic influence, is bound to suppress all information and conceal the truth, in all crimes where Masonry figures, and to the extent of their ability mislead the public, "right or wrong."

28. Because to adhere to Masonic obligations, is in effect to proclaim open war with God and heaven, and set at naught the counsels of Jehovah, and pursue the road to destruction. I am, therefore, prompted by an imperative sense of duty to renounce all Masonic oaths, and all allegiance to the institution, because they bind to the performance of things unlawful in their nature, absurd and ridiculous in their observance and destructive in their consequences.

29. Because it seeks to inspire one with hopes, high as the throne of God, and fill one with expectations of future happiness, while not a step is taken, nor a prayer offered, nor a desire raised to the "Throne of Mercy," for that purity of heart, that holiness of life, and that good hope through the grace of our Lord Jesus Christ, which alone can secure the blessings of a glorious immortality.

30. Because I have been apprised of my own premeditated assassination, and that Masons do commit murder can no longer be doubted.

31. Because the pretended protection given to wives, mothers, daughters, and sisters of Masons, by Masons, is preposterous and ridiculous, for it is well known among the "outside" world as well as in Masonic circles that the vilest immoral wretches that ever walked the earth, who are ever ready and eager to rob women of their virtue and wreck homes, are har-

bored within the folds of Masonry, are shielded and protected, honored and respected by the members of the fraternity.

34. Because I would rather go down to the dust of the grave, an honest, though persecuted, man, and a true, loving, tender, devoted and careful father, doing all in my power to discharge my duties and obligations to my little boys, than to go down with all the pomp and ceremony which Free Masons might be able to invent, than to have Free Masons stand about my grave and insult even my dead body by their mockery: "Unto Thee, oh God, we commend the soul of our dearly beloved brother."

36. Because the greatest crime, next to that of taking my life outright, has been committed upon me, that of wrecking my home, my life, my business, my reputation and good name, blasting the future of my children, rendering myself and children destitute and homeless, and for this crime they stand before the world and before God without one truthful plea of justification.

37. Because it has been openly admitted to me by high Masons that while the treatment I have received is shameful and outrageous, and that the same is well known to be so by the lodge, that no recourse or justice can ever be had by me, because it is easier for the lodge to make me suffer in consequence of it all than it would be to bring to justice those who are guilty, for they are "high Masons," and are fighting me on the "high degrees of Masonry."

What the high degrees of Masonry teach I know not and care less; but I am well aware of the fact that among those who are persecuting me are men who do hardly know more than enough Masonry to work their way into a lodge at labor on the First Degree, while I know Masonry as I do my alphabet, and this fact is well-known to those who know me in Masonic circles.

38. Because of the fact that I have been unfortunate enough to marry into a family of "free lovers," offers no excuse for the part Masonry has taken to bring ruin to me, and I have found that the friendly ties of the outside world, founded upon the basis of humanity alone, are greater than those of Masonry, with all its obligations.

39. Because an attempt was made in Georgetown to coax me into the lodge there ostensibly for the purpose of placing myself in a position whereby they could assist me while I was sick and destitute. This attempt to place my life at their mercy was made even after they were persecuting me, and I am satisfied that their purpose was to get me into their lodge-room for the sole purpose of murdering me.

40. It is well known that Masons loyal to the institution can lie, steal, gamble, default, wreck homes and lives, murder, and, in short, commit any crime under the canopy of heaven, and so long as they keep all the secrets of their brethren and the lodge, they will receive the unqualified protection of the lodge regardless of the perjury necessary to extricate them from their crimes and shield them from punishment due to crime.

41. Because the treatment I received at the hands of men pledged to befriend me, under a penalty no less than that of death, could scarcely have been duplicated in the wild and heathen land of Africa among cannibals. I could have fared but little worse. Yet this outrage has occurred in a civilized, Christian land, and they have gone about at all times, from the very beginning until the present time, with lies on their lips against a man whom they knew they could not truthfully accuse of a single charge.

42. Because the act of Andrew Moore, C. T. Smiley, and F. W. Wade, in coming to my bedside in O'Fallon, Ill., and representing to me the necessity of my dues being paid, so as to place me in a position which would entitle me to aid, and receiving the amount of those dues, constituted an act of theft, for I verily believe that they never intended to befriend me in distress at all, since their future conduct plainly showed that they were anxious to have me in a strange land among strangers, so that they could more effectively persecute me.

43. Because every candidate is pledged under the death penalty to violate the laws of the land, if necessary, to uphold Freemasonry. And as a high Mason once expressed it to me during a conversation on this subject, "A loyal Mason would laugh at the oath imposed by civil law, and adhere to his Masonic oath every time."

State of Colorado }
County of La Plata } ss

Sebastian Joseph, of Bayfield
La Plata County, Colorado, being duly
sworn, deposeseth and saith, that he
has been a member of the society
called Freemasons, and that he took
in due form the masonic degrees
of Entered Apprentice, Jan 30, 1892, Fellow
Craft, Oct 20, 1892, and Master Mason
June 6, 1896, in O'Fallon^{Lodge #576} ~~at~~ ^{D.F. & A.M.}
at O'Fallon, St. Clair County Illinois.
And that he is thoroughly familiar with
the said masonic degrees.

And this deponent further saith that he
has very carefully examined the book entitled
"Freemasonry Illustrated" published by
Ezra A. Cook, of Chicago Illinois, and
that said book contains a strictly accurate
and complete statement and description
of the entire ritual, ceremonies, signs
and grips and other "secrets" of the
first three degrees of Freemasonry.

And this deponent further saith that
the first three degrees are given in
"Freemasonry Illustrated" precisely the
same as they were conferred upon him
in O'Fallon Lodge #576 at O'Fallon Ill
and as he has seen them conferred in
many other Masonic Lodges.

Sebastian Joseph.

State of Colorado }
County of La Plata } ss

Subscribed and sworn to before me
this 23rd day of November A.D. 1899.

Henry J. [Signature]
Notary Public



ANCIENT ORDER OF UNITED WORKMEN.

TO ALL GRAND AND SUBORDINATE LODGES OF THE ORDER,

Greeting: The Supreme Lodge, at its twenty-third stated meeting, convened in the city of Chicago, Ill., June 11, 1895, having adopted the following Ritual, I do hereby, by virtue of the authority vested in me, officially promulgate the same as a Ritual of the Ancient Order of United Workmen, and direct that all rituals heretofore in use be discarded from and after the date hereof.

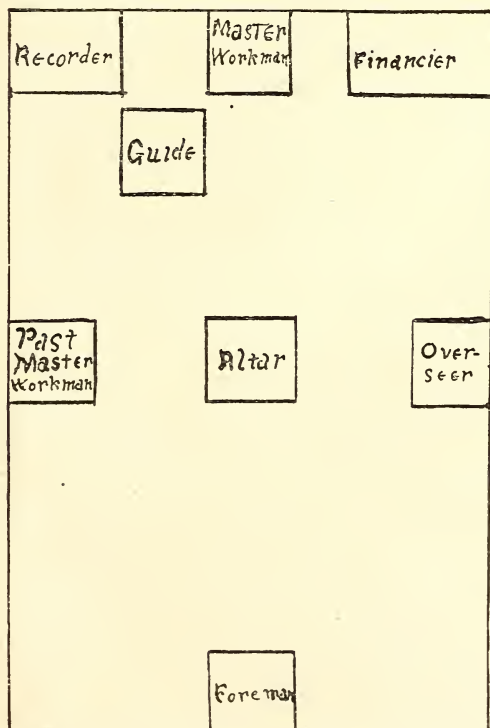
Given under my hand and the seal of the Supreme Lodge, the 20th day of August, A. D. 1895.

(Signed.) Joseph E. Riggs,
Supreme Master Workman.

Attest:

(Signed.) M. W. Sackett,
Supreme Recorder.

(Editor's Note.—The Official Seal shows an open Bible, and the words: "Supreme Lodge—A. O. U. W.")



The station of the Inside Watchman will be on the right of Foreman, if there is a lodge room door on that side. If not, it will be on the left of the Foreman.

Instructions to the Master Workman of the Lodge.

Rule 1. All pass words are to be given in a whisper.

Rule 2. The Master Workman alone is the person to communicate the semi-annual pass word, or cause it to be communicated to members, or to visitors, when an order is presented by a visitor.

Rule 3. Visitors should be examined by a committee appointed for that purpose. If found to be in good standing in their subordinate lodge, they shall be admitted to seats in the lodge.

Rule 4. After making signs the hand will be brought to a natural position.

Rule 5. Voting. When the vote is to be taken by ballot, the Master Workman will instruct the Guide to prepare the box and present it to him for inspection. The Master Workman then states to the Lodge that a vote is about to be taken upon the application of Mr. — for membership of this lodge. White balls elect; black balls reject. The Master Workman then deposits his ballot and the Guide presents the box to the Foreman, who casts his ballot under the sign. The Guide then places the box upon the altar, by the side of the Bible and casting his ballot under the sign returns to his station. The brothers then vote one at a time, commencing upon the right of the Master Workman, each casting his ballot under the sign by taking the ballot in the left hand and giving the sign with the right, and while giving the sign deposits the ballots. When all have voted, who desire, the Master Workman declares the ballot closed and the Guide presents the box to the Foreman, who inspects it, and, rising under the sign, announces that "the ballot is favorable" or "unfavorable." The Guide will then present the box to the Master Workman, who will examine it and confirm the declaration of the Foreman.

(In no cases will the Master Workman or Foreman announce the number of black balls cast.)

Note.—The Master Workman, when the ballot-box is presented to him by the Guide, should examine the secret compartment to see if it is free from all ballots and that there are sufficient white and black balls in the box to insure secrecy. After announcing the result, the

Master Workman should remove the ballots from the secret compartment and distribute them, in case one or more black balls have been cast.

General Directions.

If you would make workmen, do your work like workmen.

It is essential, in order to produce an impressive effect upon the candidate, that the officers should memorize their several portions of the Ritual. The Odes should be sung, if possible, to the music on the ode cards, or other appropriate tunes. In case they are not sung, the proper officers should read them, but in no case should they be omitted.

In conducting candidates, or in other ceremonies, always turn square corners; never march in a circle. During the opening and closing ceremonies, the reading of the minutes, and while conferring degrees, the members should remain quiet. No signs should be given by any one until after they have been exemplified in the opening ceremony.

The Guide should see that badges are ready in the anteroom, Bible on Altar, emblems by the side of the Bible, odes distributed, and officers' badges at their stations before the lodge is opened. Members entering the lodge room, when lodge is open, will proceed in a direct line from the door of entrance, down the side of the hall to a point in line with the front of the altar, where they will file right or left, as the case may be, to the front of the altar, halt, and face Master Workman, give salutation sign, and, when answered, take their seats. They will retire in the same way, viz., proceeding from seat to a point in line with altar, filing to altar, give salutation sign, after answer file right or left, turn square corners to door of exit.

All members must enter and leave when lodge is in session in due form, which means the proper approach to the altar and the giving of the salutation sign.

The voting sign is only used in voting upon a question and never at the altar. The sign used at the altar is the salutation sign.

The Master Workman is responsible for the Lodge Rituals and must deliver to his successor the number delivered to him.

Workman Degree, Opening Ceremony.

Master Workman (standing)—“The Lodge will come to order. Officers will take their positions. Brother Foreman, will you see that the Lodge now is secure.”

Foreman (standing)—“Brother Inside Watchman, you will see that the Outside Watchman is at his post, that the outer door is closed, that all persons leave the ante-room, and instruct the Outside Watchman to permit no one to enter during the opening or closing ceremonies, during conferring of degrees, or when the minutes are being read.”

Inside Watchman (performs duty and reports)—“Brother Foreman, the Outside Watchman is at his post, the outer door is closed and the ante-room is clear.”

Foreman—“Master Workman, all is secure.”

Master Workman—“Brother Guide, examine those present in the semi-annual and degree pass words.” (Degree pass word: “Temple.”)

Guide gives pass words in a whisper to the Master Workman and the grip, then, commencing upon the left of the Master Workman, takes up the semi-annual and degree pass words and the grip from each member. Each member will rise when giving the pass words and grip to the Guide. The Guide must report to the Master Workman any one present without the pass words, and send him to the Master Workman for instruction. At the close of this examination the Guide from his station says:

Grip.—Grasp right hand with first finger on knuckles between first and second fingers of the brother, letting your forefinger slip over the second finger of the brother.

Guide—“Master Workman, all present are entitled to seats in the Lodge.”

Master Workman—“Brother Overseer, what are your duties in the Lodge?”

Overseer—“To have charge of the Altar, assist in the initiation of candidates, and perform such other duties as the laws require.”

Master Workman—“Brother Foreman, what are your duties in the lodge?”

Foreman—“To assist you in the performance of your duties, to have charge of the inner door, and in your absence to preside over the lodge.”

Master Workman—"Brethren, it is my duty to preside over the Lodge and govern its deliberations, to promote harmony and to labor for the prosperity of our order. I ask your earnest co-operation and assistance. * * * We will now sing our opening ode."

Opening Ode.

I.

Brother workmen, let us render
Unto God our Father dear,
Grateful praise for care so tender
And the joy of meeting here.

II.

Let us raise our hearts and voices
In a song of grateful praise,
For his love each heart rejoices:
He hath blest us all our days.

III.

May our work be comprehended
And its purpose true endure:
Let its mission be extended,
Guided by its motives pure.

IV.

Let us pledge unto each other
Charity and truth and love,
And we ne'er shall lack a brother,
And at last shall meet above.

Past Master Workman—"Almighty God, we thank thee for the blessings showered upon us and our order. Grant that each of us may do his duty with an eye single to thy glory, and the welfare of this fraternity. Bless all our brothers, whether present or absent. Unite us together firmly in the bonds of a common purpose—the advancement of our order. Let brotherly love prevail in our councils, and every social and moral virtue abide with us, and unto Thy name be all glory and honor. Amen."

Brethren respond—"Amen."

Master Workman—"Brethren, give the signs of the order, observing the Overseer."

The Overseer will step down from his station, advance to the Altar, open the Bible at I. Cor. 13, place the emblems (anchor and shield) on the Bible, about face and march to a point immediately in front of Foreman's station, halt, face about, and exemplify the signs, naming them as follows:

Salutation Sign.—Raise right arm to right angle, place hand open over the heart, return to right angle, drop arm to the side.

Voting Sign.—Raise hand to level with face, back of hand toward Master workman.

Recognition Sign.—Raise right hand, grasping left lapel of coat, hold there a short time and drop to side again.

Master Workman—"Brother Overseer, what is the distress word?" (Overseer answers.)

Master Workman—"What is the answer?" (Overseer answers.)

Master Workman—"Brethren, what are the watchwords of our order?"

All present answer—"Charity, hope and protection."

Master Workman—"In their name I now declare this Lodge open in the Workman degree, and ready for business. Advance the sign." (Salutation sign.)

The Overseer remains in front of the Foreman's station until the Lodge is declared open, when he will right face, march to the side of the hall, file left and return to his station.

The Inside Watchman will admit all brothers who give the correct alarm and degree pass word, reporting to the Foreman only those who are without the word, and also visitors.

Note.—The general recognition sign is alike common to the A. O. U. W. and the Degree of Honor.

Closing Ceremony.

Master Workman—"There being no further business we will close the Lodge. Brother Financier, what are the receipts since our last meeting?"

Financier—"Beneficiary fund, —; general fund, —; other funds, — (naming them); total receipts, —."

Master Workman—"Have the receipts been turned over to the Receiver?"

Financier—"They have, and I hold the Receiver's receipt for the same."

Master Workman—"Brother Recorder, what are the disbursements since our last meeting?"

Recorder—"Beneficiary fund, —; general fund, —; other funds (naming them), —; total disbursements, —."

Master Workman—"You will enter the receipts and disbursements on the minutes of the Lodge."

Master Workman—" * * * "Brethren, we are assembled here to-night in the name of Charity, Hope and Protec-

nerves the toiler's arm, inspires the weary mind, sustains the sinking heart, and incites to noble deeds."

Master Workman—"Brother Past Master Workman (P. M. W. rises), "what is the third great principle of a workman?"

Past Master Workman—"Protection."

Master Workman—"Why protection?"

P. M. W.—"My brother, this degree of our order is dedicated to Charity. By it we are reminded of those duties we owe our fellow men. Be careful never to speak ill of a brother. Guard his good name at all times, minister to his wants in sickness and distress, and when he shall have passed away extend to those near and dear to him the protection of our order."

Master Workman—* * * (Calls up lodge if ode is sung or spoken, but not otherwise.)

Ode.

"Let this Grace, true Charity,
Ever your adorning be,
Help the feeble, cheer the sad,
Clothe and make the needy glad."

Master Workman—"This closes the ceremonies of this degree. The Guide will accompany you to the Recorder, where you will make application for further advancement, and for a beneficiary certificate in the order, after which the Guide will conduct you from the lodge-room."

Junior Workman Degree—Amplified Form

(All the preliminary part of the short form is used up to the order of the Master Workman to admit the Guide and candidate.)

Master Workman—"Admit them."

Inside Watchman opens the door and the Guide conducts candidate twice around the lodge-room, the Past Master Workman taking his seat on arriving at his station. When the Overseer's station is reached the second time they will be stopped by the Overseer with one rap of the gavel. In the meantime the Master Workman will say, while the Guide and candidate are making the circuit of the room:

Master Workman—"Though I speak with the tongue of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal." (Pause.)

"Charity suffereth long and is kind. Charity envieth not. Charity vaunteth not itself, is not puffed up, rejoiceth not in iniquity, but rejoiceth in the truth." (Pause.)

"And now abideth faith, hope, charity, these three. But the greatest of these is charity."

Overseer stops Guide and candidate with one rap of his gavel and says:

Overseer—"Brother Guide, who is the stranger?"

Guide—"Mr. ———, who desires admission into our order, that those near and dear to him may receive our protection."

Overseer—"His motives are good and his desire shall be granted. Conduct him to the Foreman, who will explain to him the objects and purposes of our order."

Guide conducts candidate once around the lodge room, accompanied by organ music. Lodge may sing or Past Master will say:

Organ music—

Sing.

"Welcome stranger, welcome here,
To our fellowship sincere;
May you always keep in view
Principle and purpose true."

Guide and candidate stop when the Foreman's station is reached the second time.

Foreman (standing)—"The Ancient Order of United Workmen imposes no religious test other than a belief in the Deity. Its objects are to bind its members with a fraternal bond, aid them in the daily walk of life, care for them in their sickness and distress, and provide for the widows and orphans of its deceased members. Are you willing to aid in this great work?"

Candidate—"I am."

Foreman—"Brother Guide, you will conduct this stranger to the Altar."

Guide conducts candidate once around the room to the Altar. Organ music.

Master Workman—"My friend, we have approved your application for membership in this great brotherhood, and its objects and principles have been explained to you by our Foreman, but before proceeding farther it will be necessary for you to take a solemn obligation to aid in carrying out the object of our order. Are you willing to take such an obligation?"

Candidate—"I am."

Master Workman (advances to Altar) —"You will place your left hand on the Holy Bible, touch your forehead with the extended fingers of your right hand, say 'I,' pronounce your name, and repeat after me:

"I, _____, in the presence of Almighty God and the members of this fraternity here assembled, do of my own free will solemnly promise that I will to the best of my ability aid in carrying out the objects of this order, preserve its secrets, obey its laws, and assist a brother or a brother's family in distress. May God keep me steadfast in the practice of Charity."

All respond "Amen."

Master Workman (returns to station) —"Brother Guide, what sign did the candidate make while being obligated?"

Guide—"The obligation sign of a Junior Workman."

Master Workman—"How is the sign made and what is its meaning?"

Guide—"It is made by touching the forehead with the extended fingers of the right hand and means 'My mind is prepared and willing to receive the instruction of the order.'"

Master Workman—"Brother Overseer (Overseer rises), what is the first great principle of a Workman?"

Overseer—"Charity."

Master Workman—"Why charity?"

Overseer—"Because it is a bond of fraternity, and without it all our professions are vain."

Master Workman—"Brother Foreman (Foreman rises), what is the second great principle of a Workman?"

Foreman—"Hope."

Master Workman—"Why hope?"

Foreman—"Because it is hope that nerves the tribe's arm, inspires the weary mind, sustains the sinking heart and incites to noble deeds."

Master Workman—"Brother Past Master Workman (P. M. W. rises), what is the third great principle of a Workman?"

Past Master Workman—"Protection."

Master Workman—"Why protection?"

Past Master Workman—"Because prompted by charity, and inspired by

hope, our fraternity extends its protection to the bereaved families of its members."

Master Workman—"My brother, this degree of our order is dedicated to charity. By it we are reminded of those duties we owe our fellow men. Be careful never to speak ill of a brother. Guard his good name at all times, minister to his wants in sickness and distress, and when he shall have passed away extend to those who were near and dear to him the protection of our order."

Master Workman—"Brother Guide, conduct our brother to a seat. Past Master Workman, you will place the box for our charitable offerings upon the Altar."

Past Master Workman places a small wicker box or basket upon the Altar and then drops a small coin therein, followed by each of the brothers in the room. The lodge may have a fund of this kind, or provide a box of coins or round pieces of metal to be kept in the Recorder's desk, each one procuring one before the initiation commences.

If the newly admitted brother responds the Master Workman will say:

Master Workman—"My brother (Guide and candidate rise), this test was imposed that we might know if our labors had not been in vain. Let this test remind you of your duty to contribute to the relief of a needy brother whenever the appeal is made to you for help."

If he fails to respond, the Master Workman will say:

Master Workman—"Brother Guide, present the brother at the Altar. * * * My brother, you did not respond to the test of charity; you have failed to comprehend the duty one brother owes to another. The purpose of the test is to teach you the great lesson of charity, and to remind you of your duty. The principles of our order teach the nobler forms of charity to practice, gentleness to sustain truth, and to have faith in each other. Our actions are to be guided by its sublime precepts, and if we are true Workmen its influence will extend beyond the circle of our fraternity and reach out to our fellow men."

Master Workman—"This concludes the ceremonies of this degree. The Guide will accompany you to the Recorder, where you will make application for further advancement and for a bene-

ficiary certificate in the order, after which the Guide will conduct you from the lodge-room."

Guide and candidate retire. On the return of the Guide, which should be immediately, Master Workman will ask:

Master Workman—"Brother Guide, are all present entitled to sit with us in the Workman Degree?"

Guide—"They are."

Master Workman— * * * "I now declare this lodge closed in the Junior Workman degree and reopened in the Workman degree. Brother Overseer, attend at the Altar (Overseer replaces emblems, anchor and shield, on Bible). Advance the sign."

Workman Degree.

Announce order of business—Initiation.

Master Workman—"Brother Guide, you will ascertain if there are any candidates in waiting to receive the workman degree."

Guide retires to the ante-room, inquires, and on his return reports from the Altar.

Guide—"Master Workman, there is without Brother ———, a Junior Workman degree member, who desires to be admitted into full membership in our order."

(If no one is found waiting he will say: "Master Workman, there are no candidates.")

Master Workman—"Brother Recorder, has Mr. ——— been initiated in the Junior Workman degree and elected for advancement?"

Recorder—"He has."

Master Workman—"If there are no objections we will proceed to confer the degree." Hearing none he will say: "Brother Financier, have the fees been paid?"

If the fees have been paid, the Financier will report without retiring. If the fees have not been paid the Master Workman will say:

Master Workman—"You will retire and collect the fees, and return and report from the Altar."

Financier—"The fees have been paid."

Master Workman—"Brother Guide, you will retire, prepare and present the candidate."

Guide goes to ante-room, hood-winks

candidate, approaches inner door and gives three raps. The Inside Watchman opens wicket and asks:

Inside Watchman—"Who comes here?"

Guide—"Brother (full name), a Junior Workman degree member, who has learned the lesson of charity, and now desires admission to full membership in our order."

Inside Watchman—"Master Workman, the Guide, with Brother ———, a Junior Workman degree member, who has learned the lesson of charity and now desires admission to full membership in our order."

Master Workman—"Admit him."

Guide conducts candidate twice around the room in the same manner as in the Junior Workman degree. When the Overseer's station is reached the third time, they will be stopped by the Overseer with rap of the gavel.

Organ music.

(If lodge has no organ, a cornet or other instrument may be used. Music should be soft as Guide and candidate are making the circuit of the room.)

Tell me not in mournful numbers

Life is but an empty dream,

For the soul is dead that slumbers,

And things are not what they seem.

Life is real, life is earnest,

And the grave is not its goal.

Dust thou art, to dust returnest,

Was not spoken of the soul.

Pause.

Let us then be up and doing

With a heart for any fate,

Still achieving, still pursuing,

Learn to labor and to wait.

Overseer—"Brother Guide, why have you brought this stranger here, and what does he desire?"

Guide—"This is Brother (full name), who has been taught the lesson of charity and now desires to perform the duties and assume the responsibilities of a Workman."

Overseer—"What assurance have we that he will do his part in our noble work."

Guide—"I will be responsible for him."

(To be continued.)



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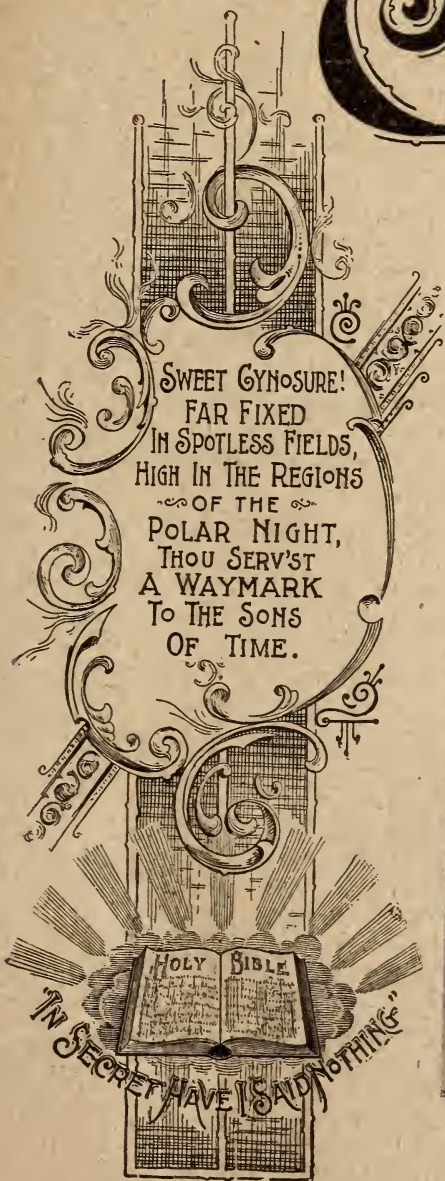
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Christian Gynosure.

CHICAGO, JANUARY, 1901.



REV. D. M. SLEETH.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The Cynosure cover portrait will have a special interest to every reader of the article on the Duty of Christians Respecting Secret Insurance Orders, and the rival relations of these orders to the Church. The matter will be found to be of exceptional value. The writer, Rev. D. M. Sleeth, is pastor of the United Presbyterian Church of Lyndon, Kansas, and author of one of the prize essays in that very valuable work, *Secrecy and Citizenship*. We have the promise of three more articles on the above important subject.

Whenever a man happens to make a good guess, he begins to talk about his good judgment.—Texas Freemason.

And when he makes a poor guess he joins, and finds out his mistake.

The law differs in various jurisdictions; in some to allow a brother to demit without question; but he must affiliate in six months, otherwise he forfeits all rights. In others a demit is withheld unless for the purpose of joining another lodge.—R. A. correspondence report 1898.

"Once a Mason always a Mason." A steel trap does not uncloset until forced open. Rescue yourself if you are within. "Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Give not sleep to thy eyes, nor slumber to thy eyelids; deliver thyself as a roe from the hand, and as a bird from the snare of the fowler." Prov. vi.

REFLECTED ON BRO. M'KINLEY.

The court-martial which tried Brig. Gen. Charles P. Eagan, Commissary General of the Army of the United States, on charges and specifications of conduct unbecoming an officer and a gentleman, and conduct to the prejudice of good order and military discipline—growing out of the complaint made by Bro. Major General Miles against his department for the meat which was unfit for food and produced sickness and suffering among the troops—found him guilty of the charges specified and sentenced him to be dismissed from the service. President McKinley reviewed the case and changed the punishment into a reward by giving Eagan a six years' holiday with his regular salary of \$5,500 a year continued.—American Tyler, April 15, 1899.

Already Eagan has been reinstated and retired on a large income.

An excursion of Royal Arch Masons from Nebraska, Missouri, Wyoming, Kansas, Oklahoma, Iowa and Colorado to Pike's Peak took place last August, when the Cryptic degrees were conferred on several "companions" above the clouds.—Sel.

The ancient sun worshipers sought the "high places;" but although they were condemned in the Bible, they added no twaddle about their abominations being "founded on the Bible." "High places," however, is there; we admit it.

IS IT ALSO "FOUNDED ON" THE KORAN?

"As an evidence of this fact, I recall my first visit to a lodge working in that land of the lordly and mysterious Nile, presided over by the genial and scholarly Shahine Makarius Bey. It was the Lodge Lataif of the Egyptian Constitutions, and on its altar lay open a copy of the Koran."—John Corson Smith, Grand Orator of Illinois, on "Freemasonry Universal," in Voice of Masonry.

How could the Koran be on the altar if Freemasonry is universal and founded on the Bible? Don't all speak at once.

MASONIC INSTRUCTION.

Last Sunday afternoon services at the Masonic Home were held under the auspices of Ascalon Commandery, No. 16. Rev. Bro. J. T. M. Jones conducted the services, which were very interesting to all. He asked the children several questions and received answers that were not always in keeping with the occasion. For instance, after reading a passage of Scripture, he turned to the children and asked, "Who was the greatest man that ever lived." One answered "God," another "Christ," and each time the pastor said "no," and repeated the question. Then came the answer, "Dewey!" The reverend brother laughed heartily, and gave a short talk on the hero of Manila, admitting that he was a great man, but told the children that Abraham was the greatest man that ever lived, and proceeded in an interesting way to relate why Abraham was entitled to so much credit.—Missouri Freemason.

Those children will make great Bible scholars if they continue under the same teaching they have had. We wonder if, in his interesting explanation, he included the assurance that Abraham belonged. He ought to ask next time who was the smallest man. We are afraid those children are getting "too much Johnson."

THE FAMILIAR STYLE OF DEFENSE.

Our enemies say that we are obliged to take blood-curdling oaths in order to become members of these orders, but there isn't an obligation taken in any order that has a trace of an oath about it. If every obligation taken was submitted to a first-class jurist, and he was asked to determine the nature and import, he would be compelled to acknowledge that there was no oath there, but only simply a solemn pledge.—The Knight.

This is one of those amazing assertions to which those who read secret society organs and talk with secret society men have to become accustomed. What is better understood than that every Mason takes an oath? If no oath were taken, how could any one be charged with perjury or violation of his oath? The above quotation shows how little secret society apologies, defenses and claims are to be trusted.

A RETIRING DISPOSITION.

The Toronto Sun says: "Freemasonry is purely a voluntary association. A member in good standing and not in arrears for dues cannot be compelled to retain his membership in any particular lodge against his own will. This is the law of Masonry everywhere. The candidate enters of his own free will, and so long as he complies with all the requirements and regulations of the order, though not relieved from the performance of his general duties, he is still a free man and can retire whenever it suits his sense of duty to himself without giving any reason for his action. Freedom of conscience is held up before the mind of the candidate at every step he takes in Masonry." The Sun attempts to shine on both sides of the shield. The candidate comes of his own free will to seek the benefits of Masonry, which he can only obtain, however, ON THE SURRENDER OF HIS WILL. The statement by the Sun that "so long as he complies with all the requirements and regulations of the order" is the point that sticks. The voluntary promises virtually to obey all laws, rules and regulations of the lodge when he becomes a member of it. How then can he become a law unto himself.—American Tyler, June 1, 1899.

The above is correct; it is a corrective correction, and puts the Sun into dim eclipse.

May we add a word? A man can hardly "retire" from a sworn obligation. That sort of retiring in court is called by a

pretty hard name. A Mason can cease to attend lodge meetings, but if he attempts to "retire" from his sworn obligations, he will be liable to learn that he was understood to make "a surrender of his will" when he blindly assumed them.

PURCHASED CHARITY.

"The philosopher's stone is found by the Odd Fellow in three words: Pay in advance! There are few old members of the order who cannot relate some case of peculiar hardship caused by nonpayment of dues. Some good but careless brother, who neglected this small item of duty until he was suddenly called out of this life, was found to be not beneficial, and his widow and orphans, when most in need, were left destitute of all legal claims on the fund he had for years been aiding to accumulate."

This is from the "Monitor" of Grosch, and therefore of unanswerable authority. This result is said to appear so often that old members of the order who have not witnessed it are few.

UNINSURANCE.

In this day and generation of cheap so-called fraternal insurance societies, too many are prone to run away with the idea that because a certain commodity known as insurance, can be purchased for a song, that therefore it will certainly pay all claims against it. This State has been particularly cursed and loaded by many institutions of that kind; but as time wears on the public are rapidly discovering the falsity of the claims of these institutions—they either go down, increase the number of assessments, or raise their rates. The latter step has been taken by some with the hope that it may close the gap, whereas in almost every instance it is but postponing the evil day for those who were foolish enough to continue in the error of patronizing such institutions.—Michigan Knighthood.

Moral: Let all sorts of assessment insurance, or uninsurance, alone.

AN IMPORTANT DECISION.

The Kansas Supreme Court has just rendered a decision of importance to members of fraternal insurance lodges. Alvin Camp-

bell was Master of Finance of the Knights of Pythias Lodge at Garden City, and while acting in that capacity stole \$160 of the lodge's money, which he had collected as dues from the members. He was arrested on the charge of embezzlement. His attorney filed a motion to quash the information on the grounds that the lodge was a partnership concern, that Campbell was a member, and for this reason could not be prosecuted for stealing from himself. The district judge sustained the motion. Inasmuch as a law point was involved, the State had an opportunity to appeal the case, and it did so. In passing upon the appeal the Supreme Court held:

"A fraternal organization which exists for mutual aid of its members and not for making of profits in conducting its business, is not a partnership, and one of its members who wrongfully converts its funds to his own use cannot be absolved from liability therefor upon the ground that such wrongful act is not embezzlement, but is a conversion of partnership property."

The decision of the lower court was reversed.—Sprig of Myrtle.

Why waste money that ought to be applied on sound life insurance on schemes that develop such court cases?

WONDERFUL!

The Freemason, of Los Angeles, Cal., for August and for September, contained an article entitled "Pre-Historic America," illustrating and describing recent discoveries of buried cities and Masonic hieroglyphics in the country of the Navajos, and showing that this country probably had a civilization older than that of any country in the so-called old world. The article claims that America was the birthplace and ancient home of Freemasonry; that the knowledge of India and all oriental countries came from the setting sun; that India, Egypt or China has not a gray hair in its head, but America is hoary with age, and that all Le Plongeon has written, or is likely to write on the subject, can be vouched for by its author, who has traveled and made discoveries in Egypt, India, and North and South America.

Well, if a man who has traveled so far vouches for anything, we are prepared to—let him vouch for it. North America isn't so very far, though, and he has discovered that Egypt isn't so very old.

All we have to say is, Down with the pyramids, up with Masonic discoveries!

Contributions.

THE DUTY OF CHRISTIANS RESPECT- ING SECRET INSURANCE ORDERS;

Or, the Rival Relations of These Fraternal
Lodges to the Church of Jesus Christ.

BY REV. D. M. SLEETH, LYNDON, KAN.

The duty of Christians can best be determined by examining the attitude and character of the lodges or orders themselves. The real character cannot always be determined by the claims. "Ye shall know them by their fruits," was the rule announced by the Savior for testing character. Let us apply this method to the various secret orders for insurance purposes.

In addition to their function as insurance companies, these orders assume that of teachers. Some claim to teach social duties mainly; others enlarge their claim to cover also part of the moral and religious field; while most of them press the insurance idea as a duty, either from a mere business standpoint or from the point of moral obligation, according as the individual member may measure duty. This brings them into practical relation to the church of Christ. As a practical influence, what is their effect upon her? What is their attitude toward her? Mainly that of rivalry.

Lodge and Christian Charity Contrasted.

They are wont to urge the shortcomings of the church as making the necessity for their brotherly help. Now, even conceding the failure of the church to come up to the full measure of duty in this field, are the incentives to faithfulness greater for a Christian in a secret lodge than in the church herself? Is it wise to go into a rival organization to stir up the church to duty? Will this Christian grace flourish better in a secular field than in the Lord's vineyard?

Is the charity for which the lodge provides of a broader kind than that which Christ enjoins? Is, do good to all members of the fraternity as broad as God's direction: "Do good unto all men," as you may have opportunity?

Does the charity which rests on a secret pledge and a paid-up fee have as rich a savor of Christ as that which plays the Good Samaritan to a stranger solely because he needs it? The worldling may laud the beneficence that is extended by rule and that depends on prompt and regular payment of dues, but it is passing strange how a Christian can place it in rivalry with the charity that never faileth.

Rival Claims on Time and Attention.

They are rivals of the church as regards the Christian's time and attention.

The lodges are the more effective, too, for the mild savor of pious things that are wrought into their exercises. The Christian man or woman who allows the lodge claims to trench upon church duties feels easier for the truancy, if the conscience can anoint itself somewhat with the salve of religion or semi-religion in its lodge-room exercises.

A little of prayer, a little of Scripture quotation, and mentioning certain Bible characters as worthy examples, go far to quiet the uneasiness for absence from the prayer-meeting or other religious function. Experience and observation attest that when the demands upon time and attention from lodge and church conflict the former mostly wins.

It would not be strange that the mere worldling should offset the demands of religion by a substitute that may be flavored mildly with the oil of piety, but we speak of and to those who have said by confession of Christ, "He is the one altogether lovely, the chiefest among ten thousand," who have said of the house of God, "How lovely is Thy dwelling place, O Lord of Hosts, to me;" "For a day in Thy courts is better than a thousand." To see such turn from the divinely appointed exercises of religion and give their time and attention to the human substitutes in the lodge-room, suggests a strange fascination that is like the serpent's charm. And yet this is to be seen in the case of many, not to say most, Christian professors who have become members of the orders we are considering. It is a rivalry in which the claims of the church are in danger of constant decline because of the deceptive influences that operate under a semi-religious garb.

There are added, also, the glamour of secrecy, the force of sworn or pledged fidelity, the attraction of merriment at the expense of the initiate and the promise of help in need—help which is fully paid for by fee and service of like kind at call—and there is also added the hope of available influence for desired advancement until the objections of a tender conscience are overcome and the convictions of faith give way to paintings that are largely fanciful.

Rivalry in Financial Claims.

The rivalry that operates upon Christian liberality is not less strong or less successful.

Church dues may be deferred, Christian liberality is voluntary, but lodge claims are deferred at the cost of all previous investment, and all claims for future benefits.

The charity that is so largely extolled before initiation is found to be dependent upon faithful and regular contribution to the lodge fund, and these drafts upon resources are often met by dishonoring claims that are based only upon devotion to Christ.

Rival Claims of Spiritual Profit.

There are rival claims as to direct spiritual profit.

It is no unusual thing to hear the ritual exercises of the lodge-room lauded as finer or more impressive than the services of the sanctuary. In spectacular display no doubt there may be great genius exerted, for there must be something to make a show of amends for the fact, so often present, that the lodge has usurped the place of the Christian's prayer-meeting or other church privileges.

Christians may not themselves at first press these claims. Mere worldlings in the lodge do it to win the Christian's approval and with such effect that it is no unusual thing to hear professing Christians themselves, as their ardor for the lodge rises and their zeal for the church subsides, take up the strain as heartily as the non-professing lodge brother.

There ought be no room for the question, Should a Christian encourage such rivalry?

Alas! that for the delusive hope of gain so many should not only give ear to it, but join in its support.

TRY THE SPIRITS.

"Beloved, believe not every spirit, but try the spirit, whether they be of God, because many false prophets have gone out into the world. Hereby know we the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ whereof ye have heard that it should come, and even now is already in the world.—1 John 4: 1-3.

The scriptures teach us that spirits, both good and evil, pervade society and influence us for good or for evil. We need to try them and the foregoing passage offers the only true test. Whatever exalts the Lord Jesus as our Divine and only Savior, whatever promotes our loyalty to Him and to His Word, and whatever makes us more Christ-like in spirit and conduct, is of God. Whatever leads to unlikeness to Christ, or fails to honor Him, is not of God but of the wicked one; "for if any man have not the Spirit of Christ he is none of His."

Tried by this test how can we fail to pronounce Freemasonry and its kindred societies to be anti-Christ? They purposely ignore Him in their rituals and give as a reason that some of their members are not believers in Christ, and that it is not wise to offend them. But Christ says, "He that shall confess me before men, him shall I confess before my Father in heaven," and John says that "every spirit that confesseth not, that Jesus Christ is come in the flesh is not of God and this is that spirit of anti-Christ." Both Freemasonry and Odd Fellowship fail to confess Christ as a Divine Savior. This is true of most of the secret orders. They profess to be systems of morality, but their morality is not that of Christ. They have altars and priests, but they do not recognize the Atoning Sacrifice and the Great High Priest. They have prayers in which all who are initiated are expected to unite, but they are not offered in the name of Him who is "the Way, the Truth and the Life." They worship the god whom they serve, in a way by which Christ said "no man can come to the Father." They make use of the sacred Scriptures, but they omit from their quotations all mention of that "Name that is above every name." Some of them

offer hopes of salvation, but it is a salvation without Christ. Of those who receive such hopes it is said, "He feedeth on ashes, a deceived heart hath turned him aside, so that he cannot deliver his soul nor say, is there not a lie in my right hand?" (Isa. 44. 20.)

Again it is obvious that, to truly confess Christ, implies not only a recognition of Him as a historic person but a cheerful acceptance of His doctrine and precepts as the rule of our lives. There are many "who profess that they know God, but in their works they deny him." (Titus 1: 16.) The Knight Templars and the Grand Army of the Republic recognize in their rituals the historic Christ, but manifestly they deny Him in their spirit and their works. Both are military: both exalt the sword and glory in militarism. Christ is the Prince of Peace. He gave no countenance to war. He said to Peter, "Put up thy sword. They that take up the sword shall perish by the sword." There is nothing more unlike than the Spirit of Christ and the spirit and practice of war. In many other things these two institutions are essentially un-Christ-like: such as their sworn secrecy, their exclusiveness, their unlawful oaths, and, in the Knight Templars, the imposition of horrible and blasphemous penalties. Such institutions do not exalt the character and promote the kingdom of our Lord, and hence they are anti-Christ.

Again, anything that is calculated in its nature to antagonize the work of Christ or to hinder the coming of his kingdom is anti-Christ. "For this purpose the Son of God was manifested that he might destroy the works of the devil." (1 John 3: 8.) And when his kingdom shall come and his will be done on earth as it is done in heaven, there will be no war and no secret lodges. These are among the things which Christ came to destroy. Now, whoever united with any one of the great number of secret societies gives a practical endorsement, not only of the order to which he belongs, but to the entire secret lodge system. His mouth is closed to any effective testimony against the others. Christ has made it our duty and privilege to be "workers together with him," and we cannot afford to place ourselves where our mouths shall be stopped and we are on ground that is a

covert for the enemy. To do so is to be on the side of anti-Christ.

Oh, that the professed disciples of Christ would "try the spirits" and not listen to the false prophets and the world's deceivers. "If there come any unto you and bring not this doctrine (the exaltation of Christ) receive him not unto your heart, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." (2 John 10: 11.)

H. H. Hinman.

Oberlin, Ohio.

Geneva, Ohio, Oct. 23, 1900.

There are by one-half more lodges in this town of 3,000 people than ten years ago. We now have five churches—an increase of one—nine drunk sloughs—an increase of seven—eighteen secret societies—an increase of sixteen. Now if that is not down-grade to the devil, then I know nothing about civil engineering. But I am not discouraged, but I am sure that—

The man who pleads for truth and right,
Fights for God no needless fight,
Nor fails to leave when lips are dumb,
Impress on ages yet to come.

That phase of truth, I best can see,
Is God's own message sent to me,
Which, if I fail to others give,
Makes vain this life I live.

As cloudless sun of center day,
So shines one truth upon my way.
The "Secret Empire" is God's foe,
Which I must help to overthrow.

And if at times my faith grows dim,
My refuge is to fly to Him,
Who gave my soul this strong desire
For work, thus nobler, higher,

Than hireling priests and Christian frauds,
With truckling lies the lodge applauds,
Who well-known truth care not confess,
For fear of some "unpleasantness."
—E. Brakeman.

THE AMERICAN TYLER.

To me the ritualism of these secret lodges is one mass of dreary nonsense, but to many of your readers it is an attractive feature, and hence your expose of the "Ancient Order of United Workmen" is

among the many commendable things in the December Cynosure.

I have just finished reading the American Tyler of Nov. 15. From first to last its ability is shown in "garnishing the sepulchers of the fathers," and adroitly pandering to the vanity of the un-Christian masses, without one particle of regard for enlightened conscience or the least respect to the truth about Masonic influence upon character or conduct, and without a spark of reverence for the true and living Christ. It simply deifies the order, and ringing its ingenious changes reminds one of that old familiar cry, "Great is Diana of the Ephesians," when all men everywhere were called upon to prostrate themselves before this image by which they obtain their great wealth.

Contributors to the columns of this "Organ" have evidently digested and assimilated the unsavory diet upon which they have been feeding, the lying legends about "Hiram Abiff," "Jubela, Jubelo and Jebelum," and find the Tyler a convenient sewer through which to flood the country with the bombast learned and practiced as "Worshipfuls," and "Kings" and "High Priests" and "Puissant Sovereigns" in their apings of Royalty and in their secret schools of deistic religion and damning theology.

James P. Stoddard.

Boston.

ROMANIZED, JUDAIZED AND MASONIZED.

St. Paul, Minn.

Editor of Cynosure: All wicked institutions have one ruler—Satan. The word of God says: "These have one mind, and they give their power and authority to the beast" (Rev. 17: 13). The General Secretary, in the Cynosure of September, 1898, says: "Catholic Jesuits masquerading as Episcopal clergymen organize and manage these church secret societies. * * * Romanizing the Established Church of England." Now the pastor of St. Paul's Episcopal Church of this city tells me that he is a 33d degree Mason, that Masonry is the best institution outside of the church, that he advises all young men than can to join the Masons, and that his own Masonic fellowship with Jews that are Freemasons has been the means of

bringing Jews to join his church. So the Episcopal church is not only being Romanized by Masonry but also Judaized and Masonized. The time is at hand, "Come out of her, ye my people."

William Fenton.

THANKSGIVING DANCE.

As usual the Knights of Pythias had their Thanksgiving dance in Northwood, Iowa. What the churches are trying to build up this and all other lodges try and really succeed in breaking down. The churches are testifying against the modern dance, but lodges uphold them, and entice the young people to patronize them. But what of those ministers of the gospel who belong to and defend the lodge? Are they not trying to serve two masters? It is to be deplored that so many ministers are members of such institutions, but "by their fruits ye shall know them." (Rev.) O. T. Lee.

ROYAL ARCH DECISION.

Frank T. Willite, Grand High Priest, Grand Royal Arch Chapter of South Carolina, in his recent address before that body, reports the following decision made by him:

Question.—"Will you kindly inform me at what point, when conferring the Royal Arch Degree upon four or more candidates, the separation should occur? I hold that any number can be present at the same time, until the point of examination is reached, and then all except the stated number should retire, and that the point of exaltation is the investiture of the G. O. R. A. W. In this manner all should pass the veils together. Am I wrong? Several Past High Priests whom I have consulted on the subject contend that they should be separated just after the Principal Sojourner's narrative just on arrival at the First Veil, and I have heard the opinion expressed that only the stated number can (or should) take the obligation at once."

Answer.—The authorized ritual of the General Grand Chapter does not permit more than three candidates to take part in any of the ceremonies, in conferring the Royal Arch Degree, at one and the same time, nor do I know any law or custom that does. To have more than three destroys the legend, and I consider it unlawful to do so.

Compare this, openly printed by the leading Masonic organ, with our exposure advertised in the Cynosure, and see if they do not harmonize.



THE FRANCES E. WILLARD NATIONAL TEMPERANCE HOSPITAL.

A Sketch of Last Year's Temperance Work.

BY ELIZABETH B. COOK.

Here and there from all parts of our country comes the request, "Tell us about your hospital and its work." So here we gladly reply.

Location.

The close of the fourteenth year of the Frances E. Willard National Temperance Hospital finds it in its new home, situated at 167 South Sangamon street, surrounded by grounds extending one hundred and fifty feet on South Sangamon street, and for a whole block west to Morgan street, two hundred and seventy feet, on Jackson boulevard. This fine driveway connects the Lake Front with the great boulevard system on the West Side. The location is convenient of access to railroad depots and other places of business—a

veritable park of itself, a life-promoting, restful spot of beauty.

Moving.

The preparations for moving from our former location, May 1, 1900, and the work of settling in the new home made serious inroads upon the regular hospital work of the year; not only taking about two months of time which the changes consumed, but also depriving us of our opportunities for usual work during about one-third of the year.

Difficulties Overcome.

At the annual meeting in September, 1899, unusual difficulties presented themselves to the Board of Trustees. The building at 1619 Diversey avenue, which had been occupied by the hospital for eight years, was annually

becoming less suited to our needs, while new hospitals with latest improvements were seeking the patronage of the physicians; and the debt on the site purchased by the Board three years before was only about two-thirds paid, leaving the unpaid balance naturally a source of anxiety. The first difficulty was adjusted by moving to a more desirable building; the second by securing the balance due on the lots. The removal of these, together with that of many lesser obstacles, shows the year to have been a very successful one.

Events of Special Interest.

The National W. C. T. U. convention at Seattle, Washington, in 1899; the graduating exercises of the Training School, March 1, 1900; the formal opening of the hospital at its new location on May 17, and the mass meeting held in the First Congregational Church May 24, were important events in the history of the Hospital Association.

Great interest was manifested by members of the National W. C. T. U. convention meeting in Seattle. The reference to it by Mrs. Stevens in her annual report and the statement made by the President of the Hospital Association, followed with remarks by Mrs. Hammond, of Cleveland, Ohio, were listened to with earnest attention by large and sympathetic audiences of White-Ribboners, and resolutions pledging support to the hospital were adopted by an impromptu meeting of temperance workers on the train en route for home.

The graduating exercises of the Training School held in the fine auditorium of the Fullerton Avenue Presbyterian Church formed an appropriate culmination of its year's work. The room, glowing with warmth, light and beauty, the charming music, the intelligent graduates, and the interesting program participated in by trustees, physicians, superintendent of Training School and pastor, collectively made the occasion one long to be remembered with satisfaction.

The formal opening of the hospital at its new home occurred on May 17. About one hundred and fifty guests were received. Members of local unions in Chicago and vicinity, together with some of the trustees, furnished new sash curtains for the windows, a profusion of elegant flowers, refreshments and money for the expenses of the occasion. The formal part of the program was opened with prayer by Dr. Edward P. Goodwin. "Sister Rosa" from South Africa, a skillful, intrepid, loving, Red Cross nurse, of the Florence Nightingale School, thrilled her listeners with suggestive anecdotes of events which occurred in her thirty-two years of service for suffering humanity. Mrs. Hobbs sketched the history of the Hospital Association from its

beginning, and several followed with informal remarks. An unexpected part of the program was the arrival of two patients, an omen of work for the future.

The mass meeting, to welcome the hospital to its new quarters, a week later, held in the elegant auditorium of the First Congregational Church, so often placed at the disposal of the cause of temperance, was an occasion to which every friend of non-alcoholic medication in our land would gladly have been invited. It was a popular vindication and emphasis of the Temperance Hospital work. The brilliant chandeliers in their radiant beauty vied with the luxuriant palms which decorated the platform, in suggesting the prosperity of a righteous cause when man works with God for humanity. Judge O. N. Carter presided, and in his opening remarks spoke of the need of more hospitals in Chicago, presenting important facts which had come to his knowledge in connection with his duties as Judge of Cook County. The pastor of the Third Presbyterian Church, Dr. Wm. McCaughan, and of the Warren Avenue Church, Dr. J. W. Fifield, and President Charles A. Blanchard, of Wheaton College, spoke effectively. Dr. Julia H. Smith told the story of a success in the history of the Hospital Association, and Mr. Braman Lovelless urged the importance of financial enlargement, endorsing his remarks with a check for \$100. A second hundred, contributed by Mrs. Lydia Coonly Ward, was announced. The heroic crusade hymn was one selection among the choice musical numbers, and the program closed with a fervent benediction upon the hospital and all its constituency by the distinguished pastor of the church. Other hospital gatherings of great value and interest have been held in many places during the year. For the happy circumstances in which our "House of Hope" is now placed, a tribute of praise is due to our bountiful Father above. Grateful recognition should also be made to "The Heirs of Jacob Beidler" for the liberal manner in which they have supplied the hospital with hard wood floors, additional plumbing, a diet kitchen and other conveniences; and also to the many others who have helped in various ways.

Gifts to the Hospital.

The first payment on the endowment of a Mary Towne Burt memorial bed has been received from the State W. C. T. U. of New York. The Illinois W. C. T. U. free bed and the one supported by Mrs. Mary M. Hobbs make possible a much-needed charitable work. In Illinois, such local unions as are willing and able, send one dollar each year to be applied for their hospital bed to the State Treasury. From thence it is forwarded

to the Hospital Treasurer. Will not many States in the current and coming years join Illinois and New York in maintaining free beds? The Young Woman's Unions and Loyal Temperance Legions are working toward such results and their donations are not only a help but also an education of those who will soon take charge of this great enterprise.

New Work for the Hospital.

The "Clarion Call," issued by the officers of the National Woman's Christian Temperance Union in 1896, to which some have already responded, sounds out upon the early dawn of the new century with intensified sweetness, urgency and power. Listen to some of its sentences:

"What we need is fifty thousand dollars. * * * We urge that this sum be raised by pledges of one hundred dollars from each district or county and as a matter of course we urge individual subscriptions. A gift of twenty-five dollars will constitute the giver a life member, and five dollars an annual member of the Hospital Association."

These words, written chiefly by Miss Frances E. Willard, come to us now like a message from the skies. Five hundred gifts of one hundred dollars each will fulfill its request. Five thousand five hundred dollars of this amount have already been received and paid upon the lots. Are there not four hundred and forty-five persons, together with local, county and district unions, among our many intelligent friends and earnest temperance associations, that will send a hundred dollars each before the expiration of the present hospital year? For—

"Were half the power that fills the world with terror,
Were half the wealth bestowed on Camps and Courts,
Given to redeem the human mind from error
There were no need of Arsenals and Forts."

With prompt work and liberal gifts the glad announcement that the fifty thousand dollars is secured may soon be made.

An Incident and an Illustration.

A child, 11 years of age, lay in a state of collapse after a secondary operation for appendicitis. Her physician and nurse stood by while the "counsel" who had been called, a surgeon of large experience and distinguished ability, applied, hypodermically, a restorative. The vanishing life returned to the glad amazement of the physician, whose unspoken thought was that some alcoholic stimulant should have been used. At his earliest opportunity he inquired of the surgeon:

"Would not brandy have been the best remedy in this case? And would you not have used it if it had been allowed by the rules of this hospital?"

"No," was the surgeon's reply; "I never use it now. I have noticed that patients who are in wards and cannot afford alcoholic stimulants make better recoveries than those in private rooms, who demand and use wines and whiskies."

The child is now strong and well. When contemplating such incidents, which it is the mission of the Frances Willard National Temperance Hospital to make of daily occurrence, one is prompted to exclaim with Sir Charles Mackey:

"Lo! a cloud's about to vanish from the day—
And a brazen wrong to crumble into clay,
Lo! the right's about to conquer! Clear the way.
With that right shall many more
Enter, smiling at the door;
With the giant wrong shall fall
Many others great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way."

Editorial.

SHOULD ALL CHRISTIANS BE REFORMERS?

"Thou shalt not follow a multitude to do evil." Ex. 23: 2.

"Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him." Lev. 19: 17.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1: 1.

"Cry aloud and spare not. Lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins." Isa. 58: 1.

"Be not a partaker in other men's sins." 1 Tim. 5: 22. *1 Tim. 5: 22*

"For this purpose the Son of God was manifested that he might destroy the works of the devil." 1 John 3: 8.

"We then, as workers with Him, beseech you that ye receive not the ~~peace~~ of God in vain." 2 Cor. 6: 1. *peace*

The foregoing passages all indicate the uncompromising and aggressive character of our holy religion. There is no form of moral evil, however prevalent or popular, that Christ did not come to destroy. To go with the multitude in their indifference or silence as to any wrong, is to become a partaker in that wrong. If love to our neighbor demands that we kindly but faithfully correct his mistakes and rebuke his evil conduct, then to fail in our duty to him makes us a partaker in his sin. The Son of God was mani-

fested that he might destroy the works of the devil, and it is a special grace bestowed on us that we may be "workers together with Him," and this grace we are not to "receive in vain."

Our Lord Jesus Christ was the Great Reformer. He assailed the most prevalent sins of his day with unsparing courage, and faithfulness, and he has instituted his church not only as an assembly of reformed people, but as an association of reformers. The reformation of this sin-cursed world is made the work of his people, and especially of those called to be preachers of righteousness. Like the old prophets they are commanded to "cry aloud, and spare not. Lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins."

The church and the ministry of to-day should do this; first, because the world is groaning under all forms of oppression and iniquity. Not only are the dark places of heathenism "full of the habitations of cruelty," such as we have recently seen in China, but in our so-called Christian nations. Crime and misery as the result of sin are everywhere in evidence. A glance at our daily papers will tell us this. It is hard to tell which have been the most bloodthirsty, the Boxers of China or the soldiers of Europe. An eye witness says of the work of slaughter by Russian soldiers in Northern China, "Many villages were wholly destroyed. The people were tied together and thrown into the Amoor until its waters were choked with the bodies of the slain, and it was with difficulty that the steamer could force its way through." Nor is our own land exempt from horror. The recent tragedies in Colorado and Ohio, and the ever-recurring lynchings in the North and South, show that the demoniac spirit is in the hearts of the people. Alas, our civil authorities seem powerless either to punish or prevent these atrocities.

Second, enlightened Christians and especially the ministers of Christ ought to be active reformers, because great numbers of Christians are quite unconsciously living in the practice of, or in complicity with, sin. Our fathers were not less honest and sincere than their sons. Yet such was their blindness that they failed to see many things quite obvious to us.

One hundred years ago these pious men engaged in the slave trade. Dueling was common, and the use of intoxicating drinks almost universal. Dr. Lyman Beecher was called to an ordination at Plymouth, Conn., about 1810. He says that there was provided for them, "besides food, all kinds of liquors in vogue. When the Association arrived, they always took a drink around. Also before public service and always on their return." He says, "This, and similar scenes filled me with alarm, shame and indignation. It was this that woke me up for the war." Alas! many are not yet awakened, and yet the war is on.

Mr. Beecher "fought a good fight," but there is still need that we "cry aloud and spare not." Unless the ministers of Christ preach against the specific sins that are practiced by professed Christians, there is no reasonable hope that they will be forsaken. A large majority of the people either do not know, or are not willing to believe what gross iniquities are found in the under strata of society, and often in the high places. This is especially true of the secret lodge system. The old prophet says, "And he brought me to the door of the court, and behold a hole in the wall. Then said he unto me, dig now in the wall, and when I had digged, behold a door and he said, Go in and behold the wicked abominations that they do here. So I went in and saw." (Ezek. 8: 7-10.) The prophets of to-day ought to dig in the wall, and from an intelligent understanding speak out against what men "do in the dark." Were it generally known (as it might be), what is done in the lodge, if the electric light of God's truth were turned onto its absurdities and its blasphemies, they might still survive, but men who call themselves Christians would no more think of being found in complicity with them than they now think of participation with drunkards or harlots. The crying need of our times is a moral courage that shall be willing to be found on the side of God in all of the great moral conflicts.

The hotels in Louisville have promised not to advance the prices during the coming triennial conclave.—Texas Freemason.

Five-cent drinks will still cost only a nickel.

THE CHRISTIAN CYNOSURE.

Our subscribers are, many of them, tried friends. They took the paper when it was small and unknown. They did not take it to make money, or to get friends or offices. They sustained it then, and do now, because it maintains principles which they believed to be fundamental to our liberties and our religion. We ask renewed and increased efforts for our list. We want twenty-five thousand subscribers; not for ourselves, but for our cause.

There is a great outcry about rings, stealing, corruption, and monopoly. All this is needed, but what good will it do, if the reform goes no farther than to remove the manifestations of secrecy, and fails to reach the principle itself?

Whisky rings, court-house rings, pavement rings, low-dive rings, and others of like character, are but shapes which Masonry assumes to hide its real self while it does its work. It would be difficult to imagine a more amazing exercise of the pardoning power than that of Governor Pingree recently in the cases of General White and General Marsh. The effect of such an abuse of the pardoning power in stimulating official rascality need hardly be pointed out, and the pardons would probably never have been granted, had not Governor Pingree been a high Mason. Another glaring instance of what the writer believes to have been the power of the lodge to defeat justice was President McKinley's changing the punishment of Brig. Gen. Chas. P. Eagan into a reward by giving Eagan a six years' holiday, with his regular salary of \$5,500 continued, and just recently he has been reinstated and retired on a large income. Masonic influence is powerful at Lansing, and almost omnipotent at Washington, where every evil on earth seems to find champions in the Sovereign Grands of the thirty-third degree.

Once more, then, to the battle, friends of ours, and better still—of truth. Remember that he always wins who sides with God. Remember that he who stands in the way of his chariot wheels will surely be crushed.

Get your neighbors to subscribe for this paper, that pleads for the right. Be faithful and patient. The day will dawn.

AN APPEAL FOR REFORM.

An Exegesis on Divorce and Remarriage.

This is a call for reform to the church whose sanction is so often asked by those who patronize the divorce mill. The author quotes from Matt. 19, and Mark 10 to show the original marriage law of Moses, and that Christ's comments upon the old law should kill divorce for the Christian. "He which made them at the beginning made them male and female. For this cause shall man leave father and mother and cleave unto his wife and they twain shall be one flesh. * * * What therefore God hath joined together let not man put asunder." These words of Jesus were so condemnatory to the divorce practice that the Pharisees asked him how Moses could ever have allowed a divorce to be given. "He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so" (intended). In verse 9 Jesus quotes the old law, but not to commend it, but to tell them that the life of the eunuch is better. In Mark 10 his disciples ask him alone "about this matter," and he declares that for a wife or husband to "put away" and remarry "committeth adultery."

The author's claim of wrong done by divorce and remarriage largely lies in the fact of rendering future adjustments impossible between the "twain" who are of each other "one flesh." He shows that the cause of separation, adultery, though a dark and direful act, is not an unpardonable sin, for the thought or wanton look contains the sin (Matt 5: 28). But that sin is not unpardonable. II. Cor. 12: 21, "Lest I shall bewail many which have not repented of the uncleanness and fornication and lasciviousness which they have committed." I. Cor. 6: 9-11, "Be not deceived; neither fornicators, nor idolators nor adulterers * * * shall inherit the kingdom of God, and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus." Our author says: These texts clearly show that those sins are not unpardonable, and hence it becomes the Christian duty to the aggrieved to leave an open door for repentance and reconciliation. He gives

in brief a case of this kind falling under his own eye.

The reform at which this book aims is Bible-based and its operation is poorly understood and badly needed. One man and one woman in one life was God's intent, and probably no remarriages. But this last expression is not the aim of the booklet.

A few million copies of this little work, judiciously distributed among the English-speaking populations and faithfully perused would do a world of good.

Price 5 cents, 50 cents per dozen, \$4 per hundred. Published by the Author, Rev. I. J. Rosenberger, Covington, Ohio, 1900.

TO SUSPENDED MEMBERS.

This paper is sent to you at your last known address, with the express purpose of notifying you of the means provided by the laws of the order whereby you may become restored to beneficial membership, and your certificate, which is now null and void, re-instated in full force and effect.

The sending of this paper to suspended members shall not be held to waive forfeiture or lapse of membership which may have occurred from any cause.

If you are in suspension thirty days, or less, you may be reinstated, if not engaged in any prohibited occupation, by payment of all arrearages.

If you have been suspended more than thirty days, but not more than sixty days, you can be reinstated by signing a certificate that you are in good health and upon the payment of all arrearages, charges and dues, and upon the subordinate or auxiliary divisions of which you were a member voting to reinstate you.

If you have been suspended for more than sixty days and less than four months, it will be necessary for you to pay up all arrearages, charges and dues, and be examined by the subordinate or auxiliary division examining surgeon, and such medical examination be approved by the Supreme Surgeon General, after which you can be reinstated by vote of the division to which you belonged.

If you have been suspended for four full months you cannot be reinstated. If you wish membership again you must come in as a new member and at a new rate, according to age.

It should not be necessary to urge you to take advantage of the above provisions; it is a matter which concerns not only you but those for whose sake you first procured the

protection which now, by your negligence, they are deprived of. You cannot guarantee to them your life for one day. You can by this means guarantee to them a roof to shelter them and food and raiment if you should suddenly die. Can you afford to wait? Re-instate now.

The above notice has a corner position on an outside page of *The Loyal Guard*. It has a border surrounding it like a picture frame, and is set up in two-column width where all the rest of the page is in single column. It is thus one of the most striking features, and appears to show that the Knights of the Loyal Legion are attacked by the prevalent epidemic of N. P. D., or Suspended Charity. Really, however, the Knight seems pretty free from namby-pambyism, and comes straight to business.

THE VOLUME OF THE SACRED LAW.

From various reports which have reached us of District Grand Lodge proceedings, it would appear that the several District Grand Masters concerned have been interpreting the recent ruling as to the Grand Lodge of Peru in a way, we venture to think, never contemplated by the M. W. G. M.

Here is an extract from some recent remarks made at the District Grand Lodge of Bombay by the presiding brother:

"The Deputy District Grand Master said: 'Brethren, this does not require any motion because it is only a direction from the Grand Lodge to us that it be read and entered in the minutes. The District Grand Secretary will see that this is carried out.'

"As you all know the Grand Lodge of England, and I am glad to say that the Grand Lodges of Scotland and Ireland as well, have always insisted that the first requisite among Free Masons is that they should acknowledge the existence of a Supreme Deity and that they should acknowledge certain written Revelation. It does not matter what that Revelation may be called, whether it is the European Bible, or the Parsee Zend Avesta or the Koran, or the Bhutwat Git, or whatever book may, in the opinion of the individual, be the Revelation of the Most High."

Now there is a lodge in Madras the members of which are—most of them—non-Christians. Their attitude toward the Holy Bible must, therefore, be one of indifference, or at all events it is, to them, on the same plane as any other article in the lodge. Still there it is on a special altar in the lodge room occupying the place of honor along with the square and compasses. If the interpretation put upon

these proceedings of Grand Lodge be correct, then our Hindu brethren have no right to have the Bible on their altar, or officially recognized in lodge at all.

Again, it is not impossible to conceive of a body of "cranks," like, for instance, the Latter Day Saints, who mutilate the Bible to suit their own sweet will, and declare that what is left of it is in their opinion the revelation of the Divine Will.

And in course of time Masonry will drift everywhere. The ritual will have to be extensively altered, and even the modes of recognition. The one contains copious extracts from the Holy Bible, and the other, as far as the words are concerned, are taken entirely from the Bible.

The ritual of the Royal Arch is based upon certain portions of Biblical History, and without a Bible would be unintelligible. The first thing a candidate sets eyes on in the latter degree is a Biblical quotation, and yet with all this the Bible is to be denied a place in the lodge if the members choose to say that to them the Divine Will is revealed elsewhere.

The mistake really is in confounding the volume on the altar with that upon which the candidate is obligated. Obligating a candidate upon anything at all is but a convention and is a relic of superstition. How can there be two standards of truth? Still there it is, and if it makes a Mussulman happier to take the obligation with his hand on the Koran, or a Chinaman more contented to break a plate, let it be so.

As to what should constitute the first of the three great lights, there ought to be no doubt whatever.

There never was until this extraordinary procedure of Grand Lodge, and the still more extraordinary interpretation put upon it by provincial and district authorities.

As to the Peruvian brethren who caused all the trouble, they have, we fancy, long since repented in dust and ashes. Though if they had the courage of their convictions, and had been bold enough to declare at the outset that in their opinion the Book of Constitutions held the revelation of the Divine Will, they would, according to the rulings referred to, have been quite as much in order as the brethren who preferred the Quran or the Vedas.—Indian Masonic Review, copied in American Tyler.

The remarks of the Deputy District Grand Master are in harmony with other matters with which those conversant with the literature of the subject have long been familiar. To those well versed in it, we commend the perusal of the paragraph attempting to explain the difficulty away,

and beginning "The mistake really is," etc. It is interesting to think what show there would be for this explanation in a Mohammedan lodge in Egypt using the Koran.

REBEKAH ODD FELLOWSHIP.

Under this heading the O. F. Companion introduces, as a "beautiful tribute," an article from the Memphis Commercial Appeal, from which we take the first two sentences; the first a short one, the other may speak for itself, but an Odd Fellow's lodge must be a cold place, since no Rebekahite can enter there.

The Rebekah degree is one of the most beautiful and attractive branches in Oddfellowship. As the sun in the springtime gradually advancing, step by step, penetrating the deep icy grey shadow in the far-away east, spreading sunshine and glory in every direction, changing the icy and deathlike appearance of the barren field into the most picturesque scene, creating and awakening a new life and activity to all its surroundings, by bringing forth buds and flowers, in all the beautiful colors of the rainbow; clothing the mighty trees of the great forest, disrobed by the cold hand of winter, with the most beautiful garments of green, under whose inviting shade the feathered-winged guests send forth their beautiful songs of praise to Him, the Creator of all things, so is the Rebekah branch of the order the sunshine in Oddfellowship, through the influence and force of the fair female addition in that beautiful branch of our order.

A WARNING FROM HONOLULU.

Honolulu, H. I., Aug. 25, 1898.

To All Odd Fellows, Greeting:

The annexation of these islands by the United States has caused many of our brethren to project attempts to better their condition or to find employment in what they consider a new country.

Such we consider it our duty to warn and to speak to in plain terms.

The social and business communities of these islands were old and well established before the rush to California.

This is in no sense a new country.

The only opportunity here is for the man of large capital.

There is no employment here for mechanics of any kind or for unskilled labor. Many men of ability, of good habits and first-class recommendations, are now here practically stranded. There were idle men in Hono-

lulu before the American flag replaced the Hawaiian flag.

All lines of small business are fully filled and in most cases overcrowded.

Do not come here unless you have the assurance in advance of steady employment, or have the capital to engage in land development enterprises requiring large means.

We spread this positive advice because we wish to save brethren disappointment and distress. We state the facts, as in more than honor bound, and trust sincerely that this circular will accomplish its mission.

This circular is issued by Excelsior Lodge, No. 1, I. O. O. F., Honolulu, H. I.

What reason is there to expect anything very different from this as the settled verdict from Manila?

meeting. Since then Mr. Cockrum has refused to call another meeting and says he will not until some satisfactory settlement comes of the difficulty. Business is piling up, and much of it is pressing, but the Tribunal will not move a peg.

"Grand Chancellor McDonald has intimated he would like the members of the Tribunal to send in their resignations, and the members are disposed to do this. Union B. Hunt, Secretary of State, and several others are exercising their influence to prevent this and come to some satisfactory settlement, but at present they see little prospect of succeeding."—The Knight, January, 1900.

Thus does peaceful fraternity bless those who step within its charmed circle.

A FRIENDLY NOTICE.

(Editor's Note.—The following is an extract from an article by Rev. O. T. Lee respecting the A. O. U. W. ritual, which article was published in the "Amerika," a Norwegian weekly, published in Madison, Wis.)

The ritual of the Ancient Order of United Workmen is like the rest of the fraternal lodge rituals. They have a long rig-ma-role which the candidate must go through, but this is not so important. People will once in a while feel themselves to be boys again and will want to act the boy. This might be overlooked.

But there is something more to this ritual. These boyish acts must needs be opened and closed with prayer and song. The prayer that they use is so constructed that Jews, Mohammedans, Turks and Hottentots can unite in its use. They can all join in and say, "Amen." The prayers in the Workman's ritual are intentionally so made up that all the "brethren" who come together in the Workmen lodge can feel at home. This one thing ought to be enough to keep all true Christians out of this brotherhood.

In one of their closing prayers we find this utterance:

"May the protection guaranteed by the Ancient Order of United Workmen be our pledge of security amid the trials and dangers of human life."

Just think of the security those people have in the "trials and dangers of this human life!" Those who are left behind will receive one or two thousand dollars when a member of the order dies. But it is a fact known to all that the "assessments" in the A. O. U. W. have been ac-

INDIANA TRIBUNAL MAY RESIGN.

A press dispatch from Anderson, Ind., to the Cincinnati Enquirer, appearing March 24, reads as follows:

"There is a row on among Knights of Pythias that is right now taking a threatening turn. It is between the Grand Tribunal of the Order and the Grand Chancellor. If some satisfactory settlement is not soon arrived at all the members of the Grand Tribunal propose to resign.

"The Grand Tribunal decides appeals, and all legal controversies within the brotherhood. It was first composed of John B. Cockrum, of Indianapolis; Geo. Shirts, of Noblesville; Robert A. Brown, Clerk of the Supreme Court; John Owens, of Evansville; and E. E. Hendee, of this city.

"The term was to be five years, and the first appointees were to remain from one to five years respectively, to be determined by lot. Successors were to be appointed by the Grand Chancellor after conferring with the remaining members of the Tribunal.

"The first man to be dropped from the Tribunal was Owens, of Evansville. He resigned to make the race for Grand Prelate. Congressman Heminway was made his successor. Other members have been reappointed. Awhile back Shirts' term expired, and Grand Chancellor McDonald, without conferring with the Tribunal or any members of it, appointed in his place a Mr. Chadwick, of Shelbyville. This offended the Tribunal to the point of resentment.

"The next meeting of the Tribunal both Shirts and Chadwick appeared, the latter with the properly signed credentials. He was told he could remain, and informed that his case would be investigated. The members felt that an interloper was present, and refused to do any business whatever at that

cumulating to such a degree that the order commences to realize that the end can not be far away. The older jurisdictions in the Eastern States exist by being helped by younger and more prosperous jurisdictions in the West. They are working all along the line to infuse "new blood" into this dying body in order to prolong life. But this is a difficult task. Death has but too visibly put its stamp on the order, and as the rats flee from a burning ship, so are the young men now fleeing from this sinking vessel, and they seek insurance in younger and cheaper orders. The old and sick, however, do not leave the order. They stick to it in order to get some of their money back again if possible.

It is not necessary to be a prophet to say that this order will go the way all mortals must go. And then there will be a long funeral procession.

"THE YELLOW PERIL."

An article in the *Cosmopolitan* for December, 1900, on the National Uprising in China, by Sir Robert Hart, for twenty-five years at the head of Imperial Customs of the Chinese Empire, and hence in a position to speak with judgment, says that his statement that the Boxer movement imperils the world's future will doubtless provoke a laugh, but that "twenty million or more Boxers, armed with the best weapons money can buy, disciplined, and animated by patriotic—if mistaken—motives, will make residence in China impossible for foreigners; will take back from foreigners everything foreigners have taken from China; will pay off old grudges with interest, and will carry the Chinese flag and Chinese arms into many a place that even fancy will not suggest to-day, thus preparing for the future upheavals and disasters never before dreamed of.

"In fifty years' time there will be millions of Boxers in serried ranks and war's panoply at the call of the Chinese government. There is not the slightest doubt of that."

This secret society movement in China is of great concern to every one in America, and united and persistent prayer should be made for the conversion of the Chinese of the whole empire to Christian-

ity, and the interposition of God. China is the especial land of Satan and his demons, and their part in this great upheaval and its spiritual significance few if any fully realize. The lodge is the counterfeit of the church, as Satan is the ape and rival of the Lord Jesus Christ.

PRINTED RITUALS.

"It is amusing to find the Grand Master reporting the issuance during the year (1898) of a circular ordering charges to be preferred against every member making or having a "key" other than those issued by the Grand Lodge, and threatening to arrest the charter of any lodge permitting or overlooking the same. Who will 'arrest the charter' of the Grand Lodge of Michigan for making keys?"

"It is clear that the making of a key is an act of the same moral and Masonic character whether done by a member of the Grand Lodge or by a member of a 'subordinate lodge,' as the Grand Lodge of Michigan loves to call constituent lodges. The only difference is that there is no one to punish the Grand Lodge."—American Tyler.

Who, also, will punish the N. C. A., whose rituals Masons buy?

FAVOR MASONS.

No Mason is obligated to trade with a brother Mason, but if he views earthly affairs in a proper light he will not oppose a Mason in lawful undertaking. He will always do what he can to advance the interests of a brother when his efforts do not interfere with his own business affairs. He can very consistently buy all that he uses of Masons who have these articles for sale. If you have need of the salaried services of employes, why not give preference to a Mason? Had you kindred needing employment, and they were competent to do all you had to do, and there were no logical reasons in the way, the world no doubt think it peculiar were you to seek the services of strangers. Then why not do all you can to put Masons in a position to earn an honest livelihood? Bear in mind these little things, for what is life but an aggregation of little things? —Taggart's Times.

This is the principle that is said to prevail at the White House, Washington, where every employe is a Mason. Outsiders are thought to entertain an exaggerated idea of the co-operation inside.

News of Our Work.

The beginning of a new century and a new year. Praise God for new opportunities for doing good.

A free reading-room has been opened for winter tourists to Orlando, Fla., by our friend, Jacob Shanibarger, where the Christian Cynosure can always be found.

Can our readers give us any information as to the principles and practices of a lodge called "The Pioneer's Life Association?" The local lodges are called "Homesteads." "What do you know of its ritual?" asks a correspondent.

Rev. J. K. Glassford is doing a great work in his old age for his old neighbors and friends in Carthage, Mo., where he is at present ministering to his sick wife. As a result of his recent labors several leading men in Carthage have renounced Masonry. It seems, he says, a very favorable time to preach Christ.

Rev. Saml. F. Porter, for several years our college agent in the South, and active in Christian work up to this winter, is now in his 87th year, and his health required him to stop for the winter with friends in Michigan. Last summer he wrote a very interesting booklet of sixteen pages on "The Origin of the Book of Mormon," which he offers free for distribution to those who will pay the postage. Ten can be sent for four cents.

The editor of the Palmyra Record, of Pennsylvania, shows the moral mark of the lodge in both hand and head. In the Record of Nov. 22 he says:

Quite a number of people were at the German Baptist Church, at Hanoverdale, several evenings last week to hear Rev. Stoddard lecture against secret orders. He claimed to know quite a great deal about the Masons and Odd Fellows. In his discourse he made some very questionable remarks against them. We would advise the reverend gentleman to keep away from a locality in which secret orders exist. Even little Union Deposit would be able to give him a warm reception, should he attempt to make a public discourse in our town.

Mr. R. D. Nichols is one of our faithful co-workers, who keeps his Cynosure circulating and makes good use of tracts and books. He had an amusing experience in loaning a Masonic exposition to a neighbor, who laid it aside as incredible, but meeting a newly made Mason, he said to him in fun, "Neither shod nor barefooted, neither clothed nor naked." The young Mason remarked in a surprised way, "So you, too, have been in the lodge." This convinced the man that the book which Brother Nichols had loaned him was true. He then read it, purchased it and bought other literature.

Rev. Dr. Becker's reply to Dr. Keeler, pastor of the M. E. Church of New Concord, Ohio, who came to the defense of Oddfellowship at our late convention in Ohio, has been printed in tract form and can be had in packages of ten for 20 cents.

Attention is also called to the advertisement herein of a tract by P. F. Thuber—"Lessons on the Constitution." As many as purchase this tract of Mr. Thuber's will receive free an equal number of that telling tract by Stephen Merritt, who had taken more than one hundred Masonic degrees.

At Union Deposit Bro. Stoddard is sure of a warm welcome from his friends and many others, who believe in free speech and love their neighbors and their freedom too well "to keep away from a locality in which secret orders exist."

FROM REV. P. B. WILLIAMS.

Editor Christian Cynosure: I have heard and also read with pleasure and great profit Dr. Becker's reply to Dr. Keeler on Oddfellowship, at the State convention held at New Concord, Ohio.

I regard it as one of the strongest arraignments of the order I have ever heard. No one can read the address without being impressed with the candor, sincerity and logic of Dr. Becker.

We wish that it could be put into all the homes of this country. I am sure it will do great good. It is a well printed, large, eight-page tract, and can be had at the rate of 20 cents for ten copies.

P. B. Williams.

STODDARD'S LABOR IN EIGHT STATES.

**The People's Mission, Rev. E. D. Bailey, Supt.
The Good German Style—A Liberal U. B.
Church—A Suggestion for Pennsylvania—
New England Visited.**

Nov. 19, 1900.

Dear Cynosure—There were some meetings held in Ohio just prior to the State convention that were helpful. Senecaville, Ohio, is a town that has furnished many valiant reformers in the past. Some of the "old guard" were found. Brethren W. D. Lowry, James Kaho, and E. Thompson are among those who have stood for the truth in past years, who still remain to cheer in the conflict. Younger men, such as Brethren Mowery, Strong, and Vestal, are presenting the reform truth as they minister to the people from time to time.

My meeting was in the Wesleyan Church. It was good to be there. I spoke in the United Presbyterian and also the Presbyterian Churches in Norwich, Ohio, to good audiences. On my return to Washington I preached in the Brethren Church and found opportunity to bear testimony in the People's Mission. Our Brother E. D. Bailey is the leading spirit in this mission. The room in which the meetings have been held has proved too small and larger quarters are being secured. Many are constantly finding Christ in these meetings, and I find it a productive field for my efforts.

Returning to Pennsylvania I spent a few days in Philadelphia and responded to invitations to speak three times on Sabbath, Nov. 11. I visited the German Baptist Brethren churches, corner 26th and Lehigh, and Dauphin near Broad streets. In the afternoon I was with Dr. T. P. Stevenson, 17th and Bainbridge. These meetings were very helpful. On coming here I was met by Elder Witmer, and cared for in true Pennsylvania German style, which means a good place to sleep and plenty of good things to eat. Notwithstanding the evenings selected for our meetings were unfavorable owing to the fact that many had to go to attend the Harrisburg market, it was estimated there were five hundred present at the first lecture, and not less than seven hundred at the second. The Hanoverdale

Church has a seating capacity of one thousand. The farms around are usually not large, but well cultivated. Most of these farmers depend on going to market for a living. There were a number of lodge members present. Some were made glad by what we had to bring, while some were not so happy. Some were convinced that expected to join the lodge, that it would not be right. This especially made the lodge devotees angry.

A run was made down into Perry County, with the hope that I might see Bro. Wickey, of Eschol, and speak to his people. He drove some ten miles to meet me at New Bloomfield. I missed the morning connection at Harrisburg, and did not arrive at this place until evening, and so missed seeing this brother and his people. I was told at the hotel that there was a prayermeeting at the U. B. Church. On going to the place indicated, I found no light or fire. Calling next door at the parsonage I was told by the pastor's wife that they did not have fuel for the church, and so were to have the prayermeeting in their home. There were eight women present and not a man. As this is a liberal (?) U. B. Church, the men could join the lodge, and let their wives tend to religious matters. I found the M. E. minister with the Masonic emblem displayed on the lapel of his coat, just as many runners on the road. Frequently I meet agents for wholesale liquor establishments, etc., wearing this same emblem. This man wanted to know why I had called to see him, knowing him to be a Mason and I. O. O. F. He surely needed some one to see him, for I think I never met a minister who was less straightforward. He was evasive and tricky in his answers. Evidently he had played at the lodge game for some time. According to his statement, no one knew anything about Masonry who was not a Mason. Masonry needed no one to speak in its favor. When asked a question that might give him light he refused to answer. The Presbyterian pastor was not so, but a young man of much ability, who recognized the need of information and gladly received that given. From general appearances I judge this town to be controlled by the lodge. The whisky-selling bartender I noticed was be-

decked with lodge emblems, notwithstanding the M. E. preacher said a saloon-keeper could not be a Mason. But I must close. I preached here in the United Christian Church yesterday and am to lecture this evening. I am at present the guest of Elder Frank Balsbaugh, who is in charge of the work here. Tomorrow night I am at Myerstown, and I judge meetings are arranged ahead for the week. Rev. T. Stiemke, pastor of a large German Lutheran Church, Baltimore, Md., writes that the young people of his congregation have announced a meeting for me on Monday evening, Nov. 26. The 25th I expect to give to work with the River Brethren and others in Harrisburg, Pa.

I think our next State convention should be held in this the Capitol City of the State. Who votes for it? Who will work and pray for it? Let us look toward it, friends, and make this gathering a mighty testimony for righteousness.

"We Carry Success with Us."

Boston, Mass., Dec. 15, 1900.

Dear Cynosure: Since the above was written I have labored in Maryland, New York, Connecticut, Rhode Island, and Massachusetts. The young people of Emmanuel Lutheran Church, Baltimore, Rev. T. Stiemke, pastor, gave me a cordial welcome and a patient hearing. A collection of \$5.46 was handed me as a further expression of their appreciation of my effort. It is an especial pleasure to address the young people, and point out the pitfalls Satan has set for them in the secret lodge system. This is the second time I have responded to the invitation to address the young people of this church. The Sabbath spent with Bro. Conant at Willimantic, Conn., was fully occupied with meetings. Counting the Sabbath schools, I attended six services, making four addresses. My largest audience was in the M. E. Church, where I spoke to some three hundred. The pastor expects to attend the N. E. convention here next week. I visited friends at Putnam, Conn., and vicinity. Found Bro. Buck in his ninety-first year, well and interested as ever in the work.

At Grosvenor Dale I had a small but very helpful meeting. Two brethren who had seceded from the Masons confirmed the exposition I gave of their iniquity,

much to the amazement and conviction of some in the audience. Bro. Messenger, a seceding I. O. O. F., and a leader in holiness, was my right-hand man here. The welcome to his home was most cordial.

At Providence, R. I., I attended a Friends' meeting, where the spirit led me to take part. The friendly handshakes and words of encouragement assured me that I was with friends, indeed. Bro. White and family made my stay in Providence especially pleasant. Some were found who subscribed for the Cynosure, and others who welcomed the light.

I am not in usual health to-day and so am remaining indoors. If the Lord wills I am to preach in Cambridge to-morrow in United Presbyterian and Evangelical churches. A man asked me the other day if I thought we would ever succeed. I replied that I knew we would. We carry success with us, and don't look for anything else.

W. B. Stoddard.

ANNUAL CONVENTION OF THE NEW ENGLAND CHRISTIAN ASSOCIATION.

**Letter from Secretary James P. Stoddard—
Address of President J. M. Foster.**

Boston, Dec. 19, 1900.

Dear Bro. Phillips: The day has been faultless and the Annual Convention of the N. E. Christian Association has been fairly successful. There were other gatherings and many attractions, which took precedence with the general public, but the friends were very well represented.

The speakers present were from Connecticut, New Hampshire, Vermont, and Rhode Island, and the addresses were of a high order. As usual at such gatherings, there were some absentees among those whose attendance we had confidently anticipated, but others came, upon whom we had not relied, so that there was a measure of compensation for the absentees. Brother J. M. Foster gave a very instructive and comprehensive paper on the Boxer movement in China and its counterpart in America. Bro. John Collins very happily and wittily presented his topic of "Evil Spirits Ruling or Rending the Church," illustrated by incidents coming within his personal knowledge, and also gathered from the inspired record.

The devotional exercises, led by Dr. James M. Gray, were in the direct line of our work, and were very spiritual and helpful.

Mrs. E. Trask's paper on the question, "Is There Need of Secret Societies?" was clear, kind and conclusive.

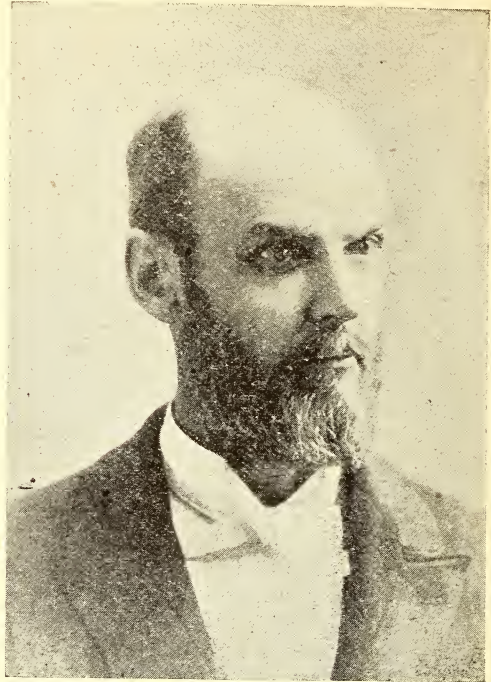
The address of the evening, by Rev. E. G. W. Wesley, was an admirable presentation of the subject, by one who had been brought out of darkness into the light in God's own way, interspersed with valuable suggestions about methods in prosecuting the work, and closing with a kindly appeal to members of secret orders to abandon their lodges and give themselves and their undivided efforts to Christ and his church.

Testimonies were given by Bros. F. M. Messenger, Rev. John Short, Rev. J. A. Alexander, Rev. D. S. Faris, I. Harper, Rev. C. D. Brooks, Deacon T. P. Daniels and others. It was voted to request the addresses for publication. Your Eastern agent, Rev. W. B. Stoddard, rendered valuable service in preparing for, and at the sessions of the convention. There was an excellent spirit, and marked tokens of the Divine presence from the opening to the close of the convention, for which we unitedly give thanks and start from this waymark with renewed courage and hope, trusting in Him whose gracious words are, "Lo, I am with you always." James P. Stoddard.

If I have a fear, my brothers, concerning our ancient order, it is that it may stiffen and harden into a merely ceremonial formalism. There should be in it not merely the note of ancient precedent, but of living progress. For one, I make bold to say that I could wish that some of its formulae, which are colored by the narrower and harder spirit of less enlightened ages, were recast in less severe and menacing forms. A Mason does not need to be made to perform his vows by oaths which belong to the times and the customs of the Spanish Inquisition.—From an oration at Blazing Star Centennial.

He alludes to what a Masonic journal has lately called "the abominable penalty business," with, perhaps, a glance beyond at the whole body of the oath.

It is certain that an inside demand for a reform of Masonry has begun.



REV. J. M. FOSTER.

THE BOXER REBELLION IN CHINA AND AMERICA.

Address by Rev. J. M. Foster, President New England Christian Association, in convention at Park Street Church, Boston, Dec. 19, 1900.

Text: "And Hushai said upon Absalom, Nay; but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide." (2 Sam. 16: 18.)

There was a formidable rebellion in Israel. Absalom had summoned the tribes to revolt. There was a general response to his call. The civil and military power had gone over to him. Ahithophel, the counsellor of King David, had joined the conspiracy. David and his few followers had fled from Jerusalem. David had sent back Zadok, the High Priest, with the ark. At this point Hushai, the Archite, came to David. He was David's friend. He was at once commissioned by David to go back and join Absalom and defeat the counsel of Ahithophel. When he met Absalom a little later, he is chafed by him for deserting his friend David. His reply was not, as some suppose, a hasty and unpremeditated utterance, nor a double entendre, intended to

throw Absalom off the scent. But it was a clear and candid statement of the principles that should guide every man in his allegiance to civil authority. A government that God approves, that is the choice of his covenant society, the church, and that is accepted by the vote of the organic political people, is to receive our conscientious support.

There is a great rebellion in China. The Boxers are a secret, oath-bound order. They number about 12,000,000. They exist in all the eighteen cantons of the Empire. They represent a popular uprising throughout China against the incoming of Christian civilization. The Emperor of China is liberal-minded and would accept the innovations of Christianity. Had his decrees been carried out China would have followed Japan. Christianity would have been admitted. All the viceroys would have been required to favor it. That would have necessitated the study of the Bible by all who aspired to political office or a liberal education. The result would be an immediate knowledge of the Scriptures throughout all China. By 1901 the Christian calendar would have been adopted. By 1905 the Christian Sabbath would have been accepted. And by 1910 a constitutional government would have been promulgated.

But the heathenism, in which China has been bound for thirty centuries, would not tolerate such a move. The Queen Dowager is a fanatical defender of their ancient system. She espoused the cause of heathenism. The Boxer movement is heathenism trying to drive out Christianity from China. They assaulted the ministers of the powers and the missionaries. The Queen is their leader. The powers have sent their fleets and armies to put down the rebellion and restore order. Hushai's principles sounded the death-knell of Absalom's cause. They also sound the funeral dirge of the Queen and her Boxers.

There is a Boxer rebellion in our land. The Jesuits are the mother of secret orders. "There are in the United States over fifty distinct orders, with over 70,000 lodges and 5,500,000 members. This does not include members of the various labor organizations, or the 500,000 members of secret military orders, such as the G. A.

R., or those connected with college fraternities. These numbers will not include as many persons, since one man is often a member of two or more societies, but it is safe to say that in all there are fully 6,000,000 persons in this country held in the coils of secrecy. And it is growing at the rate of 300,000 members per annum." (North American Review, May, 1897.) Out of 15,000,000 voters, 6,000,000 are in the lodge, under the oath of secrecy. Let the tocsin sound, and our 6,000,000 Boxers will convert our land into an Aceldama—a field of blood. Hushai's principles will effectually destroy "the lodge system" in our land. Let us attend to them and see whereto they lead us.

The Only Government that Can Deal Effectively with the Lodge Must Exist by the Appointment and Ordination of God.

There are only two theories respecting civil government, viz., the infidel theory and the Christian theory. The infidel theory is, that government is only a wise human institution. It is based upon what is called "the social compact." It originated in the mind of the atheist Hobbes, of Malmesbury. Here he found "the staff of authority." Locke styled it "the shield of liberty." Its clearest assertion was in France, and its highest influence was reached in the "Contract Social" of Rousseau. It is the theory of our national constitution. There civil government is regarded as merely a business corporation, a secular organization for material ends, its chief end being commerce and business prosperity. It has been secularizing our nation for more than a century. Sabbath-breaking, drunkenness, divorce and lynching are the fruits. But the most dangerous fruit of all is the Society of Jesus and the 70,000 lodges.

The Christian theory is that civil government is a divine institution—that settled order of things that is manifestly in harmony with the divine will, an integral part of God's moral government of the world, clothed with authority and powers which transcend all human institutions, and thus becomes the heaven-ordained and heaven-commissioned agent representing the divine authority on earth, having its necessity in the constitution of our nature and its authority in

God's Word, "The powers that be are ordained of God."

Such a Government Will Make a Constitutional Recognition of God as the Source of All Civil Authority.

The state wields tremendous powers. Among them it executes the criminal. Where did it get this right? No man has a right to take away his own life; that is suicide. No one has a right to take another's life; that is murder. No band of men has the right to execute the criminal; that is mob law. Is the state guilty of judicial murder in executing the criminal? No. God gave life and He alone has a right to take it. He has ordained civil government. Civil officers are His ministers and administer His law. He has placed "the sword" in their hand to execute His law. "Whoso sheddeth man's blood, by man shall his blood be shed." And there is the "war power." Whence comes the right to resort to the dread arbitrament of war, to settle questions of public rights by force of arms? The state has the power to declare war because it is the divinely appointed conservator of justice. The powers have a right to go to China and crush the Boxer movement and restore order, because they are the representatives of God's order in governing this world, as against Satan's order in heathenism. Our government has the right to crush the Jesuit orders and the 70,000 lodges here, because she represents God's ordinance of civil government as against Satan's secret empire—the kingdom of darkness.

Such a Government Will Make a Constitutional Recognition of the Bible as the Fountain of All Law.

Law is the uniform manifestation of the will of God. The law of gravitation is His will exercised in the physical world; the moral law is His will in the moral world. All physical bodies are bound by the law of gravitation; all moral beings are bound by the moral law. Man did not establish the laws of gravitation and he cannot abolish them. He did not enact the laws of the moral system, and he cannot abrogate them. In either case they are higher than himself. Now, the state is the divinely appointed keeper of the moral law. "The majesty of law" has been committed to the state. The state cannot legislate these two tables of

law out of existence any more than the winds and the tides. It can neither make nor unmake them, for they are higher than the state. It can only interpret and apply them. And since the Bible is the revelation, amplification and application of the moral law, our statesmen must have recourse to the Scriptures as the fountain of all law. Therefore the powers suppress the Boxers because they contravene God's law. Our government ought to expel the friars from the Philippines because they make void God's law. And our government should expel the Jesuits and the 70,000 lodges from this land because they break and trample under foot every precept of the decalogue. They substitute the god of this world for the living and true God, set up a false worship in place of what God has appointed in His word, profane the holy name of God by a sacrilegious use of the oath, appropriate the time and means and services of men which belong to God's house, place the authority of man-made lodges above the divine institutions of the family, the church, and the state, in theory and practice guilty of taking human life when it interferes with the working out of the purposes of the lodge, in theory and practice guilty of breaking the marriage covenant in shameless adultery, robbing the home and the church by lodge dues and assessments for which no adequate return is made, breaking the covenant of truth between man and man by the bar of secrecy, and promoting caste distinctions in society which are provocative of discontent, envy and ill-will. For these crimes the lodge should be banished forever.

Such a Government Will Make a Constitutional Recognition of the Lord Jesus Christ as the Ruler of Nations.

He came not to destroy the law, but to fulfill it. And when He became obedient unto death, He received a name that is above every name. The moral law is in His hands as the Administrator. "He is the Governor among the nations," "Prince of the Kings of the earth," "King of kings and Lord of lords." He is the King in the Apocalypse who breaks the seals, blows the trumpets and pours out the vials, bringing war, famine, pestilence, lamentation and woe upon all rebellious nations. He sent our army and

fleet to drive Spain from Cuba, Porto Rico and the Philippines. He sent the powers to crush the Boxers in China. And He holds our government responsible for expelling the Jesuits from this land and our island possessions, and for crushing out all secret, oath-bound lodges.

Such a Government Will Make a Constitutional Recognition of Its Duty to Protect and Encourage the True Religion.

"Kings shall be thy nursing fathers and queens thy nursing mothers." The essential truth in such prophecies is, the true state will have a wise reference to the church's interests in all her legislative, executive and judicial proceedings. Public vice and crime, immorality and licentiousness—the wild boar from the forests that devours the garden of the Lord—it destroys; and morality, virtue and good order—the handmaids of religion—it promotes and encourages. The state helps the church. David made provision for the temple and Solomon built the house, and Hiram, King of Tyre, assisted them. Cyrus, King of Persia, issued a decree respecting the rebuilding of the temple, and it is expressly declared that the Lord stirred up his heart to do it. Darius afterward issued an edict to the same effect. Another royal enactment was made by Artaxerxes to the same purpose. All this was done with divine approval. Our government demanded of Turkey \$90,000 for mission property destroyed in Armenia. The powers demand indemnity for the property loss of the missionaries in China. And President McKinley demands of China freedom of faith, which means that Christianity shall have the right of way. In the interests of true religion our government ought to prohibit Sabbath desecration, annihilate the saloon, break down the social evil and drive out the Jesuits and the lodges.

The Only Government that Can Deal Effectively with the Lodge Must Be Recognized and Approved by the Church.

Hushai meant by "this people" God's covenant society, the church. The true church recognizes the true Christian state. From the beginning church and state have been mutually separate, independent divine institutions, each subject in its sphere to the Lord Christ. It was so in the Jewish economy. The Jewish

church was not the state, nor was the state the church. Each had its distinct rulers, courts, laws, subjects, penalties, and duration. Moses, Joshua, David, Solomon, Hezekiah and Zerubbabel represented the state; Aaron Eleazar, Abiathar, Zadok, Azariah and Joshua represented the church. "These are the two anointed ones that stand by the Lord of the whole earth." The church had the synagogue and the ecclesiastical sanhedrin; the state the court of the gate and the civil sanhedrin. Ceremonial laws belonged to the church, judicial laws to the state. Proselytes were always members of the church, but not always of the state; and scandalous offenders against the ceremonial law were debarred from the fellowship of the church, while permitted to enjoy their civil rights. The penalties of the church were purely ecclesiastical, as casting out of the synagogue; those of the state extended to fine, imprisonment, and even death. The Jewish state ended when it became a Roman province; the church continued until the destruction of Jerusalem by Titus in the year 70.

The church does not dominate the state as in Roman Catholic countries; nor does the state lord it over the church as in the dark days of Prelatic intrusion in England; nor are they divorced as our constitutional theory seems to contemplate. But they exist on terms of friendly recognition and co-operation.

The co-ordinate jurisdiction of church and state are mutually distinct and independent. The church has no formal jurisdiction over the state as such, and the state has no formal jurisdiction over the church. The ministers and members of the church are subject to the state in things civil; and the ministers and members of the state, if members of the church, are subject to the spiritual courts in things spiritual. The ministers of religion are more immediately the guardians of faith and judges of doctrine; the ministers of the state are more immediately the guardians of law and judges of its violation. It does not belong to the state to prescribe the terms of the church's ministerial and Christian communion, to appoint her officers, to convene her courts, to dictate her constitution, or administration in her doctrine,

worship, discipline, or government, or exercise appellate jurisdiction over her censures. As little does it belong to the church to appoint the rulers of the state, convene its courts, enact its laws, and execute their sanctions by assuming the sword. The jurisdiction of both are final. Church and state are each of them supreme in their own sphere—the church in things spiritual and the state in things temporal. The church gives effect to her laws, ecclesiastically; the state to its civilly. The latter is relatively free to sanction, and give effect or not to ecclesiastical decisions, and the former is free to approve or not of civil enactments, and give them effect, ecclesiastically, as in the case of national fasts and thanksgivings." (Lectures on Second Reformation.) The state deals with external conduct. Its province is to prevent the violation of law and to encourage obedience. "Rulers are a terror to evil doers, and a praise to them that do well." The church's sphere is the conscience and the heart. She deals with matters of faith. The moral law is both a civil code and an ecclesiastical law. In the former sense the state is its keeper; in the latter the church.

It therefore follows that the church should forbid her members joining the lodge which substitutes a false god for the true God—the state should destroy the lodge. The church should require her members to separate from the lodge that practices false worship; the state should banish such a polluting order from the land. The church should prohibit her members from taking the blasphemous oaths of the lodge, the state should make the taking or administering of such oaths a criminal offense. The church should forbid her members striking hands with the Sabbath-breaking lodge; the state should forbid the existence of the Sabbath-desecrating lodge. The church should forbid her members affiliating with the lodge that humbles the wives, mothers, daughters and sisters of fellow lodge members, "knowing them to be such," the state should sweep such an abominable institution from the earth.

The Church Should Recognize the True Christian State as a Friendly and Co-ordinate Ally.

They may swear the same covenant bond, in which are embodied the duties

which each in its sphere owes to the king. The nation and church of Israel seem to have sworn the same bond at Sinai. The church of the British Isles and the three kingdoms—Scotland, England and Ireland—swore the same covenant in 1643, "The Solemn League and Covenant." If our nation would make a constitutional recognition of God as sovereign, Jesus Christ as king, the Bible as supreme law, and the true Christian religion, then church and state would be in mutual covenant in this land. "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, and there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

The Church Should Make It Her Business to Reform the State and Bring It Into Harmony with God's Law.

The church is the divinely appointed agent to secure national reformation. God said to Jeremiah: "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant."

The prophets were national reformers. The apostles were also. They were to "preach the gospel of the kingdom;" they were to "teach all nations." "And this gospel of the kingdom must be preached in all nations for a witness." Christian ministers are under obligation to speak out boldly against the evils of the times. They should fearlessly condemn the drink traffic, Sabbath profanation and the lodge system. "Cry aloud and spare not, lift up thy voice like a trumpet, and tell my people Israel their transgressions, and the house of Jacob their sins." "Prepare to meet thy God, O Israel!"

The Church Is the Divinely Appointed Teacher of the Citizen and the Nation.

This modern cry, that the pulpit should leave politics alone is a false one. The priests and levites were to teach the people. "They shall teach Jacob thy statutes and Israel thy laws." "The priest's

lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts." Christian ministers have a message to kings and princes. "Be wise now, therefore, O ye kings; serve the Lord in fear; kiss the Son lest he be angry." They have a message to every citizen. Obedience to just and legal authority is obedience to God. Resistance to just and legal authority is resistance to God. Patriotism is not a mere sentiment, it is a duty to God. Rebellion is not mere mistaken political sentiment, it is resistance to God. "And they that resist shall receive damnation." The lodge is a snare to the citizen and a curse to the nation.

The Church Is Christ's Witness to His Dominion Over the Nations.

The church's testimony is the instrument of victory. Her testimony overthrew slavery. Her testimony will destroy the secret empire.

The Only Government that Can Deal Effectively with the Lodge Must Be the Free Choice of the People Under Its Dominion.

Nothing is clearer than this, that the children of Israel had the right of choice. They were at liberty to choose or reject God. "Choose ye this day whom ye will serve!" They could accept or reject a dynasty or an administration. This right is inalienable.

(1) It Is the People's Right to Choose the Form of Government Which They Prefer.

It may be an absolute monarchy, or a limited monarchy, or a republic. Cuba is and of right ought to be free. And so ought Porto Rico and the Philippines. The South African Republics ought to be free and independent. Great Britain is fighting against the stars in their courses in trying to crush out the instinct for liberty. And our troops in the Philippines are preparing a judgment day for the nation.

(2) It Is the People's Right to Make Their Own Constitution.

For the United States to make a constitution and thrust it upon the Porto Ricans or Filipinos would be infamous. The South African Republics will yet make their own constitutions.

(3) It Is the People's Right to Select Their Own Rulers.

"Take ye wise men and understanding, and known among your tribes, and I will

make them rulers over you." "Provide out of all the people able men, such as fear God, men of truth, hating covetousness."

With such a government, one which God approves, the church accepts and the people adopt, the empire of Satan can find no footing and the secret lodge system disappears before it.

But this ideal is not realized either in church or state as yet. Therefore,

(1) Those Christians whose eyes have been opened by the Spirit of God should testify against the church that allows lodge members to commune and against the state that grants lodge members their political privileges. The church must first be purified and then she can purify the state. This judgment must begin at the house of God, but it ends in the state.

2) Christians who see the evils of the lodge should refuse to commune with lodge members, and therefore should separate from the church that fellowships the lodge and join one that does not. They should refuse to exercise their political privileges in the state that, instead of banishing the lodge, gives it a legal charter.

(3) Such practical testimony is the sure and speedy way of bringing both church and state into right relations with their head and king, and so into their true relation with each other.

A politician says, "When a man leaves our side and goes to the other side he is a traitor, and we always feel that there is a subtle something wrong about him. But, when a man leaves the other side and comes over to us, he is a man of great moral courage, and we always feel that he has sterling stuff in him."

An excellent chapter has been recently organized at Benares, India. Truly, we do expand. Who will be first to organize in our sister republic, Mexico? Chapters are wanted at several points among our Latin cousins.—Eastern Star Column of Texas Freemason.

The saloon and the lodge go together, and the Eastern Star Lodge is a female servant of the Masonic Lodge, as the brothel is the servant of the saloon or the distillery.

Obituary.

"FAILED FROM AMONG MEN."

Dea. Increase Leadbetter, born in the town of Weston, Mass., sleeps the sleep of the just. On the dawning of the Sabbath, Dec. 9, 1900, the messenger came and found him ready to depart in peace. He closed a record of nearly ninety years in the town of his nativity, leaving an unsullied character in priceless legacy to his own of kin and all who knew his worth.

He was a man of strong personality, intelligent convictions and uncompromising integrity. His fearless advocacy of reform provoked strenuous opposition, but never diverted him from his purpose to maintain the right at any cost. His supreme endeavor was to "lay up treasures in heaven," where he felt every act of kindness to a fellow and every sacrifice for a worthy cause would receive a just recompense of reward.

Our first meeting, many years ago, was at the home of Samuel D. Green; our last was in his own quiet, rural home, and our next is arranged for in the "city which hath foundation whose builder and maker is God."

He knew no compromise with slavery or rum, and was the untiring adversary of the whole secret lodge system, which he saw laying its polluted hands upon his Master's Bride, and luring her noble sons and virtuous daughters from the house of God, the altar of prayer, and the strait way of life, into the wide way that leadeth unto death.

He leaves a widow, whose tender and loving ministrations solaced his hours of weary waiting to the end, and two brothers, who are pressing hard on to the goal, which their elder brother has reached, and to which all are looking in hope of a glad and unending reunion.

His bequests were of "such as he had," and they were right royal and bestowed with equal generosity upon the rich and the poor. "Whosoever will" are alike welcome to share in a priceless estate of precepts enforced by example, the "Golden Rule" reduced to practice, and manly character, "built upon the enduring foundations," Jesus Christ the righteous.

Numerous friends gathered at his recent home to pay their tributes of respect and gratitude to their benefactor, and speak consoling words to the bereaved. Simple services were conducted by the writer, and kindly hands bore the mortal to that house appointed for quiet sleepers, where he awaits the summons of Him who is "the resurrection and the life," and a full reward for all the "deeds done in his body."

Boston, Dec. 11, 1900.

James P. Stoddard.

GRAND MOTHER SUPREME.

Highest Mason in the World.

The Masonic Empire of the world lost its head on Nov. 13, 1900, in the death of T. H. Caswell, of San Francisco. He had only been a Mason seven years, when he was elected Deputy Grand High Priest, and at the time of his death he was holder of one of the three Golden Keys, which open the Ark of the Covenant! No Mason in the world is said to have wielded greater power. It is noteworthy that the seat of this world lodge is in Washington, D. C.

The dead man was a pioneer in this State, having come here in 1849 from Exeter, Otsego County, New York. He was initiated apprentice Mason on Dec. 10, 1850, in the Lafayette Lodge, Nevada City. In October, 1895, he was elected Grand Commander of the Mother Supreme Council of the World, this making him the highest Mason in the world and holder of one of the three golden keys which open the Ark of the Covenant. He held the key for the Southern Judiciary, and now that death has come the Ark must be sealed until his successor is elected, which will not be until the consistory of the Thirty-third Degree Masons meet, which will be subject to the call of Deputy Commander Richardson. The headquarters are at Washington, D. C., and and it is there that the Supreme Consistory will probably meet.—San Francisco Call.

"The time to act is now"—make no mistake; that motto once adopted and lived up to has saved many a man from loss—sometimes from ruin. For that reason, don't wait, but go and become a member in the Endowment Rank—it has no superior.—The Knight.

It has no inferior in any straight life insurance. It has a superior in every old line company.

From Foreign Fields.

STAVANGER, NORWAY.

Stavanger, Norway, Nov. 26, 1900.

Dear Bro. Phillips—I am still here in the land of the Midnight Sun, and as I go up and down in the land, the cause of the National Christian Association is still near my heart, and every indication of progress gives me joy.

I am just back from an extended tour to the north. At one thriving town I asked a prominent business man, with whom I could talk familiarly, "What are the Free Masons doing in your town?" "Nothing," was his reply. "This country is too poor for them. They built a large Hall and started out with flying colors, but everything is dead and the Hall is not used." At another place, of two or three thousand inhabitants, in conversation with an M. E. minister, in answer to my question how the work of the Lord prospered, said: "Some of the most intelligent business men are in the Good Templar lodge, and they say they have all the religion they need in the lodge. They spend the Sabbath in banquets, concerts and pleasures, while other people are worshipping. This lodge is the deadliest opposition we have to our work in this town." His reply is the more remarkable in that I had not said anything about the lodge.

I notice by the press reports from different places that the "Foresters" are coming to Norway with cheap (?) insurance as a bait. They have entered Christiania, the capital, with a blast and a flourish of trumpets. Their road seems somewhat rocky. "Legitimate" insurance companies are drawing back the nice sheep's coating and some ugly-looking wolf teeth are grinning, but their resourceful American special agent was not to be baffled, as he wound up a great public introduction speech with the statement that President McKinley was a "Forester" and therefore all was O. K., and could not be other than all right. I am lending out my Cynosures, and furnishing what information I can to the public, and hope the "Forester" humbug will be unmasked.

The sickening details of the Boer-English conflict is filling the people in Europe

with a loathing disgust. With the increasing facilities for telegraphic and daily news, people are informed and posted up to date, and they think as never before. The public mind is clearing and there is a healthy sentiment advancing that is asking what can be done to oppose this military craze that has cursed all Europe and hangs as a monster incubus over the industries of the nations. It is an awful blindness that has struck the United States when it deliberately enters into the old beaten road of military expansion for filthy lucre's sake.

With prayer for God's blessing upon the good work you are engaged in, I am truly,
John F. Hanson.

NOTICE.

No. 6 Salisbury street, Athens, Greece.

Oct. 9, 1900.

Editor of The Christian Cynosure:

Dear Brother—We are living in Athens. If any of our friends visit Athens we will be ready to help them in any way that we can. If they will write to us beforehand we will meet them in Peraeus, or at the railroad station coming from Patras to Athens. They can find us here by inquiring at the hotel of "The Great Alexander," at the square of Ammonia. It is very near the railroad station as you come from Peraeus. (By the way, this is a good hotel.)

The Y. M. C. A. lately occupied their new rooms at No. 3A Santaroza street, Athens, near the Arsakion (Greek national school for girls). The President of the association is Dr. M. Cairis. We ask you that if it is possible you will send the Cynosure there. Yours, with Christian love,

Anastasios D. Zaraphonithes.

BELFAST, IRELAND.

From our good co-worker in Belfast: "With best wishes for and success to the Cynosure. You are engaged in a good work, which shall be crowned by and with a golden harvest. There is one thing apparent in these troublous times in which we live, viz.: That Romanism and secret societism are the cause of the troubles that are now falling upon the nations. Rev. 16: 13."

James Courtney.

Seceders' Testimonies.

ODD FELLOW AND FREEMASON.

I left both Oddfellowship and Freemasonry about 1858, when I lived in Ohio, and I have never been inside of a lodge since. A little before this time I had married and become a church member, and I soon saw the inconsistency of the obligations imposed by these lodges with the duties I owed to my home and my church. And I also saw that the oaths which I had taken were neither legally nor morally binding. I also believed them to be in opposition to the Declaration of Independence and to the laws and government of our country. I have crossed the plains to the Pacific Ocean, walking many hundred miles and meeting, of course, many kinds of people. I have also been in about all the large Eastern States. I have many times been in Boston, New York, Philadelphia, and Chicago, and have never found any use for Freemasonry or Oddfellowship. I have always found many friends without depending on secret societies. I have never responded to any of their signs or grips which were thrown and given to me many times. After I became a Christian I soon saw that I could not remain one and continue in fellowship with the lodge. I have been giving my testimony against these lodges for some forty years, and to the effect that they are a great evil both in church and state.

O. M. Wylie.

Hiawatha, Kan., Nov. 26, 1900.

GOOD TEMPLARS.

Forty years ago I belonged to the Good Templar lodge. I was induced to join by the assurances that it was all right, that it was the best way to promote temperance, that there was very little secrecy about it, and that it was not contrary to the Bible or to the laws of the land. I learned subsequently that this was false, a deception, and really a confidence game.

I was not permitted to know the obligation so as to understand it until I had taken it. This is and was a custom of the heathen, and many of the Jews were caught in this trap of the devil. God in-

terposed and taught them that it was sin and that they must make a public confession that they had sinned by an offering. Lev. 5: 4, 5.

This is the sin of every secret order; it is a sin against God and common sense. God says, "Be not unequally yoked with unbelievers," "Come out from among them," "Have no fellowship with the unfruitful works of darkness," but reprove them. My duty is to obey God and not the lodge. His laws and the laws of the land should govern us.

The Constitution of the United States was adopted to secure to all their inalienable rights. Liberty to do right, liberty to tell the truth; no one can sell or give away this right. Yet all secret societies and all members are guilty of this very thing. They have made it a crime to do right, punishable by death, or loss of honor, which is worse than death. Thus the lodges claim to be superior to God and the civil government.

I therefore renew my renunciation of Good Templarism as anti-Christian, disloyal to the civil government, unconstitutional, a fraud and a humbug, and the foe of prohibition by dividing the temperance forces.

P. F. Thuber.

Quimby, Iowa, Dec. 1, 1900.

AN ESTIMATE OF THE FIRST DEGREE.

"New York, March 15, 1899.

"I hereby publicly sever all connection with Masonry, believing that it exerts an unjust favoritism in the competition of this life; that many intrigues, wrongs and crimes exist under it from lack of restriction in its constitution, and that an oath of allegiance should not be made to other than a sovereign State. I shall exercise the right of free speech and free thought in treating of it despite its oath.

"C. M. Aitken."

Inquiry in Brooklyn showed that C. M. Aitken was practically unknown in Fortitude Lodge. All the lodge members know of him was that he was 29 years of age and a draftsman by profession. "The young man," said John McCullough, "has only received one degree in our lodge, of which I am now Past Master and was Master when Aitken was initiated. That we call the Apprentice degree. To be a full member of the lodge and entitled to admittance to Masonic meetings he must have taken at least three degrees. He never came to a meeting after receiving the Apprentice degree. What secrets he could

tell about the order wouldn't amount to a row of pins."—American Tyler.

But if Entered Apprentices were to tell all the truth about the degree, some hearers would think it amounted to rather more than one row of pins.

EXPOSE OF SPIRITUALISM.

A fabled folk, called Brownies, are employed to explore the hidden secrets of the mediums and report their trickery.

The book is the hit of the century on Spiritism. So say numerous testimonials sent Dr. Becker.

Sale price, single copy, prepaid by mail, 25 cents. Twelve copies, by mail, prepaid, \$1.75. Address Rev. H. J. Becker, D. D., 1618 West Second street, Dayton, Ohio.

Odds and Ends.

O, for faith and strength to win
Every battle we begin!
Oh, for patience to put through
Every task we plan to do.

'TIS BETTER TO LAUGH.

The sunniest skies are the fairest,
The happiest hours are the best,
Of all life's blessings the rarest
Are pictures of pleasure and rest.
Though fate is our wishes denying,
Let each bear his part like a man,
Nor darken the world with our sighing—
'Tis better to laugh when we can.

Each heart has its burden of sorrow,
Each soul has its sorrows profound;
'Tis sunshine we're yearning to borrow
From those who may gather around.
Then let us wear faces of pleasure
The world will be happy to scan,
A scowl is to no one a treasure—
'Tis better to laugh when we can.
—Chicago Herald.

Barry Sullivan, the Irish tragedian, was playing in "Richard III." some years ago at Shrewsbury. When the actor came to the lines, "A horse—a horse! My kingdom for a horse!" some one in the pit called out, "Wouldn't a donkey suit you, Mr. Sullivan?" "Yes," responded the tragedian, turning quickly on the interrupter. "Please come round to the stage door."

OPTIONAL ORTHODOXY.

"The proper way for man to pray,"
Said Deacon Lemuel Keyes,
"And the only proper attitude,
Is down upon his knees."
"No, I should say the way to pray,"
Said Dev. Dr. Wise,
"Is standing straight with outstretched
arms
And rapt and upturned eyes."
"Oh, no; oh, no," said Elder Slow,
"Such posture is too proud.
A man should pray with eyes fast closed
And head contritely bowed."
"It seems to me his hands should be
Austerely clasped in front,
With both thumbs pointing to the
ground,"
Said Rev. Dr. Hunt.
"Last year I fell in Hodgkins' well,
Head first," said Cyrus Brown,
"With both my heels a-sticking up,
My head a-pintin' down;
An' I made a prayer right then an' there,
Best prayer I ever said,
The prayingest prayer I ever prayed,
A-standing on my head."

Among all the horrors of war, humorous situations often occur. An English army surgeon in South Africa tells an amusing story of an Englishwoman of high rank who was engrossed by the charms of amateur nursing. One morning, on approaching the cot of a soldier to whom she had given especial attention, she found him with his eyes tightly closed and a piece of paper pinned on the sheet, on which was written: "Too ill to be nussed to-day. Respectfully, J. L."—Selected.

"Did the woman give any reason for attempting suicide?" said the magistrate to the constable. "Yes, yer worship." "What was it?" "She said she wanted to kill herself."

"Of course, Susan, if you intend to get married, that is your own business," said the mistress to the cook, "but you mustn't forget that marriage is a very serious matter."

"Yes, ma'am, I know it is sometimes," remarked the domestic, "but maybe I'll have better luck than you did."—Tit-Bits.

HIS SECT.

A clergyman had been persistently annoyed at a meeting by the interruptions of a pompous little man who showed great animosity against the church. The clergyman in his speech made some remark about the numerous sects in London, whereupon the pompous little man interrupted once more by calling out, "Sects, sir—and pray, sir, to what sect do you think I belong?" The clergyman eyed him in silence for a moment, and then remarked quietly, "Sir, judging by your behavior, I should say the insect."

Teacher—"You will be a man some day and may have some cattle to sell and the buyer might offer you 4 1-3 cents per pound for your cattle. Now how would you find out how much the man owed you?"

Boy—"I would just say you can have my cattle for 4 cents."

"Dear, dear! I left my watch up stairs on the dressing-room table. I feel too tired to go after it."

"If you wait long enough it will run down."

FUNNY THINGS.

A little girl in the Sunday school when asked for the definition of a lie said: "A lie is an abomination unto the Lord and a very present help in time of trouble."

Teacher—"Emma, what do you know of the orchid family?"

Emma—"If you please, ma'am, mamma has forbidden us to indulge in any family gossip."

Tommie—"Papa, when people sell things by the pound do they ever weigh the scales?"

Papa—"Certainly not, my boy."

Tommie—"Then how do they weigh fish?"

Little Ethel (in tears): "Oh, ma, Georgie has eaten the apple and not given me any!" Fond Mamma: "What a naughty boy! He promised to give you the lion's share." Little Ethel: "Yes, ma; but he says lions don't eat apples at all."

MIRROR MIRACLE.

The following story of the ingenious child mind searching after wisdom, and the parental discomfiture resulting comes to us from the Chicago Tribune:

"Papa, you took the scientific course in college, didn't you?"

"Yes, dear, I spent two years on science."

"When you look in a mirror the left side of your face appears to be the right side, and the right side seems to be the left. The looking-glass reverses it, doesn't it?"

"Yes."

"Then why doesn't it reverse the top and bottom of your face the same way?"

"Why—er—ah."

HER WITHERING SARCASM.

They were very fond of each other, and had been engaged; but they had quarreled, and were too proud to make it up. He called afterwards at her house—to see her father on business. She was at the door. "Ah—Miss Blank, I believe?" said he. "Is your father in?" "No, sir," she replied, "father is not in at present. Do you wish to see him personally?" "Yes," was the bluff response of the visitor, who felt that his former sweetheart was yielding—I want to see him on very particularly business"—and he turned away haughtily. "I beg your pardon," she called after him as he reached the last step, "but who shall I say called?"

A plumber who was sent to the house of a stock broker to execute some repairs, was taken by the butler into the dining-room, and was beginning his work when the lady of the house entered.

"John," said she, with a suspicious glance toward the plumber, "remove the silver from the sideboard and lock it up at once." But the man of lead was in no wise disconcerted.

"Tom," said he to his apprentice, who accompanied him, "take my watch and chain and these coppers home to my missus at once. There seems to be dishonest people about this house."—San Francisco Argonaut.

If the dressmaker doesn't give the customer fits, the customer gives the dressmaker fits.

And has one herself, either way.

WHY CONFINE IT TO COLLEGES AND LODGES?



— Courtesy Chicago Daily News.

OSCAR BOOZ IS DEAD.

The death of Cadet Booz, as related in this number, and the efforts made by West Point students and some professors to cover up and deny the facts, recalls the death of Mortimer Leggett, who was killed at Cornell University while undergoing initiation in a college society. The fraternity attempted to get the body out of the city before inquest could be held. Failing in this they denied that he was hurt at an initiation, and one of the professors went so far as to go to the editor of the "Ithaca Journal" and asked him to make no mention of the matter, saying, "The boys were after a few grapes when the unfortunate thing happened. Don't say anything about it." Shun colleges that permit secret societies and hazing.

Bristol, Pa., Dec. 3.—Oscar L. Booz, a former cadet at West Point Military Academy, who had been lying at the point of death at his home here, suffering from injuries which, his parents claim, were the result of hazing at the academy, two years ago, died to-day in great agony. The cause of death was throat consumption. It is alleged by the young man's father that tabasco sauce was poured down his son's throat while the cadets were hazing him. The father also claims that red pepper was thrown in his eyes, hot grease poured on his bare feet, a tooth knocked out, and that other fiendish methods were indulged in. Shortly after this, the father

says, Oscar, because of his physical condition, was compelled to resign his cadetship. The young man steadily grew worse, but never would divulge the names of the cadets who ill-treated him. His parents told him it was his duty to tell, but his only answer was:

"I went there expecting to take whatever medicine should be given, and it would not be right to complain against the other boys."

On June 29, 1898, Oscar L. Booz entered West Point Academy a magnificent specimen of young manhood—6 feet 2 inches tall, straight as an arrow, broad-shouldered and robust, dignified and ambitious. Four months later he returned, broken in health and in spirit. Although exacting a promise not to reveal what had taken place, he confided to his parents how a fiery draught was poured down his throat, blistering the membranes and causing ulcers to develop.

Young Booz was called "Bibles," and some of the cadets of his class got up a subscription wherewith to buy for him a copy of the Holy Writ. He was tantalized by one or more cadets, but no member of his class could be found to-day who would admit that Booz was ever struck or caused to suffer physical violence.

ACTION OUGHT TO BE TAKEN.

Charleston, S. C., Nov. 4.—Thomas Finlay Brown, 12 years old, is dead from injuries received while being hazed at the Porter Military Academy last Monday. Brown was new at the academy, and the older boys, following their former custom, dropped him into a cemented swimming basin twelve feet deep. The basin was dry at the time, and the lad received internal injuries from the fall.

Before he died he did not give the names of the cadets who had ill-treated him, and it is said that no action will be taken in the matter.

RED MAN MAY BE A DEAD MAN.

(Special to the World.)

Williamsport, Pa., Oct. 4.—As the result of taking the haymakers' degree in the lodge of Red Men Charles T. Kline, of this city, is lying at death's door.

FATAL INITIATION WORK.

(Special to the Inter Ocean.)

Beverly, Mass., Dec. 3.—In the third degree work of the Chickatawbut tribe of Red Men to-night Ira T. Crocket was fatally hurt by an explosion and W. F. Rogers was badly burned.

WAGE WAR ON FRATERNITIES.

Tennessee College Students Object to Domineering of Members.

Nashville, Tenn., Nov. 22.—A movement started at the University of Tennessee against fraternities promises to disseminate discontent in other universities and small-sized sensations in Southern college life may be expected anywhere. An anti-fraternity league, with permanent organization and some of the best timber in the university as officers, was announced to-day. Last night the boys captured the chapel and without the knowledge of many of the faculty, who are fraternity men themselves and apprehensive, declared against the domineering for to-day and forever of the fraternity men and their methods in trying to control the college honors. One hundred and fifty men have joined the anti—100 are fraternity men, and the new movement promises to get recruits at other meetings in the "captured buildings."

FIRST HEBREW LETTER SECRET FRATERNITY.

Lexington, Ky., Nov. 17.—The first Hebrew letter secret fraternity in the United States has been established in the Bible College of Kentucky University. The college is the institution in which is laid the scene of the novel, "The Reign of Law." The hero of the novel was expelled for his broad-minded views.

FROM CHICAGO UNIVERSITY.

(Chicago Tribune, Dec. 1, 1900.)

Twenty-nine young men, dressed in white duck trousers and coats, wearing straw hats, and bound together with a rope fastened around their waists, paraded in lock-step around the down-town district last night, giving yells and singing inharmoniously preparatory to their final initiation into the Three-

Quarters Club, a freshman organization of the University of Chicago. The men carried barrel staves in their hands, and tin cans and buckets on their backs. They were made to march around the campus at the university and through the streets of Hyde Park to the depot, where they took a train to Randolph street. Arriving down-town they were paraded to the Palmer House, where they were lined up and forced to hold a ten-minute Salvation Army meeting.

Then they filed into the hotel, where the barrel staves, the goat, and all the other accessories of secret initiation were brought into active use.

Dr. Harper is not in sympathy with such exhibitions, and is as conscious as anyone that they are not only harmful to the young men spiritually and are not helpful in making them good citizens, but they hurt the university in the eyes of the God-fearing Baptist fathers and mothers who are looking to the university to educate their children.

BULL FIGHT.

The national gathering of the lodge of Elks is likely to have a "bull fight" as a part of its entertainment at Milwaukee, Wis., says a dispatch to the Chicago Record. The Mayor is a prominent Elk. His close followers believe the bull fight will take place if he has his way.

The natural trend probably is from lodge hazing at initiations to bull fights, but if the people cursed with such a Mayor do not make a vigorous protest they are cursed indeed.

NO SOPHOMORE INITIATIONS AT YALE

(Special to the New York World.)

New Haven, Conn., May 21, 1900.—Indications point to a speedy abolition of the sophomore secret societies of Yale. Acting upon a petition signed by 258 seniors asking that the fraternities He Boule, Eta Phi and Kappa Psi be abolished, the university faculty at a meeting to-day voted "to prohibit by formal and immediate notice any and all initiations to the sophomore societies until further notice."

"The next step is abolition, and President Hadley will not delay long in taking it," said a leading professor at the close of the faculty meeting. "Abolition will be the easiest and best course under the circumstances," he continued. "The proposed compromise pyramid

system would necessarily involve the junior societies and would also affect the senior fraternities Skull and Bones, Scroll and Key and Wolf's Head."

The secret society problem has caused dissension at Yale for many years. The non-society members of the sophomore class of 1900 organized the movement which now gives promise of ending the long-standing trouble.

Behind these men is the almost unanimous sentiment of the alumni, every graduating class for many years having filed its protest against the sophomore societies.

The influence of the second-year fraternities upon college athletics is resented by agitators of the present movement for abolition.

Similar resentment was shown at Amherst, where secret society log-rolling ruined the standing of the college in the athletic field, while at the same time men were breaking records in the gymnasium. A meeting was held, in which the alumni, many of whom had belonged to the societies, declared that unless this nonsense was stopped they would not contribute to the funds. But why not also abolish the senior secret societies?

FEAR OF MAFIA CAUSED DEATH.

New York, Sept. 4.—"I am certain of the Mafia," were the last words of Dr. Nocolo Capodistri, who died early this morning in Bellevue hospital pavilion for the insane.

It was the constant fear that he would be shot that wrecked the doctor's mind. He lived at the restaurant at 206 Mulberry street, where he had an office for two years.

On several occasions he had tried to jump out of the window of his room on the second floor.

He displayed symptoms of insanity two weeks ago, and had to be restrained or he would have injured himself.

"They are after me!" he shouted, "and will kill me!"

He became so violent at last that the police were called in. He imagined that some one was trying to get into his room to kill him. It took six men to hold him until the arrival of the police and an ambulance.

The doctor has no relatives in this city. His wife and child live in Rome. So much did he dread being killed by his enemies that he never let even his most

intimate friends know his wife's address; nor did a search of his papers reveal it.

Dr. Capodistri had been in this country about six years.—Chicago Journal, Sept. 4, 1899.

THE MAFIA TOO STRONG FOR ITALY.

If our readers will turn to the Cynosure of January and March, 1900, they will learn of a state of affairs in Italy akin to those in China. In November, 1899, all Italy was jubilant over the action of the government, believing it to be the initiating of the movement to annihilate the Mafia, but now there is consternation instead of joy.

Rome, Oct. 18.—A statement that the Public Prosecutor finds there is insufficient evidence against Deputy Palizzolo, charged with directing the murder of Signor Notarbartolo, former Mayor of Palermo, and a wealthy banker, to warrant his trial, has caused a sensation.

The prosecution is regarded as the cornerstone in the efforts to destroy the Sicilian Mafia.—New York Journal, Oct. 18, 1900.

Our safety as a nation depends on a continuous campaign of voice and pen against the whole secret society system. Let it be our daily prayer to thank God for all the testifying Christians, churches and press of our country.

A most striking event in the annals of Freemasonry occurred in London recently, when a Masonic lodge connected with St. Paul's Cathedral was consecrated at Freemason's Hall. The lodge has been established for the convenience of the clergy, the choir and others named in the services of St. Paul's; it is named the Cathedral Lodge, is numbered 2,741 on the roll of the Grand Lodge, and has the Archdeacon of London, who is already a Past Grand Chaplain, as its first Worshipful Master. The gavel used by the Grand Secretary during the consecration ceremony was the identical mallet used by King Charles II. when he laid the foundation stone of the present St. Paul's Cathedral, and it is the property of the Lodge of Antiquity, No. 2, formerly the "Old St. Paul's Lodge," of which Sir Christopher Wren was Master.—Missouri Freemason.

Grand Lodge Masonry was organized in June, 1717, and the first stone of St. Paul's was laid in June, 1675, forty-two years earlier. The cathedral was finished in 1710, seven years before the Grand Lodge came into existence.

The Mixed Lodge (men and women) of Paris, France, claims to work the Scottish Rite. It now numbers over 200 members, two-thirds of whom are women. Mrs. Georges Martin is the "Venerable Mistress."—Texas Freemason.

What kind of women are they?

It is asserted that over 1,400 degrees and side degrees have so far been formulated in the Masonic order.—Texas Freemason.

But the Blue Lodge continues business at the old stand.

The Palestine Bulletin prints half-tone portraits of the M. Ms. raised in Palestine Lodge, Detroit, during the month. That's a new way of booming the lodge.—Texas Freemason.

Well, that depends. Give us a look at the pictures.

The United States has over half of all the Free Masons in the world.—Texas Freemason.

Sad, if true.

President McKinley has been made an honorary member of Columbia Lodge, London, England.—Texas Freemason.

The same McKinley, who, close by Washington's tomb on the 100th anniversary of his burial, rehashed the old Masonic fiction which perennially contradicts the written disclaimer of the noble man who never told a lie.

Peter Boertsoen, of Belgium, bequeathed \$1,400 to be given for the best essay on "Universal Masonry."—Texas Freemason.

Here is a chance for some literary anti-Mason.

In the Argentine Republic the anniversary of the fall of the temporal power of the Pope, Sept. 20, 1870, is publicly celebrated by the Masonic fraternity with great eclat.—Texas Freemason.

"The pot called the kettle black."

In California the minimum fee for initiation and the degrees is \$25.

The California market is high. In Chicago the N. C. A. can sell you the whole set of degrees for fifty cents.

The man who is continually harping on his virtues, has at least one vice.—Texas Freemason.

The same is true of a certain combination of men.

A man is known by his associates, but a woman is never really known by anybody.—Texas Freemason.

Conundrum: Why is a woman like Masonic history? For answer, see above.

In New Jersey it is the duty of the W. M. to go to the ante-room and satisfy himself that the candidate has the necessary physical qualifications before he is introduced into the lodge room.—Texas Freemason.

Needless to the point of silliness.

Is a degree conferred in the absence of the three great lights legal?

It is. Though material omissions occur, the work done is legal. The remedy for such glaring faults is in the discipline of those who are responsible for the omission.—Illinois Masonic Law Decision.

Make a note of this decision.

Our columns are open to our brethren of all jurisdictions for suggestions and criticisms of all kinds. Don't be afraid to express an opinion, if you have one, on any and all matters.—Odd Fellows' Companion.

That is what our columns are open for, too.

Destroy the confidence of a man in one order, especially if he is a member of that particular order, and you shatter his faith in all other orders.—Loyal Guard.

A pretty sure way to destroy confidence in many cases, is to persuade men to join and get a look inside. This often happens. Withdrawals occur by thousands. Masonic statistics themselves proved that the percentage of loss is heavy.

THE NORTHEAST CORNER.

Among the many beautiful and instructive ceremonies of Freemasonry, none is of more importance than that of the Northeast Corner. * * * It teaches a great lesson. The North is the place of desolation and death; therefore, Masonry calls itself the place of darkness.—The Indian Mason.

That need not be the only reason; indeed, it is not the truest one.

A wife kicks when her husband stays out late at night, but an old maid believes that a husband is better late than never.—Texas Freemason.

In which she agrees with the wife.

Signs, grips and words are but the protecting clothes, not the living body of Freemasonry.—Texas Freemason.

True; but can so dead a thing be called living?

The Tyler approves of the use of cipher rituals, which, in view of its other idiosyncrasies, creates little surprise.—Texas Freemason.

Where is the harm? It may be more bother. As for the "unwritten" claim, at this late day, it might be left unspoken.

The discussion of politics and religion should not be permitted in or about the lodge room, even while the lodge is not at labor.—Texas Freemason.

The ideal lodge is like that model minister who "just minded his own business and did not meddle with politics or religion."

A man must have been a master at least seven years, and be a knight templar, to receive the Scottish Rite degrees in Ireland.—Texas Freemason.

Seventy-seven would be better still for him.

Prior to the forming of the Supreme Council in Charleston in 1801, the Scottish Rite was known as the "Rite of Perfection."—Texas Freemason.

Since when it has been a long remove from perfection.

The difference between a hill and a pill is that one is hard to get up and the other hard to get down.—Texas Freemason.

Masonic bombast is a pill.

"Always choose the best there is—and in selecting where he should place his life insurance, no Pythian can make a mistake, seeing that he has the Endowment Rank 'right at home,' and it is the best fraternal insurance in the country."

The word fraternal between best and insurance safeguards the statement in some degree. But why trifle with even the best so-called assessment insurance, when good, reliable, business-like, genuine insurance can be obtained?

Newspapers and Reform.

WHAT HAS THE W. C. T. U. TO DO WITH SECRET SOCIETIES?

Mrs. Nora E. Kellogg, recording secretary of the W. C. T. U., writes: "Every Christian woman whether a member of the Women's Christian Temperance Union or not, ought to inform herself in regard to secret societies so far as to know why they exist, and their general effect upon those connected with them. To-day, the secret society lodge which at first seemed almost distinct and aside from the W. C. T. U., lies athwart our path and antagonises every effort which we make for God, home and government."

Some instances of what effect these societies have upon the government and the home are given in the April Cynosure by different ones of these earnest women and men:

"I will relate an experience with which I am personally acquainted. Oh, how I wish I were not! A husband was asked to join the Masons and knowing that his wife was much opposed to the lodge, he concealed from her his intention. But she found his application paper, and pleaded with him not to do so. She noticed the Masons were often holding private interviews with him. When he went to the lodge, it was the first time in his married life he went out at night without telling his wife where he was going. She begged and entreated him not to go, but her pleadings were of no avail. The Masons would say to him: 'Oh, never mind her! She will soon get over it!' But she never did get over it, and never will while he remains in the lodge. He went on and took the third degree. His conduct toward her ever since has been one of deception. Before he joined the lodge he was honest, loving and faithful; no better husband could have been found. Now it seems that a demon has entered that home and destroyed its happiness. The husband is almost an infidel, and tells his wife that it is none of her business what he does. The family has not prospered since he became a Mason, and the wife is suffering untold agony. I do not

see how any organization like the W. C. T. U., standing for the protection of the home, can be indifferent to the question of secret societies."

"I can never forget one case as long as I live," said a gentleman who was a Mason of 32 degrees. "There was a man who had always been a temperance man, who wanted to join us. He had a pleasant home and maintained it well. Many of us in the lodge were drinking men. When we initiated him we told him the initiation was not good for anything unless it was wet down. He refused for a long time to join us in this, but finally, by persuasion and jeers, we got him into the saloon near by. That man was made drunk for the first time in his life, and I helped to take him home to his horrified wife. He stuck to his lodge and to his drinking, and soon ran through health and goods. He died, and when he was buried we passed resolutions, taking him to the gates of paradise!"

"The practice of representative assemblies of secret orders is notorious. When the great Masonic conclave met in Chicago every saloon in the city was decorated as a token of welcome, and one of the city dailies stated that a larger demand was made on the Milwaukee and other breweries in preparation for that event than had ever been made before. In Boston, Denver and other cities where these conclaves have been held the amount of liquor consumed has always occasioned comment. When the Grand Army met in Columbus, Ohio, recently, the carousing was disgraceful. The delegation from California took with them to that meeting 40,000 bottles of wine. But bad as their example is, a worse feature of the case is that by oath every member of the Masonic order is bound to screen his saloon-keeping brother from justice for every infringement of the law, except in case of murder or treason. The result is, since sheriff, judge, or juryman, or all three, frequently belong to the lodge, 'justice is turned away backward,' while many a home to-day mourns the loss of husband, son or brother who began a downward course in a secret society from which he never turned back."

"I could mention many young men, who, a few years ago, were promising and estimable young men, but are now on the

road to ruin—victims of drink and other vices. I believe the lodge is responsible for their ruin and will be held accountable before God for the destruction of many souls. In the same town nearly every shop is open on the Sabbath, which used to be a day for religious worship. This is the natural result which follows the introduction of Masonry into any community. As one who is in hearty sympathy with the cause of temperance, I bid you God-speed in fighting the lodge.”—*India Watchman*, August, 1899.

TRUSTING IN INSURANCE.

Standing on the platform of a New Hampshire railway station, a man accosted me and said, “I took your paper years ago.”

“Ah, do you take it now?”

“No, I have lost so much by insurance that I cannot afford it.”

He had been insured in five different companies or fraternities; had paid some \$1,500 in assessments, and they had all failed; and now he was too old to get into any other companies, and must make the best of it.

A couple of days later we met an old friend with a clouded countenance, and on inquiring after the cause learned that he, too, was a victim of insurance. Thinking to provide for his family he had put his earnings and savings into the hands of men who made fair promises, and now, when past his threescore years and ten, all was gone.

•Many of the insurance schemes seem to be based upon the idea of giving little and getting much in return. Often we hear of persons who have only paid a few dollars as premiums, and their friends have drawn out hundreds or thousands at their death; and others are allured by such a hope to invest what they have in some form of assurance. But there seems to be something essentially vicious in such a thought. No more money comes out than has been put in. If you get more out than you give, some one else must get less than they give. Your profit is their loss. Those who make a profit must die to do it. Some, to be sure and win, commit suicide, others are murdered by their relatives that they may get their

insurance money. Thus there is developed covetousness, cheating, murder, suicide and perdition under the guise of life insurance. Suicides are far more numerous among the insured than the uninsured.

Then, in some of these associations, as years advance more die off, fewer join, assessments multiply, and at last they are unable to collect them, and the scheme collapses and the survivors lose all. No doubt some poor people are benefited, and the officials are well paid; but the people who have straitened themselves and robbed the Lord to pay their assessments, and who have neglected to lay aside and save because they were insured, have to endure serious loss and bitter disappointment.

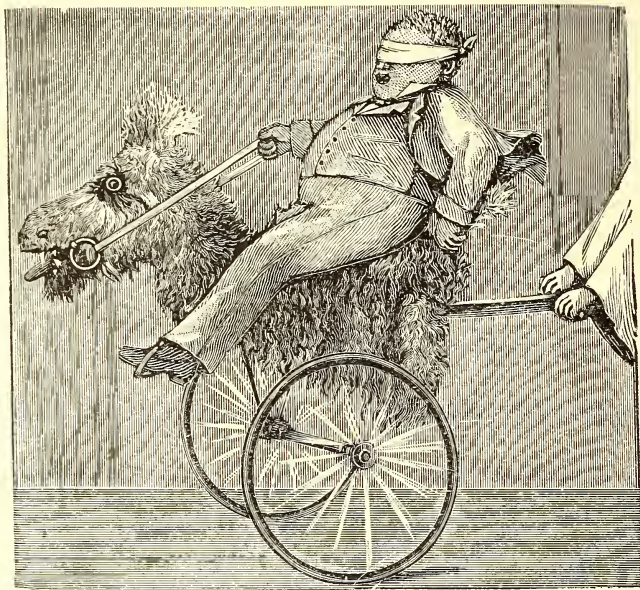
There are, of course, insurance companies which are believed to be quite safe. The magnificent buildings they erect, the enormous salaries they pay to their leading officers, show clearly that the business is profitable to them. But it may be well for prudent persons to consider whether they cannot, as stewards of God, use his money to better advantage in some other way. There are children to be trained and educated in the fear of God; there are honest trades to be learned; there are helpless ones to be succored and brought up; and there are many ways in which bread may be cast on the waters, with a good prospect of finding it again after many days, for “he that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again.” (Prov. 19: 17.)—“The Safeguard,” Boston.

OUR OBLIGATIONS.

There are solemn and binding obligations pertaining to every step and stage of our order, all those to whom the mysteries of our order are confided are obliged to enter into these obligations and make themselves parties to a solemn and binding compact.

There are penalties attached to the obligations as there should be, but they are not of such a character that they affect the life or limbs, the person or property of the ones who take them.—From the Knight (Pythian).

Are not both the obligations and penalties suddenly jumped upon the candidate, with no time for consideration?



SON SEES FATHER INITIATED.

[The following is taken from a lodge paper. The Order of Pluto is a side degree used in many lodges. No self-respecting man would allow himself to be publicly initiated into this "Pluto lodge."]

Of all the orful things I've seen, the worstest
was the sight,
When my pa jined the Pluto lodge on 'nishya-
tion night.
I never laffin in all my life, sense laffin wuz
begun,

Ez while I sot there in that room a-watchin'
of the fun,
Fer pa, he'd swore up hill an' down he wa'n't
afear'd a bit.
But 'fore they finished up the job he durn
near had a fit.
'Twas jist the hottest "hot" ole time that ever
wuz created.
That night the Plutos got my pa ter come git
'nishyated.

It keeps me doubled in a fit of laffin, an' I
won't furgit
That night my pa made such a hit—when he
got 'nishyated.

When pa went in the lodgeroom they ordered
him to rise,
An' they tied his hands with rope and ban-
daged both his eyes,
An' though pa made a orful kick, they tol'
him that if he
Intended, then and there, ter take the Plutos'
First Degree,
He'd got ter quit his kickin'; then they
waltzed him on the floor,

An' whirled him round an' round, by Jinks,
a million times er more!
An' then they pulled an' hall'd till pa wuz
mighty aggrervated
An' axed if all new Plutos wuz in this way
'nishyated.

I jist sot there an' fairly yelled, a-watchin'
how my pa rebelled;
You'd think they had a mule correlled—when
pa got 'nishyated.

They tore pa's shirt clean off his back, and
sp'iled his Sunday coat,
An'. Holy Moses! when they sed he'd got ter
ride the goat,
He staggered back agin the wall an' then be-
gun ter pray,
An' when they let ole Billy in, pa fainted ded
away!
They rolled pa up an' down the room an' then
when he come to,
You'd think ter see him roll his eyes that
they wuz on a screw;
He whispered that the job wuz more than he
anticipated,
An' "please to bury what wuz left"—when he
got 'nishyated.

I jist rolled over on the floor an' laffed until
my ribs wuz sore;
While pa he pranced 'round an' swore, when
he got 'nishyated.

An' when the job at last wuz done, if my pa
wa'n't a sight!
I bet he won't furgit right off that 'nishy-
ation night;

His eyes wuz black an' blue, an' blood wuz
 runnin' from his nose—
 They wa'n't enough fer carpet rags left of his
 Sunday clo'es;
 An' when ma met us at the door she give a
 orful shriek,
 An' stood a-sizin' of pa up, too parrylized to
 speak;
 But when she axed pa if he'd bin waylaid an'
 'sassinated,
 He only groaned aloud an' sed, "Oh, no, I've
 just been plutonated!"

Pa looked jist like some orful freak, an' had
 to stay in bed a week,
 Too stiff an' sore to move er speak—when he
 got 'nishyated.
 —Adapted from Brinistol.

The above is in the Knight of January, 1900, and must be attractive to the better class of fathers. The poem also will be handed down as a classic. Its tone reminds us of Longfellow and several other standard poets—by contrast.

WARNING!

The immense success and great popularity of our new side-degree, the Order of Pluto, has induced some parties to copy the wording of our circulars, thereby tending to mislead the public. The ritual is thoroughly covered by copyright and we caution all that any infringement will be promptly prosecuted.

The M. C. Lilley & Co., Columbus, O.

Don't prosecute. Anybody who has fathered those advertisements needs no further punishment.

UNITED PRESBYTERIAN CHURCH.

The secret society question is one of the most practical questions of the hour, both in the church and state. Every possible means should be taken to enlighten the public on the subject. Our church has always taken very strong ground against Christians affiliating with secret orders that require an oath or obligation to secrecy of members before they are informed what they will be required to keep secret. It has always been impressed upon the young that it is dangerous in many ways to their spiritual well-being and to the interests of society at large. The last assembly had the matter fully before it. And it was there affirmed and reaffirmed that such was the position of the church, and that no backward step

should be taken. Let us all settle it, then, that our church is not to be honeycombed, as some other churches are, with secretists. But that every means is to be used by pastors and sessions to rid the church of secret orders where they may have, unawares or otherwise, come into the church. No man who was at the assembly and listened to what was said, can longer plead ignorance of the attitude of the church, nor can those who proposed the changes in the formula of questions, or advocated them, for a moment delay efforts to remove this troubler of our Israel. As honest men, they must redouble their diligence on this subject, and of course no one would impeach their honesty in this matter. During this year we hope to hear of great efforts in this direction.—Christian Instructor.

"IN SECRET HAVE I SAID NOTHING."

(The Signs of the Times.)

Secret societies are multiplying. On every hand are secret chambers where men and women band themselves together, under oaths and penalties not to divulge the secrets of the order, whatever they may be. Many inducements are held out for people to join these secret organizations. By paying certain sums in dues, large sums are promised the families of deceased members. These things seem all right in viewing them from a worldly standpoint, but there is no example of Christ to follow in entering these secret chambers. He said plainly: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."

Positively Jesus gave Himself to the world. He put no seclusion on any portion of that precious life. None ever found Him engaged so busily that the needy one could not come close to Him for the healing of any trouble, either of body or soul.

It may be said, "But did not Christ take the twelve into a chamber alone the last night He was with them, and there commune with them?" Yes, He thus met with His disciples. There was nothing said, however, that could be called secret. Even this precious instruction, falling from His lips on this occasion, was for the

world. For Jesus had before instructed them, saying, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." Matt. 10: 27. It is plain, then, that whatever Jesus told His disciples on the night of His betrayal, or at any other season of communing with them, was for the purpose that they should present it later to the world.

This seclusion is selfish; therefore, it is not of Christ. Why keep it secret? O, it is too good to be told! If it is of real good to one, why should it not be equally valuable to another? The principle is wrong. God's blessed Gospel, the best news ever published in this world, is freely offered to every soul, free or bond, rich or poor, learned or unlearned. All are equally rich with it, all are equally poor without it. Freely it is given, freely it is to be passed on to others in need of its blessed saving qualities. "Freely ye have received, freely give."

There is no secret revealed unto the Son by the Father (since that Son gave Himself for us) that is not revealed by that Son unto His children on earth. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you." John 15: 15. "And the glory which Thou gavest Me I have given them." Chapter 17: 22. "For I have given unto them the word which Thou gavest Me." Verse 8. "That the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." Verse 23.

This is perfect love, and therefore is Christian love. Anything short of this reveals not to the world in its fulness the love of Jesus Christ.

Secret things belong unto God, but whatever He reveals is for us and our children. Let not the follower of Christ seek to retain the light and blessing God may have put into the heart for the enlightenment and help of some other soul equally precious, toiling along life's way in darkness. Go not into the secret chambers in search of Christ. He is not there. "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not." Matt. 24: 26. But, dear

soul, He may be found. Read this: "I will be found of you, saith the Lord." "Then shall ye call upon Me, and ye shall go and pray unto Me (alone in the closet), and I will harken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29: 12-14.

T. E. Bowen.

Rome, N. Y.

SECRET SOCIETIES.

"Thou shalt not kill."

"Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17: 5.

"Woe to them that go down to Egypt for help * * * but they look not to the Holy One of Israel."

Once in a while a candidate is killed while going through initiation ceremonies, and others are disabled. Some of their oaths are murderous. Read Matt. 5; 34-37, and see if it is consistent for a follower of Him who uttered those words to enter a lodge room and say; "Binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by the roots and buried in the rough sands of the sea at low water mark * * * should I ever knowingly or willingly violate this my solemn oath or obligation as an entered apprentice Mason. So help me God."

No doubt criminals have been shielded from justice, and great crimes have been committed by such fraternities as the Italian Mafia, Chinese Boxers and High-binders, the Jesuits, the Clan-na-gael, and the Free Masons. And he that bid-deth them God speed is partaker of their evil deeds.

But must we condemn all secret societies because some are bad? The lesser orders are often used as training schools to furnish members for the others, their leading spirits in many cases being Free Masons or Odd Fellows. Besides the principle of secrecy is wrong. We must not in opposing evil use Satan's weapons. Truth, morality and righteousness are needed by all, and in the very nature of things they can be promoted better openly than in secret.

"But some secret societies are merely insurance companies." We admit that a young man ought to save up a part of

his earnings for the benefit of his family, but we seriously question the wisdom of entrusting it to an insurance company, especially to one that is not open to public investigation. There are many wiser and safer ways of investing your savings than in a secret fraternity. Sound business principles condemn it. Much of the money put into fraternities is lost instead of saved. In the language of the National Christian Association:

"We declare our belief that the fraternal insurance lodges of our time are objectionable for the following reasons: (a) They usually have connected with their ritual some religious exercises which lead godless men to believe that they can live in sin, die without repentance and go to heaven; (b) like other lodges, they unite believers and unbelievers in close and fraternal relations, which is contrary to the Word of God; (c) as business institutions they are failures, as is clearly proved by the court records and the financial principles on which they are founded. We therefore urge all Christians and patriots to antagonize these late developments of the secret society movement, as well as the older and more evil organizations."—Walter C. Brand, in the *Pentecost*.

A. O. U. W. BENEVOLENCE.

In connection with the claims made by the A. O. U. W. Ritual, now running in the *Cynosure*, the following which we quote appeared in the *Independent* and was copied into the *Lutheran Standard* of Nov. 17, 1900:

"A Flimsy Plea for Persistence."

"In August, 1876, John Armstrong, of Buffalo, took out a \$2,000 certificate in the A. O. U. W., or Ancient Order of United Workmen, which at that time was under "supreme jurisdiction;" this term we understand to mean that the order was central and in this State only. Three years afterward State jurisdictions were established in several States, this certificate continuing in good standing. In 1894, Armstrong's wife, who was beneficiary under the certificate, died, and the children were substituted as beneficiaries. In October, 1895, Armstrong himself died; claim was filed and payment was refused. The children being in sharp need of funds, an offer of compromise was made and refused. Finally suit was commenced and was stoutly defended.

Defense was on an alleged misstatement of age, his age having been put down as forty, whereas it was discovered afterward that the correct age was forty-eight, and that he had at that time called himself forty-eight. At that time no written application was required, and the statement of age appeared only in the medical examination, and it is easy to see that either a clumsy penman or a bad pen could have made an 0 where an 8 should have been, so that there was no evidence, and really no ground for even suspecting that the error was by the fault of the insured.

Erroneous statement of age, almost invariably understatement, sometimes occurs. The difference to the company is a lessening of premium only; if the error is discovered and the shortage and interest are charged against the policy when settled, the company is placed in the same position as if no wrong statement had been made. But in this case it was shown that the error of age made no pecuniary difference whatever, since the rate of assessment was the same at 40 as at 48. Mr. Armstrong, it was shown had regularly attended meetings, had never failed on an assessment, and was generally esteemed; yet, after nineteen years a flimsy pretext of an immaterial error, which, even as such, was made by the medical examiner and not by the insured (as far as appeared), was seized. The jury verdict, for once at least, was right in finding for the plaintiffs in \$2,080 and costs. The real cause of the attempted evasion of payment is not in any assumed irregularity or injustice in the claim, but in the unpleasant fact that the order is financially embarrassed; it is, therefore, doing as all assessment societies do when in that condition—trying to escape or, at least, fend off claims. The United Brethren lodge of Lebanon was a most notable and honorable exception: it met its claims honorably, but it had to perish nevertheless. The rains descended and the floods came, and the house that was built upon the sand fell—and so will it always be with such houses."

Ohio Odd Fellows should read this and quake:

"The per capita tax in Idaho is \$1.50, with an additional \$1 for every degree conferred." And this in addition to the profits on "Grand Lodge supplies!" It might be well for our Ohio G. L. legislators to take a few lessons from Idaho.

The Grand Lodge of Tennessee has levied an assessment of 40 cents per capita on the Subordinate Lodge members, to be used to pay the running expenses of the Odd Fellows' Home near Clarksville.—Odd Fellow Companion.

This looks like taxation.

ANCIENT ORDER OF UNITED WORKMEN.

TO ALL GRAND AND SUBORDINATE LODGES OF THE ORDER,

(Continued.)

Overseer—"We accept your pledge. Conduct him to the Foreman that he may be taught the duties of a Workman."

Organ music.

Guide—"Brother Foreman, by direction of the Overseer, I present to you Brother ——— that you may instruct him in the duties of a Workman."

Foreman—"My brother, the duties imposed on every Workman are to assist a brother in poverty and distress, to defend him when assailed by envy or slander, to advise him when he errs, to warn him when in danger, to comfort him in sickness and misfortune and provide for those he may leave behind when he is called from this lodge below to the Celestial Lodge above."

Foreman—"Do you desire to take upon yourself this new obligation?"

Candidate—"I do."

Foreman—"Brother Guide, you will conduct the brother to the Altar."

Guide does so, turning to right and advancing to the Altar.

Master Workman—"My brother, the solemn obligation necessary for you to take, binds you to the observance of the principles of our order. It pledges you to obey the laws of the Supreme Lodge and the Grand Lodge and the subordinate lodges, under whose jurisdiction you may hold your membership. Are you willing to take an obligation?"

Candidate—"I am."

Master Workman (advances to Altar)—"You will place your left hand on the Holy Bible, your right in this manner." (Guide places hand in subordinate sign position—right hand over heart). "Say 'I,' pronounce your name, and repeat after me:

"I, ———, in the presence of Almighty God and the members of this fraternity here assembled, do of my own free will solemnly promise that I will preserve the secrets of this degree, and all the private transactions of this order. I will render true and faithful allegiance to the Supreme Lodge in which I may hold my membership. I promise that I will

assist a brother when in distress, defend him when assailed by envy or slander, advise him when he is in error and warn him when he is in danger. I promise that I will not violate the chastity of any member of his family and will not permit it. I promise that I will not injure a brother in his person, property or reputation, but will help him whenever I can, without injury to myself or my family, and I will give him aid and comfort in sickness and distress. To all this I pledge my sacred honor."

Master Workman—"Brethren, the obligation has been taken."

Brethren (all respond)—"We witness the pledge."

Master Workman—"Brother Guide, remove the hood-wink that our brother may behold the emblems of our order." (Master Workman returns to station.)

Master Workman—"Upon the Altar before you are the emblems of our order—the Bible, the Anchor and the Shield.

"The Bible contains within its pages man's duty to God the Creator and Preserver, and his duty to his fellow men. The performance of these duties brings satisfaction here and eternal happiness hereafter.

"The Anchor symbolizes hope, which paints the promised joy of life, weaves a wreath for every toil, a charm for every woe, and bids us look beyond the grave for its fruition.

"The Shield is the emblem of protection. It guards those we love from poverty, and defends them from the danger and trials of this life. By its aid we uphold truth, preserve virtue and defend the principles of our order."

Master Workman—"Brethren, gather at the Altar and encircle our brother(s) with the living chain of our fraternity."

* * *

The Master Workman, Past Master Workman, Foreman, Overseer, officers and members assemble at the Altar, the members forming an outer circle, the Master Workman, Foreman, Overseer and candidate an inner circle, the Past Master Workman and Guide standing between the two circles.

The officers and members on the outside join hands by clasping the hand of the brother on the left with the right hand, and the brother on the right with

the left hand, the left arm over the right.

Master Workman—"My brother, this chain is emblematic of the protection extended to those who are faithful. Brother Guide, characterize for our brother the mystic word of a Workman."

Guide takes right hand of the brother and writes in the palm P-R-O-T-E-C-T-I-O-N, pronouncing each letter, but not the word.

Master Workman—"Protection is the mystic word of a Workman. Learning well the duties it imposes, remember the obligation you have taken at the Altar, and our shield will protect and defend you and yours."

Overseer (taking candidate's left hand with his right)—"Your left hand is dedicated to C-H-A-R-I-T-Y." (Retains hold of hand.)

Foreman (taking candidate's right hand with his left)—"Your right hand to Protection" (Retains hold of hand.)

Master Workman—"And our H-O-P-E, strong and enduring, in the prosperity and usefulness of our order, let our watchword ever be C*****, H*****, and P*****." Charity, Hope and Protection.)

Prayer.

Past Master Workman—"To Thee, our Father in heaven, we look for guidance and support. Be pleased graciously to bless us and our order, and grant that truth may so guide and control our actions that we may ever be numbered among those who are faithful. Amen."

All repeat—"Amen."

Brothers sing ode.

Ode at Altar.

(Tune: "Auld Lang Syne.")

I.

As brothers now we join our hands
And hearts in sweet accord,
To meet the work our life demands,
And strength to each afford.

II.

So each to each the pledge we give,
Our order to maintain,
Which binds us all, where'er we live,
In one unbroken chain.

Brethren unclasp hands. Master Workman returns to his station. Guide and candidate remain at the Altar.

Master Workman—"Brother Guide, what sign did the candidate make upon taking the obligation of a Workman?"

Guide—"Salutation sign."

Master Workman—"How is it made?"

Guide—"It is made as follows." (Guide explains sign as given in secret work. See November Cynosure, page 205.)

Master Workman—"What is its meaning?"

Guide—"I feel my self-responsibility as a Workman."

Master Workman—"My brother, when you took your obligation as a Junior Workman, you made a sign which we all understood. Give me the sign."

If candidate cannot give it, Guide will instruct him.

Master Workman—"You said to us then by this sign, that your mind was prepared and willing to receive the instructions of the order. You have now received the instructions of the order and assumed its responsibilities. So long as you remain a Workman you will mutely say to this lodge and your brother Workmen, each time you give the Salutation sign, 'I feel my responsibility as a Workman.' Do not forget its meaning."

The amplified form can be used with the screen work, or the screen work can be used alone.

Master Workman—"Brother Guide, you will present the candidate at the station of the Master Workman."

Workman Degree—Amplified Form.

Master Workman—"My brother, be zealous in your work for our order and remember the lessons you have been taught. Thus far you have heard the objects and duties of a Workman, and in the test that is to follow we hope you will prove yourself worthy of the confidence we have reposed in you.

"Brother Guide, you will conduct the brother to the ante-room and prepare him for the further ceremonies of this degree."

Guide and candidate will retire to the ante-room where the candidate will again be blind-folded, his shoes removed, a pair of slippers placed upon his feet and a wand or staff in his hand. Guide also carries staff.

In the meantime, Master Workman will declare a recess, and the room will be arranged. Brothers should be selected to act as enemies of the fraternity and be armed with clubs made of cloth stuffed. Brothers should also be selected to come

to the assistance of the Guide and candidate when they hear the "distress word" given. Several brothers should be selected to sing the ode at the proper time. The brother representing the "Beggar" may have wig and dress suitable, but it is not necessary. The thunder and lightning can be produced with the paraphernalia. Lodge having electric lights can use same to good effect. A short bridge is necessary. A plank should be placed on two blocks of wood to represent a bridge. Also some fruit, figs and raisins for refreshments and a glass of water.

When all is in readiness the Guide gives three raps, the Inside Watchman will open the inner door, and Guide and candidate will enter and commence their journey.

Guide—"My brother, human life is uncertain and its pathway lies amid dangers that we cannot see. Should we be fortunate enough to complete the allotted span of life we may look back over the trials we have undergone, the dangers we have braved, the difficulties we have surmounted, and our greatest wonder will be that we have not fallen by the wayside as others have done. Here is an oasis in the pathway through the desert of life. Let us rest."

Guide gives candidate a chair, and offers him refreshments and water. In the meantime "Beggar" approaches.

Guide—"Here comes an aged stranger; let us accost him."

Guide—"Stranger what seekest thou?"

Beggar—

"Pity the sorrows of a poor old man,

Whose trembling limbs have brought him
to your door,

Whose days are dwindled to the shortest
span.

Oh, give relief, and heaven will bless your
store."

Guide—"Let us give him of our store, that he may go on his way refreshed."

Guide gives part of refreshments, and puts a coin in his hand. Should candidate respond, Beggar will place his hand on candidate's shoulders, otherwise he will address guide.

Beggar—"Heaven bless you my brother, and guide you on your way." Beggar departs.

Guide—"Again we have been taught the lesson of charity. Do not forget to

respond to the appeal of a brother or a brother's family in distress."

Guide and candidate resume journey.

Guide—"Beneath yon mighty oak a group of children are playing. They have no care or responsibilities. Life is one long summer day of happiness for them.

"The sweet days of childhood—how joyous they seem,

How quickly they pass like a night's floating dream.

They are here, they are gone, and we enter the strife

That comes with our manhood and ends with our life."

Guide and candidate continue journey.

Guide—"We are passing God's acre, the silent city of the dead. Beneath yon clump of evergreens there are weeping eyes and sad hearts. The wife is a widow, the children are fatherless."

The following ode will be softly sung:

Nearer my God to thee,

Nearer to thee!

E'en though it be a cross

That raiseth me:

Still all my song shall be,

Nearer, my God, to thee,

Nearer to thee!

Guide—"Hope—sublime, eternal; Divine gift to man; the joyous hope of youth; the sweet, fond hope which dries the orphan's tears, dispels the widow's grief and bids them look beyond the grave to that eternal home where sorrows cease, and partings never come."

Guide and candidate pause for a short time, and then continue their journey.

Guide—"We have passed the midway of our journey. The road before us is in rough and dangerous places, but faith and courage will enable us to overcome all difficulties. Let us be careful.

* * * * *

"Thus far we have safely passed all dangers, but the 'battle of life' must be fought up hill."

Guide—"We are now nearing the end of our journey. A storm is gathering in the west, the sky is overcast with dark clouds. The thunder peals and lightning lights our pathway." (The lights should now be turned down low.) "We shall soon reach the banks of a great river which we must cross. Here is the bridge, but there are forms crouching near the entrance. I fear an attack upon our order and our persons."

Enemies of Fraternity rush in and attack Guide and candidate.

Guide—"Must we perish? No! We have our distress word, * * * "

Guide cries out Distress Word and brothers selected for the purpose come to their assistance, at same time "answering" to "Distress Word."

Brothers—" * * * "

After a short conflict the Enemies of Fraternity are repulsed. Guide and candidate cross the bridge escorted by the rescuing brothers, who return to their seats, while Guide and candidate approach the Master Workman's station.

Guide—"Our trials are over. By the mystic word of a Workman we have been preserved from danger and have found the last and greatest pledge of Workmanship—"Protection."

Guide gives three raps on the floor with his staff and removes hood-wink from candidate. If screen work is used insert it at this point. At the end of screen work return to this page and continue to end of ceremony.

Master Workman—"Who comes here?"

Guide—"Our brother, who has successfully met the tests imposed and now awaits his reward."

Master Workman—"My brother, you are admitted into full membership in our order by virtue of the mystic word—Protection. We have endeavored to impress upon your mind the principles of our order as illustrated in charity, hope and protection. You have passed through the final ceremonies of our order. In a few moments you will reach the highest level of our fraternal home. We would now impress upon your mind the grandeur of the arena which you have now entered; a field in which you can benefit others and be yourself aided, encouraged and inspired through the medium of social and brotherly communion. Let us so labor that our unselfish and kindly acts shall gladden and bless our homes and loved ones, and our genial influence and example extend and broaden until they touch the threshold of every workman's home.

"Brother Guide, you will invest the brother(s) with the badge of the order.

"I will now instruct you in the secret work."

(Alarm; semi-annual pass word [the Master Workman is the only one to communicate it to members]; badge; signal; degree pass word, "Temple;" Salutation sign, meaning, answer; retiring; addressing Master Workman and lodge; crossing or recrossing the lodge-room; grip; recognition sign, answer words; general recognition sign, answer, meaning; distress sign, answer; distress words, answer; voting sign; voting by ballot; grand honors; use of gavel.)

Distress Sign—Raise right hand to right eyebrow near the nose, draw hand three times outward over eyebrow and drop hand to side again.

Answer—The same performance with left hand on left eyebrow.

The Master Workman should require the candidate to make the signs as he describes them.

Master Workman—"My brother, the order will pay at your death the sum pledged, provided you remain a member in good standing. Remember that prompt payment of your assessments is necessary for the full protection of those you love." (Hands him copy of the laws.) "Carefully study our laws that you may fully understand the duties to the lodge and to your brothers. Attend our meetings, labor to increase our membership. * * * And now, my brother, I welcome you to full membership in the Ancient Order of United Workmen." (Steps down and gives the grip.) "May you be inspired to action by the work in which you have now engaged, and may future life show we have done well in admitting you to this fraternity."

The following paragraph is only to be used when a lapel button is presented to the candidate.

Master Workman (giving candidate a lapel button)—"Wear this button, and by doing so proclaim your membership in this great fraternity. Upon its face you will find the shield, our symbol of protection, and surrounding the shield you will find a wreath of forget-me-nots. They mutely ask you never to forget your duty to the order or the protection which this fraternity places over your home.

Master Workman—"At the Recorder's desk you will sign the Constitution, laws and roll-book, after which the Guide will

introduce you to the brethren. I declare a short recess."

New member(s) visits the Recorder, signs the roll, etc., and then is introduced to the brethren. After recess the regular order of business is proceeded with.

SCREEN WORK.

General Directions.

The screen should be hung between the altar and the Master Workman's station, and the lantern operated from, at or near the station of the Master Workman.

Some officer or member is to be selected to deliver the lectures accompanying the scenes. They should be delivered impressively from memory. No attempt should be made to read them. The scenes should be arranged according to their numbers, so that they can be shown on the screen in their proper order, and without confusion.

Master Workman—"Brother Guide, you will conduct the candidate to the ante-room and prepare him for the further ceremonies of this degree."

Guide retires with candidate to ante-room, hoodwinks him, and, when all is ready, gives three raps at the door, is admitted, takes candidate once around the room (passing between the screen and the Master Workman's station), and conducts him to a seat in front of the Foreman's station.

After the Guide has retired the Master Workman will declare a recess and the room will be arranged. When the Guide and candidate have been admitted, and have reached the Foreman's station, the Master Workman will say:

Master Workman—"Brother Guide, has the candidate been duly prepared for the further ceremonies of this degree?"

Guide—"He has."

Master Workman—"Remove the hoodwink."

Scene Number One should be shown on the screen before the hoodwink is removed.

1. John Jordan Upchurch.

The Ancient Order of United Workmen was founded at Meadville, Pa., on the 27th day of October, 1868, by John Jordan Upchurch. He saw the necessity of co-operation, of fraternal union among all classes of men for the protection of their homes. He believed it to be man's

duty to shield the defenseless and protect the widow and orphan. For these purposes he founded our fraternity upon those fraternal principles which have become the watchwords of the order, Charity, Hope and Protection.

2. Open Bible.

Upon the altar of every lodge rests the Bible. Without it no lodge can be declared open, no work performed. It is opened at that page which teaches the divine lesson of Charity. Charity is but another name of love. It is that eternal principle which came from God's high throne, and links together the human and divine. It means a kindly interest in our fellow-men and an earnest desire for their welfare. Here it means a love for the brotherhood, a zeal for the fraternity. Charity finds its exemplification in the Golden Rule and ever teaches workman his first great lesson. It gives to him a standard that should direct and govern his life. As ye would that others should do unto you, do ye even so to them. Let Charity, as a worthy talisman, be stamped upon the tablet of your heart and govern your actions, not only toward the members of this fraternity, but toward all mankind.

3. Anchor.

The anchor is the symbol of hope, which brings to man protection from despondency and doubt. It makes him better fitted to fight life's battles; to bear up under its burdens, to press forward and win its victories.

Hope, like the gleaming taper's light,

Adorns and cheers the way,

And still, as darker grows the night,

Emits a brighter ray.

Hope is God's beacon light, illuminating the heart of man; hope is an anchor of the soul, sure and steadfast. Hope is the incentive and inspiration to renewal of effort and more heroic deeds. And when the shadows of death approach, hope draws back the veil of the great hereafter and reveals the light of immortality gleaming brightly on the shores of eternity. Hope of all the passions most befriends us here. Passions of prouder name, befriend us less.

Hope humbly then; with trembling pinions soar,

Wait the great teacher, Death, and God adore.

4. Shield.

The shield is the symbol of defense. It is the emblem of protection, and teaches

the lesson of duty. We are to fight for the cause of truth and virtue—to defend our principle and protect our homes. It is a type of the mission of this fraternity, of that protection which a united brotherhood guarantees to those we love and leave behind.

5. Motto.

The motto of this order is "Alterum alterius auxilio eget," which means, "The one needs the assistance of the other." Man can not live alone and fulfill here his destined mission. He needs the company, the sympathy and the assistance of his fellow-men. The co-operative principle is the basis of all society, and is intensified in the Ancient Order of United Workmen in the preservation of the home.

'Tis little for many that one man can do,
But the many can always help one.

Month by month the United Workmen pour their contributions into the coffers of this fraternity, and from these gathered funds the pledge of protection to the widow and orphan is fulfilled.

6 Emblems.

Behold the emblems of the Ancient Order of United Workmen. The anchor, the shield and the motto are symbols of hope, protection and co-operation. By the chain, the sheet anchor, hope is made secure to the ship of life; its massive strength ensures safety when storms gather and tempests rage. The sunbeams surround all with its halo of light, and illumines the distant harbor, resting peacefully beyond the range of the storms of life's temptations.

7. Fraternity.

The clasped hands are the emblems of fraternity. This is the foundation upon which our order rests. It is the bond which strengthens it and makes it secure. The living chain encircles the continent and protects the pledge made to every member at the altar of workmanship. Each workman is a link in this great chain. Hand in hand, shoulder to shoulder, heart to heart, stands the unbroken circle of United Workmen.

8. Ship Starting on a Voyage.

The life of man is like a voyage o'er an unknown sea. The sea is calm, the skies are clear. The vessel glides serenely on her way. So pass the early years of life. No sorrows mar its childhood's happy

days. No cares impede the onward rush of youth. Heedless of coming storms and crested waves life presses on. Hope fills the breast and courage sits enthroned upon the brow.

9. Ship in a Storm.

Through changed and changing scenes life's journey lies. Ere man can reach life's distant haven he must encounter the chill blasts of the world's uncharitableness (pause), the thunder clouds of ill-fortune (pause), the pitiless reign of poverty and sickness (pause), the rocks and shoals of ignorance and prejudice, the breakers of sorrow and distress (pause), and all the cruel elements in the storms of human adversity.

(At each pause the appropriate paraphernalia should be used. The paraphernalia should be located at or near the Master Workman's station, behind the screen.)

10. The Shipwreck.

The unknown sea o'er which life's journey lies, is full of rocks and reefs and shoals. Storms gather, tempests rage, and hideous dangers lie on every side. Engulfed by mountain waves, stranded on hidden shoals, storm-driven upon the rocks, full many a craft is wrecked and all is lost. So fails the life that can not stand the test, that has no compass, chart or guide to point the way.

11. The Lifeboat Entering the Harbor

Amid the storm the life boat rides secure, and those we love are saved. The winds will cease, the clouds will pass away, the breakers lose their force. After the storm the calm; after the struggle, peace; after the danger, safety; after the journey, rest.

The following Ode may be sung:

In our glorious temple standing,
Rocks and storms we'll fear no more,
Drop the Anchor, here's the landing,
Furl the sails forevermore.

Chorus—

Rocks and storms we'll fear no more,
When on that eternal shore.
Drop the anchor, furl the sail,
We are safe within the vale.

12. Manhood.

Sturdy manhood rejoices in its strength and relies on its own powers. The brain conceives, the will directs, the hand moulds. The world's white city rises by the sea. The skies give up to

him their hidden power. The waters yield up to him their pent-up force. The stars direct him on his way, and all earth's forces are his ministers; man earth's sovereign as thou art. Know thyself, govern thyself, be thy own true self, learn first thy duty to thy God, and then thy duty to thy fellow-men. And never rest content until protection's shield extends its mystic power o'er every defenseless home.

13. Pyramid.

Behold the sepulchres of Egypt's regal dead. They tower aloft upon the plains, enduring monuments. They know not the ravages of time, or the passing away of centuries. The Nile was the emblem of life, and these massive structures stand, mute sentinels, upon its banks, the guardians of the dead, the heralds of immortality. The pyramid is a type of human life. It is a complete whole, and yet has four distinct sides. Here are symbolized man's four relations in life. The base represents his present and future life—the four sides his relations to God, eternity, his family, and his fellowmen. They can not be separated. They meet at the apex, and surround him at the base, and his life is only complete when it is in harmony with them all.

14. Death.

Death is the final scene of human life. It comes when childhood days are reaching out to youth. It comes to youth and cuts short its ambitions. It comes to man in manhood's prime and leaves his work undone. It comes when waning strength and hoary locks proclaim the end is near. "Whether in mid-sea or among the breakers of the farther shore, a wreck at last must dark the end of each and all. And every life, no matter if its every hour is rich in love and every movement jeweled with joy, will at its close become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death."

15. Widow and Orphans.

He who provided not for his family is worse than an infidel. See the result of a careless life. There was no love, no prudence, no foresight. An heritage of poverty which begets want, ends in crime. The life of such a man is a disgrace to mankind because he failed to do

his duty as a man, a husband, a father, a citizen.

16. Widow and Orphans.

See the home of a departed Workman, one who did his duty as a man, a husband, a father, a citizen. The pledge of protection, made at yon altar, has been fulfilled. The home has been preserved, the widow is contented, the orphans are happy. Their sorrow for the dead has no tinge of reproach. They revere his memory. They honor his name. Their blessing rests upon the Ancient Order of United Workmen.

17. Prayer.

See the innocence of childhood, the faith that is a part of its life. No raging passions strive within its breast. A calm, sweet peace reposes on its soul. Faith finds here its symbols, peace its resting place and purity its home. To guard such little ones as these is our great mission, and in return we ask sweet childhood's prayers for our success.

18. Angel Bending Over the Child.

The following prayer may be softly sung:

Our Father.

Our Father, who art in heaven, hallowed, etc.

19. Emblems.

Hail the emblem, glorious symbol,
Blazoned on a silver field;
Hope assured, and homes protected
By the Anchor and the Shield.

Master Workman—"Brethren, what does the shield pledge to us?"

All respond—"Protection."

Master Workman—"What does the anchor teach us?"

All respond—"Hope."

Master Workman—"What does the motto suggest to us?"

All respond—"Co-operation."

Master Workman—"What is the tie that binds us together and assures us of success?"

All respond—"Fraternity."

Master Workman—"With Hope to inspire us, Co-operation to aid us, Fraternity to unite us, our mission of protection will extend and broaden until it reaches every homestead on the continent."

Master Workman—"Brother Guide, you will present the brother at the station of the Master Workman."

(To be concluded.)

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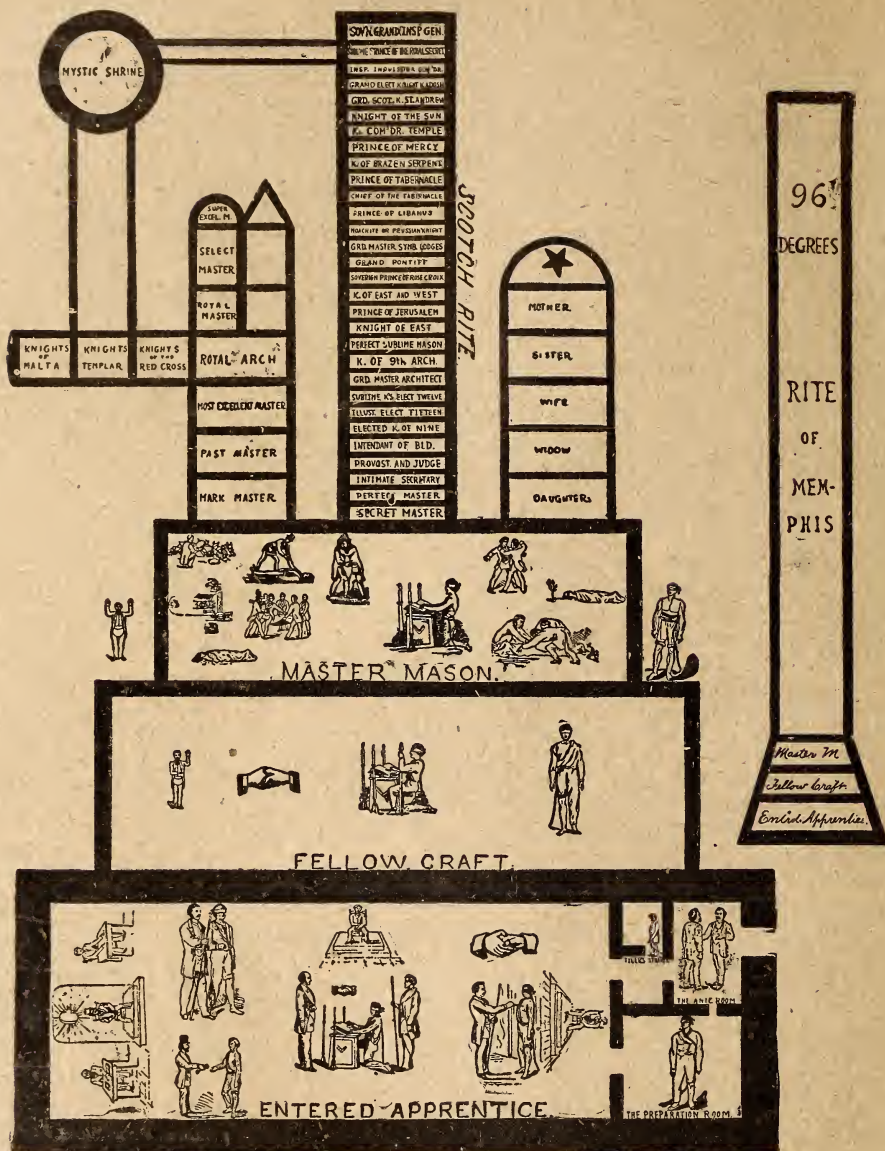
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1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.

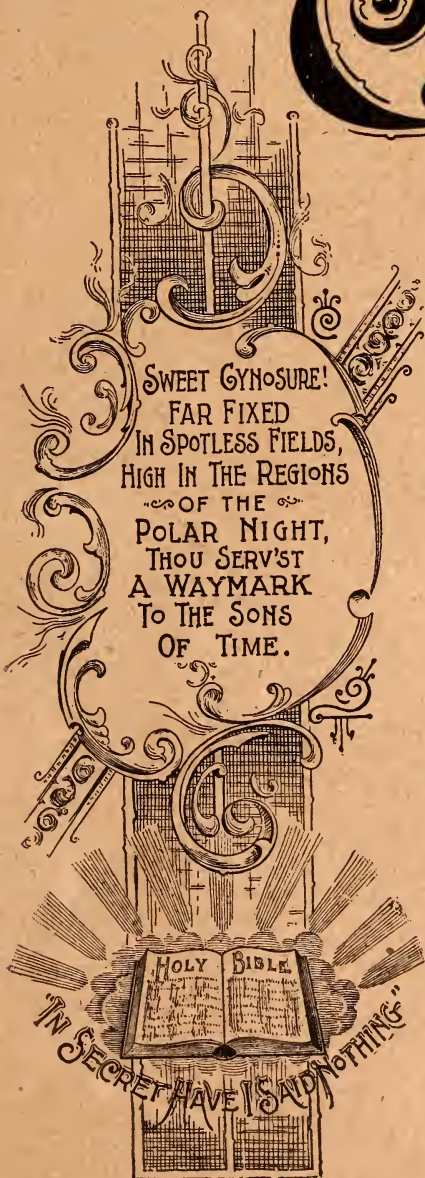
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

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February 4th, 1901.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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Character.—You cannot dream yourselves into a character. You must hammer and forge one for yourself—Froude.

This is a notable month! The 4th is John Marshall Day. The 12th is Abraham Lincoln Day. The 22d commemorates Washington's natal day.

The 4th of February will witness a national celebration in which every patriot may justly take pride. The Centennial of John Marshall's entry upon the duties of the office of Chief Justice of the United

States Supreme Court will be generally celebrated in every great city of our land. Marshall was not only the Expounder of the Constitution of the United States, but he was in an eminent sense one of the Builders and Saviors of our Republic.

John Marshall was born in Fauquier County, Virginia, on the 24th day of September, 1755, and died on the 6th day of July, 1835, about 6 o'clock in the evening, in the arms of his children, without a struggle; and, to use the expressive language of one who was present, his last breath was the softest whisper of a zephyr.

He was the eldest of fifteen children. Some of them besides the Chief Justice attained high distinction as scholars and statesmen. John Marshall, at the age of 12, had transcribed the whole of Pope's "Essay on Man," and some of his moral essays; and had committed to memory many of the most interesting passages of that distinguished poet.

"He became enamored of the classical writers of the old English school, of Milton and Shakespeare and Dryden and Pope; and was instructed by their solid sense and beautiful imagery."

In July, 1776, in his 21st year, he received the appointment of First Lieutenant and was promoted to the rank of Captain in May, 1777. He fought in the memorable battles of Brandywine, Germantown and Monmouth.

In his 27th year (1782) he was elected a member of the State Legislature, and a member of the State Executive Council of Virginia. The following year he married Miss Ambler, the daughter of the then Treasurer of the State. "With this lady he lived in a state of the most devoted conjugal affection for nearly fifty years."

MARSHALL'S OFFICIAL SERVICES.

Colonel Thomas Marshall served with honor in the Revolution, and his son John was an officer in the same service from 1775 to 1779. In courts martial he was often judge-advocate. In 1781 he began to practice law at the age of 26. He acted in the Virginia convention that ratified the United States Constitution, and was a member of the Legislature. Among the official positions he declined were the United States Attorney Generalship, and a place in the Supreme Court. He was envoy to France in 1798 and member of Congress in the following year. Here he ranked high as a Federalist. In 1800 he became Secretary of War and soon after this Secretary of State. In 1801 his nomination as Chief Justice of the United States by President Adams was confirmed by the Senate without dissent. This office he held many years, rendering his country incalculable service as interpreter of the new Federal Constitution.

THE HOME AND BURIAL PLACE OF CHIEF JUSTICE MARSHALL.

(Editor's Note.—The following is the result of an interview which a reporter for The Cynosure had with Judge Orrin N. Carter of Chicago, one of Illinois' best known citizens and highly esteemed judges.)

I was in Richmond, Va., the home of John Marshall, about three years ago, and sought out the grave of that great American jurist.

Richmond is a beautiful city. It is very old, as we count the age of cities in America, and it contains many buildings and places which bring to mind great crises in our nation's history. It was with great difficulty that I found any one who had any knowledge as to John Marshall's burying place, and scarcely any one, not even the hotel-keepers, to my surprise, knew that he was buried in Richmond at all, though they were well acquainted with the other sights of the city.

The old church in which the Virginia Legislature met when Patrick Henry hurled defiance at George III. was pointed out to me. From the character of the speech one would expect to see a large building, but it is small and reminds

one of a school house. Surrounding it is a picturesque old cemetery full of ancient tomb-stones. The old house is pointed out where Washington stayed at one time while passing through Richmond. It is one of the oldest houses in the city. The old Libby prison-site is a place, of course, that everybody visits.

The State of Virginia has a beautiful Capitol building, finely situated and surrounded by stately trees. Several noted monuments grace the city. There is a striking statue of Henry Clay and an heroic one of Washington on horseback. General Lee has a monument in the new part of the city. The people of that part of the South respect Lee more than they do Jeff Davis. Lee had the greater qualities.

Almost every one insisted that I ought to visit the Hollywood cemetery; it proved to be one of the most beautiful places I ever saw. Here are buried two Presidents of the United States, Monroe and Tyler. They lie within thirty feet of each other. President Tyler has no monument or stone of any kind to mark his grave, and probably more people inquire for his grave on that account than otherwise would. In the new part of this cemetery twelve thousand Confederate soldiers lie, and among them Jeff. Davis' remains were placed a few years ago.

Some one thought that Chief Justice John Marshall was buried in Shochoe cemetery. Shochoe cemetery is very rarely used now. I determined to visit it, and when I arrived I found an iron fence around the grounds and the iron gates locked. No one seemed to be about the place. After inquiry I found the key in the County Poor House across the way. The men there did not know about Marshall's grave, but upon search they found the lot recorded in a book. Then one of the men took the keys and we went over and found the sexton whose business was to keep the place in some repair.

The man in charge did not know where John Marshall was buried. This was proof positive that no one had been there to inquire, or now goes there to see the grave. The sexton knew, however, that a man was buried there by the name of Francisco. He said that this man, about a hundred years ago, was famous as being the strongest man of his time. The

sexton was full of ancient anecdotes about this strong man, but little did he know about the greatest man that had ever had his home and burial place in Richmond. This cemetery is large and old, and as no visitors go there the ignorance of its keepers is not strange. We finally found Mr. Marshall's grave, but in the poorer part of the cemetery. It had not been even well kept. His wife lies by his side, and I think one other relative is buried in the same lot. The grave-stones are of an old and peculiar style. They are box-shaped, about two feet high, and cover the full length of the grave. These stones are mildewed and colored with age. The inscription across the flat horizontal surface of Marshall's monument simply gives his name, date of birth, Sept. 24, 1755, and date of death, July 6, 1835. On his wife's monument is a similar inscription of her name, date of birth and death.

When one considers the neglected surroundings, the Poor House across the road, and the contrast with the other cemetery, one cannot help but feel how little of interest in the present have man's mortal remains to the world, and how little man's future reputation depends upon his mortal body, but that which does remain is the higher part of man—the spiritual—which manifested itself so imperishably in Chief Justice Marshall. These were the thoughts that filled my mind as I recalled the great spirit of this man and his famous judicial decisions.

It has been suggested that his body be removed either to Washington or to Hollywood cemetery. It seems to me the removal should be to Hollywood, and, of course, by his side his wife's remains should also be reinterred.

In the city I was shown his house, owned and still occupied by two granddaughters of Chief Justice Marshall. It is an old-fashioned brick structure of two stories, built in 1775, and is surrounded by a large yard. Only two blocks away from it is the house of Jeff. Davis—the old White House of the Confederate government.

And this suggested to me the contrast between these two men and the different effects which their lives had on our government. One life was devoted to destroying the government, and, in my

judgment, the life of Davis will leave no imprint on the future except an historical paragraph such as is given to Benedict Arnold. Marshall's life was spent in building up and strengthening a new government, almost a new kind of government, and while his work was of infinite importance to the United States it doubtless meant more to the world. He has left a monument that will last and his work will always be a blessing to the people. Marshall's work as a jurist in giving us a strong national government is one of the greatest works of man, and as long as we have a Federal government which does not yield altogether to "State's rights," his life and his works will continue to be a power. He put heart into the Constitution. He made it a living, working, potent institution, so strong that in after years Chief Justice Taney, Jeff Davis and other apostles of decentralization could not break it down.

WEBSTER'S OPINION OF MARSHALL.

The following paragraph is from "The Life and Time of the Chief Justices," by Henry Flanders.

"There is no man in the court that strikes me like Marshall," wrote Daniel Webster, when serving as a member of Congress from New Hampshire. "He is a plain man, looking very much like Col. Adams, and about three inches taller. I have never seen a man of whose intellect I had a higher opinion." And the impression thus early made upon Mr. Webster was confirmed and strengthened by his subsequent practice in the Supreme Court. Alluding to the common expression of the Chief Justice, "It is admitted," he once remarked to Judge Story, "When Judge Marshall says, 'It is admitted, sir,' I am preparing for a bomb to burst over my head and demolish all my points."

SAFE AND FUNDAMENTAL.

In the case of *Gibbons vs. Alden*, Justice Marshall had occasion to refer to the method of interpreting the Constitution, and speaking of what "powerful and ingenious minds" might be able to do so as to "explain away the Constitution of our country and leave it a magnificent struc-

NOT MASONIC WHILE CHIEF JUSTICE.

Less than two years before he died Justice Marshall wrote a letter in which he stated, that, so far as he could recollect, he had "been in a lodge but once for nearly forty years." This would show that he had not attended lodge meetings since late in the preceding century, when he was not much less than forty years old, since at the time of writing he was seventy-eight, and the date was 1833. It follows, that, when he became Chief Justice of the United States Supreme Court he was already for some years non-attendant upon Masonic gatherings, and that during his service on that bench he was out of active membership.

Such separation from a secret order appears suitable to one occupying his position; for perfect freedom must be accredited to every member of the Supreme Court.

HAPPILY NOT TOO LATE.

At the special request of the Pennsylvania House of Representatives, Governor Joseph Ritner presented March 8, 1837, an official communication relating to President Washington. In this he had occasion to allude repeatedly to Justice Marshall, and in this connection to refer to the unsupported use of great names by Masons, extending even to the citation of Presidents of the United States known never to have been Masons. He spoke of the reiteration of other names of persons who had either condemned Masonry or else quietly withdrawn.

Speaking of language attributed to Judge Marshall by a newspaper in August, 1833, Governor Ritner said in this State document in 1837, "This publication was made in Massachusetts upward of five hundred miles from Richmond, where the Judge resided, and he was at that time about 78 years of age. If he had never heard the assertion or if, hearing of it, he had deemed it too absurd to merit notice, then at his death (which in the course of nature could not be remote), the publication would have been assumed as true by every lodge, chapter, and encampment throughout the United

States. They would have alleged triumphantly that the story was published in the lifetime of the Chief Justice, and that he never denied its correctness. But happily, as is seen from his letter of Oct. 18, 1833, before referred to, the publication was seen by him and most explicitly denied."

MASON PRESIDENTS.

Seven Presidents of the United States have been Masons. They were Washington, Jackson, Polk, Buchanan, Johnson, Garfield and McKinley. Washington was Master of his lodge at Alexandria, Va.; Jackson was Grand Master for Tennessee and Buchanan was Deputy Grand Master of the Grand Lodge of Pennsylvania.—Kansas City Journal.

The fact that so many people are impressed and largely governed by the example of great men, and the fact that great men are persistently misrepresented for the purpose of influencing the unthoughtful, is our excuse for reiterating the testimony of such men as Washington, Chief Justice Marshall and others. It will be noted in the above item from the Kansas City Journal that Washington is stated to have been Master of his lodge, though Washington himself declared that he had never been Master of any lodge.

Ex-president William Henry Harrison was recently advertised as a Freemason by a Masonic editor of an Indiana paper, notwithstanding the fact that the opposite is the truth. In Vol. III., "Cyclopædia of Political Science, Political Economy and United States History," page 1103, will be found the following words of Harrison: "Neither myself nor any member of my family has ever been a member of the Masonic order."

Since the death of Gladstone, the American Tyler, a Masonic publication of this country, claimed Gladstone as a brother Mason. A letter of inquiry addressed to Mrs. Gladstone has brought the following reply: "Hawarden Castle, July 30, 1898.—Dear Sir: Mr. Gladstone was not a member of the order of Freemasons."



ABRAHAM LINCOLN

Sixteenth President of the United States.

**President Lincoln's Farewell Address to His
Old Neighbors in Springfield, Ill., Feb-
ruary 12, 1861.**

"My friends, no one not in my position can appreciate the sadness I feel at this parting.

"To this people I owe all that I am. Here I have lived more than a quarter of a century; here my children were born, and here one of them lies buried.

"I know not how soon I shall see you again. A duty devolves upon me, which is, perhaps, greater than that which has devolved upon any other man since the days of Washington.

"He never would have succeeded, except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine aid which sustained him, and on the same Almighty Being I place my reliance for support, and I hope you, my friends, will pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain.

"Again I bid you an affectionate farewell."

HE WASN'T A K. P.

A great many stories have been related of President Lincoln. An exchange gives one which we have never before seen. Mr. Lin-

coln was called upon, before his nomination for the Presidency, by a client who had a claim he wanted Mr. Lincoln to prosecute for him. After listening attentively to what the gentleman had to say, Mr. Lincoln replied to him as follows: "Yes, we can doubtless gain your case for you. We can set a whole neighborhood at loggerheads, we can distress a widowed mother and her six fatherless children, and thereby get for you \$600, to which you seem to have a legal claim, but which rightfully belongs, it appears to me, as much to the woman and her children as it does to you. You must remember that some things which are legally right are not morally right. We shall not take your case, but will give you a little advice, for which we will charge you nothing. You seem to be a sprightly, energetic man. We would advise you to try your hand at making \$600 in some other way." This was good advice, and characteristic of our martyred President.—Knight of Pythias.

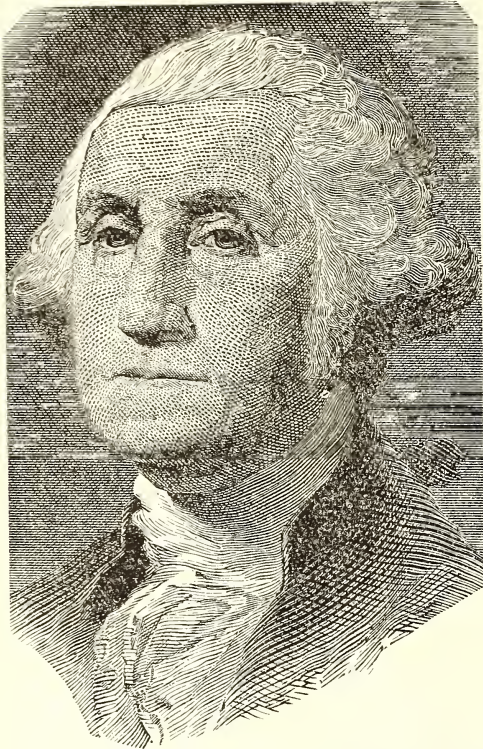
No; Lincoln was not a K. P., nor any other alphabetical joiner. He was an honest rail-splitter and law practitioner, who went on no fool errands seeking light in darkness, and wore no grand, sublime, ineffable, superlative or superfluous hood-wink, halter, or cable-tow. If we only had Lincoln now, when we ask for a statesman and are given a politician.

The Masonic propaganda has seized upon Lincoln's name as one valuable to conjure with, and it has pictured him in Masonic regalia. The following, by the well-known correspondent, William E. Curtis, in the Chicago Record of March 17, 1899, is of interest:

"It is the popular impression throughout the country that President Lincoln was a Mason, but Secretary Hay says he was not. Several pictures of Lincoln in Masonic regalia have been published, with statements of men who claimed to have been members of the same lodge. Secretary Hay recalls that the question came up at one time during the war, upon the receipt of several letters of inquiry, and Mr. Lincoln told him that he had never been a Mason."

"Now, William, isn't this coffee as good as that your mother used to make?"

"It is better than that she made at home, Ellen, much better. But it isn't as good as that she used to make for church socials."—Indianapolis Journal.



George Washington said: "My first wish is to see this plague to mankind (war) banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind."

If Washington should say that now, the ring would cry "Treason!" and the supercilious owls would remark that "entangling alliances" with the fathers of the republic would prove hindrances to the accomplishment of Anglo-Saxon destiny.

Washington was initiated into Masonry when a young man, but in his mature years it was distasteful to him to be addressed as a Mason, and in reply to a letter from Dr. Snyder, declared that he had not been in a lodge of Masons but once or twice in thirty years. He was to all intents and purposes a seceding Mason. The late Pius IX. was also a Mason, and was expelled from the Grand Orient after Garibaldi's triumphant entry into Rome. So were Aaron Burr and Benedict Arnold good Masons, lived and died as such, and so also were nearly all the Southern generals in the war of the rebellion, but connecting Washington's

name with Freemasonry now is an insult to his memory, and every honest and intelligent Mason knows it.

FRIEND AND BIOGRAPHER.

Justice Marshall adopts this designation of himself when answering a resolution passed by an anti-Masonic convention of the State of Massachusetts in which he was appealed to for information concerning President Washington, of whom he was the friend and biographer.

The inquiry related to anything Washington might have said or written respecting Masonry.

"I do not recollect," he replied, "ever to have heard him utter a syllable on the subject." As to any document relating to Masonry it would not have been "of a character to make any impression." He remembered none. He believed all documents left by Washington to be in the possession of Mr. Sparks. Jared Sparks had already disclaimed finding any of the alleged letters of Washington to Freemasons, as he should have found them in Washington's carefully kept letter copying book if they had been written. Washington and Marshall absented themselves from the lodge during a large part of their lives, each refrained from praising Masonry even when opportunity offered itself, and neither spoke of Masonry to the other.

WASHINGTON.

The paper called *The Christian Cynosure* (see Vol. 32, Nos. 5-7), principally devoted to opposition to secret societies, is tearing both clothes and conscience to prove that George Washington was not an earnest Free Mason, notwithstanding the established fact that he was a Mason, lived a Mason and died and was buried a Mason. Well, what would be the consequence if Washington wasn't a Mason—would the fabric of Freemasonry fall because of that? But the proof is positive that he was a Free Mason from before the period of his majority to the moment of his death, and that he honored the fraternity in many ways, and in every way possible, thus showing his love for the ancient and honorable fraternity.—The Knight.

Conscience suffered no strain when the *Cynosure* copied what Washington wrote over his own signature. It was not

against conscience to repeat the testimony of his aid-de-camp. It was consistent with conscience to attend to the report of his private secretary. It was hardly a thing which the Knight should represent as violating conscience if Masonic authority and Masonic lodge records were cited.

The Knight asserts that Washington honored Masonry "in every way possible." The Cynosure need not offset this with a counter assertion, for, unlike the Knight, it has dealt already, with documents and facts.

It is the Knight's Method that would give the conscience of the Cynosure a qualm. To make bald assumptions instead of giving genuine biographical or historic facts is not the method this journal pursued.

Washington ought to have known as much about the matter as the editor of the Knight does a hundred years after his time. Washington's contemporaries ought to be as good authority as the editor who attacked the Cynosure. And, so far as secret society authority goes, lodge records and Masonic authorities and Masonic contemporaries of Washington, may still rank fairly well with this editor. What we prefer is fact and credible biographic record, such as the Knight blames us for having recently given. Especially do we distrust testimony that contradicts Washington.

A FALSE TRADITION.

Tradition asserts that Washington and his Masonic brethren held military lodges during the French war. There is a cave near Winchester, Vt., where his headquarters for two years were held, which to this day is called "Washington's Masonic Cave." It is divided into several apartments, one of which is called the lodge room, and it is said that Washington and his Masonic brethren held lodges in this cavern. In the spring of 1844 the Masons of that vicinity held a celebration there to commemorate the event.—Taggard's Times.

Against all such fictions stands Washington's sweeping statement written by his own hand.

Tribulation.—Tribulation is the price we pay for the robe and the crown and the palm.—Bishop Hurst.



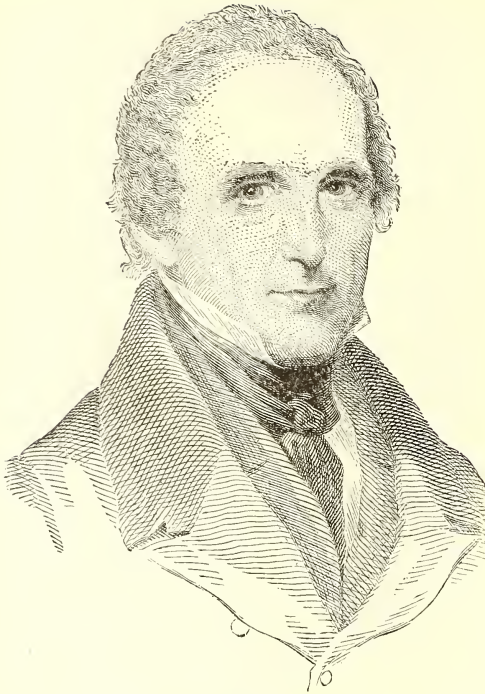
JOSEPH RITNER,

Governor of Pennsylvania, Reports to the Legislature.

Governor Ritner, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington, from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.
2. That in 1798, shortly before his death, his opinions were the same as thirty years before, when thirty-six years old.
3. That he was never "Grand Master" or "Master" of any particular lodge.
4. That in 1781, as appears by the record of King David's Lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.
5. That all the letters said to be written by Washington to lodges are spurious.

A Prosperous Man.—A man that has simplicity, honesty, truthfulness, purity, and fidelity, whether he is rich or poor, is prosperous.—H. W. Beecher.



RICHARD RUSH,

U. S. Attorney General, Secretary of State and of the Treasury, 1811-17.

The following is an extract from his testimony as to the principles of Freemasonry:

"Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest as not beyond her control, the least as claiming her protection.' Masonry has upset this primordial system. She has dethroned this image of God upon earth."

We have devoted considerable space in both the November and this number of the Chronicle to the report of the committee of the Grand Lodge of Kentucky on "Negro Masonry," because of the historical statements given on this interesting subject; and that our many Masonic readers may have at hand all the arguments in a case destined to be of material interest in many Grand Lodges of America. It is a document worthy of being preserved.—Masonic Chronicle.

How about universal brotherhood and all sorts of fine things?



WILLIAM WIRT.

U. S. Attorney General (1817-29) and Candidate for President (1832) on the Anti-Masonic Ticket.

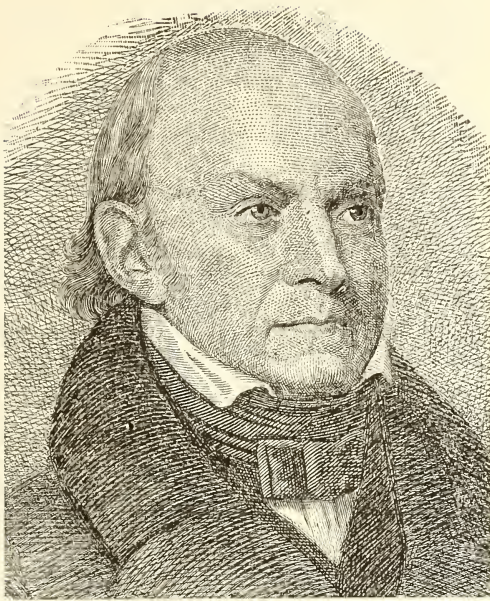
"If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down."

These new regulations were introduced to check non-affiliation, but the statistical tables published annually show that they have failed. In New York the loss by suspension, for non-payment of dues and by withdrawals is 33,530 in one year, only about 7,500 less than the number joining in the year in the whole United States.

Abstract of paragraph in R. A. correspondence report 1898.

The report also shows that the annual subtraction in California, Washington and Nebraska is more than six per cent of the membership.

That is, in about a decade and a half, as many Masons would drop out of the lodges as are now inside. And still men continue to pay money for the privilege of being paraded around blindfold in a pair of lodge drawers.



JOHN QUINCY ADAMS,

Sixth President of the United States.

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

—Letters and Addresses on Freemasonry by John Quincy Adams.

Actions; Small, Have Great Influence. —There are certain tiny insects which work on branches of trees, raising small lumps here and there. Out of these lumps a deep black substance is obtained, from which the ordinary ink of commerce is manufactured. This ink is used by all kinds of writers to give expression to thoughts, some of which may reach the hearts of vast multitudes of people, and live on into eternity. The smallest duties, performed by the obscurest Christian, may have immeasurable and eternal influence. Let us not turn aside from the least opportunity. Infinite consequences may hang upon the faithful doing of apparently the most insignificant actions (Luke 16: 10).—Rev. Herbert Windross.

Richer by Duty.—The day of diligence, duty and devotion leaves us richer than it found us.—W. E. Gladstone.

Contributions.

MRS. FOWLER AS A LODGE ADVOCATE

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron. * * * If thou put the brethren in mind of these things thou shalt be a good minister of Jesus Christ." I. Timothy 4: 1, 2, 6.

Mrs. O. S. Fowler, the phrenologist, has been in St. Paul delivering lectures and instructing classes. Mrs. Fowler calls herself a Christian, professes to believe the Bible, and claims to be a messenger sent from God and guided by the Holy Ghost. She locates the soul of man in one side of the brain, and God in the other side; and discusses the relation of their functions to each other and the human body. She severely denounces the doctors of medicine and pastors of churches, while advocating a method of curing some certain kinds of diseases by inducing currents of electricity in the blood vessels to promote the circulation of the blood. But in regard to her religion, she says that after entirely surrendering herself to God, having been out of her body and returned to it, she was filled with the Holy Ghost and fire.

And now she firmly believes that Freemasonry is a divine institution, the offspring of God. She says that God, and God alone, revealed to her what she knows about Freemasonry, that He revealed it to her by means of a vision of a tent with Masonic symbols in it—such a trowel, square, compasses, etc., and a certain part of the human brain which she calls the brain heart, and which God told her is the symbol of Deity and a type of Masonry, a Masonic symbol; and which she subsequently discovered to be a symbol of the thirty-third degree of Scotch Rite Masonry by seeing it worn on the finger ring of a thirty-third degree Scotch Rite Mason.

Mrs. Fowler congratulates Free Masons for having the tabernacle furniture of the Aaronic priesthood as a means of conducting worship in their lodges, and cites that last as an evidence that Free-

masonry is the offspring of God. Surely, had she known how the continuation of that priesthood stands condemned in the word of God since the advent of Christ she would never have given away the Masonic fraternity, which she regards so sacredly, and herself, too, after this fashion, by commending the Masons for doing what is so hateful to God, as the Masons do, by setting at naught His Son Jesus Christ in the continuation of that priesthood. The word of God says: "We (Christians) have an altar, whereof they have no right to eat which serve the tabernacle." Hebrews 13: 10.

Men who serve the tabernacle, as the Masons do, will not eat of Christ's altar, and if they would, they are prohibited; they cannot.

Mrs. Fowler thinks that Moses was a Free Mason (which is exactly what Freemasonry claims). And that claim stands refuted in the word of God; for, "By faith Moses, when he came to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect to the recompense of the reward." Heb. 11: 24-26.

To-day Freemasonry claims Osiris, the Sun-god of Egypt, for its god; and that is the god which Moses refused.

Mrs. Fowler claims to have had a revelation from the true God that Freemasonry is true religion; and in her large public audience she admonished Masons to be true to Masonry, and reproved them for depriving woman of her religious rights by depriving her of anything more than a mere side degree, which is not Masonry at all. This point in her lecture (which I heard) elicited applause and put her high in favor with Masons.

Mrs. Fowler seems, however, to know whereof she affirms, and no doubt she obtained her knowledge from the highest Masonic source in the universe; even though she may not have that terrible secret that was so sacred to the pagan historian, Herodotus, that he did not dare to divulge it.

Sickels says: "We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and

which have never been found out."—Ahiman Rezon, Ceremonies for Laying Corner Stones, p. 291.

It seems that in this while the men are out, the women are in; for while the men say in their lodges that they do not know the true name of their deity and substitute therefor the word Mah-hah-bone, Mme. Blavatsky, the founder of Theosophy, says that she knows that real name of the Masonic deity, and also the place where he resides; she says that he resides in "a certain spot in the jungles of India, untrampled by Jesuit or missionary foot." And now Mrs. Fowler comes along and tells us that he resides in the human brain.

And thus it was in the beginning, when man fell, the devil had the woman first and foremost in the knowledge of himself.

Masonry demands as an essential qualification to join the lodge a preparation of heart (see Ecce. Orienti, p. 41; compared with Morris' Dictionary of Freemasonry). It is evident that Mrs. Fowler is well prepared in heart to join the lodge, even beyond that of most Freemasons; but Freemasonry, like all other pagan religions, makes no provision for the salvation of women, believing that woman has no soul that can be saved. The side degrees that the Masons and other modern pagans have for females are only intended to afford the men an opportunity to banquet and dance with the women. Many women that we have met have a yearning desire to join the real Masonic lodge; but while Christianity exerts a moralizing influence upon fallen men, women, for obvious reasons, can never be made Masons in the lodges; to do that would destroy the modesty of woman and morally unsex her.

Mrs. Fowler in telling us that she got her knowledge of Masonry and her favorable opinion of it from her god convinces us that her god is not the true God. Surely her information must have come from the Masonic god, whom Free Masons claim to be the Sun-god of Egypt, Osiris. We are told by the lodge work of Masonry that Osiris and the Tyrian Architect (Hiram) are one and the same * * * In Egyptian Freemasonry Osiris was the type of Beauty, Goodness, Order and Truth." See Sickel's Ahiman Rezon,

Lecture on the Master Mason's degree, p. 196.

In the initiating ceremonies of the Master Mason's degree every Mason must personify Hiram in a process of death, burial and resurrection, typical of the salvation of his own soul, and receive the word Mah-hah-bone, which word he is told "shall be adopted for the regulation of all Master Mason's lodges until future ages shall find out the right." (Mme. Blavatsky says she knows that name.) And thus ever Master Mason is spiritually identified with the pagan Sun deity of Egypt, Osiris.

In common with other standard Masonic authors, Pierson identifies the Hiram of Masonry with all the chief gods of paganism. See Pierson's Traditions of Freemasonry and its Coincidences with the Ancient Mysteries, p. 240.

The revelations which Mrs. O. S. Fowler got from her god plainly indicates that her god is the Freemason's god. And that god is described in the Bible as, "The great dragon, that old serpent called the devil, and Satan, which deceiveth the whole world, and was cast out into the earth and his angels with him" (Rev. 12: 9)—the god which Jesus Christ, our Lord, called "the father of lies, a liar and a murderer from the beginning." See John 8: 44.

Mrs. Fowler was at one time, she says, a Theosophist, but having found her god in her brain, and that the methods of Theosophists are wrong, she has left them and now invites them to embrace her views. She says that she is not a materialist, and that she has been out of her body and returned to it again.

But we, having seen what her god is, and being at liberty, at least, to form our opinions of people from the character of the god they worship, how can we believe what Mrs. Fowler says of her spiritual matters?

Mrs. Fowler complains that the Christians of this city did not bid her welcome to their churches, by which she signifies her readiness to identify her work with the work of the churches, which if she ever does it will but hasten the day of final apostasy prophesied of in the Bible to come.

Concerning that apostasy, we find recorded in the Bible this preparation for

it, namely: "The working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe the lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 9-12.

As sure as the Bible is a true book, the Mason's god is the devil.

To believe otherwise is to believe a lie.

To sincerely believe that lie is to be under a strong delusion to believe a lie.

To swear allegiance to the Mason's god is to be a sworn servant of the devil, and a sworn enemy of righteousness.

Freemasonry makes lying, contemplated murder sworn to, and false swearing sacred and solemn soul-sealing acts of superstitious devotion to the devil. And that devotion of Freemasonry to the devil is exercised in a semi-nude condition of the Mason under cable-tow and hoodwink while kissing the Bible in contempt of the God of the Bible and His commandments recorded in that Book.

Freemasonry reveals the enmity that exists in the seed of the serpent towards the seed of the woman, and is the hatred of Satan manifested to the only one true God. The devil in the Masonic lodge makes every Free Mason a full-fledged emissary of hell and himself, armed and equipped to fight against the true God and secure, if possible, the damnation of the entire human race.

While Mrs. Fowler believes that her god resides in the human brain, and Mme. Blavatsky believes that the same god resides in the jungles of India, the Bible tells us that that god "goes to and fro in the earth, and walks up and down in it" (see Job 1: 7); but we think that he is most at home at a Masonic altar in a Masonic lodge, behind tiled doors, working upon the souls of men, "with all deceivableness of unrighteousness" in them that believe the lie.

W. Fenton,
74 South Robert street, St. Paul, Minn.

Dec. 28, 1900.

—Time.—Time is never more mispent than when we declaim against the want of it.—Zimmermann.

THE DUTY OF CHRISTIANS RESPECT- ING SECRET INSURANCE ORDERS;

Or, the Rival Relations of These Fraternal Lodges to the Church of Jesus Christ.

BY REV. D. M. SLEETH, LYNDON, KAN.

Be ye not unequally yoked together with unbelievers. 2 Cor. 6-14.

The associations of life have very much to do with its moral character. The manner of association, too, has much to do in determining its effect. Water and clay may lie together or the water may flow in natural current over or among the clay, and yet remain clear.

Let them be stirred together and we have slime.

In the world, but not of it, is the Savior's description of His people. He does not even ask the Father to take them out of the world, but to keep them from the evil.

They are placed there to be a sanctifying influence. They lose that power by combining with the world.

Here the lodge, of whatever variety, makes inroads upon the church. The lodge bond is no ordinary one. It is not of the common business type. It has its secret signs, its particular passwords, its peculiar obligations. It absorbs its members. It swallows up their personality. It puts each in the power of all the others. By accepting another's secret under oath or bond to preserve it a secret, by exchanging secrets with another under mutual pledge or promise, we surrender our personality. Thenceforward our life is in part in the keeping and direction of another.

Can the Christian afford to make this surrender of himself to any other? Especially can he do it when the standard of moral obligation is not fixed by himself, but by the other or others? Can he maintain his loyalty to Christ and place himself thus in the hands of those who may not know Christ? Yet this every Christian does, must do, to pass the guarded door of the lodge room. It matters not that the sum of the secrets may be small. It is deemed enough by those who offer it, under the circumstances, to hold the applicant to perpetual fidelity. It is offered for that purpose. It is accepted

with that understanding. Its magnitude may vary with the ends in view. Its purpose and effect is the same, to place the new comer under the power and control of those already there so far as their purpose and object may reach.

Every candid observer can see that this is the nature of the lodge bond. It forcibly suggests the question:

What Is the Nature of the Associations?

No thoughtful person is content to be thus closely allied to questionable companionship. Can he avoid the risk? The local lodge may meet his ideas. He may know many or most of its members. But he cannot know the general lodge. Yet he is alike bound to all. Equally in the power of all, and that, too, where social fellowship constitutes one of the boasted advantages. He is always in danger who allows another to select his associates for him. It is claimed in response to this that the rules and ritual of the order guard this point.

Facts do not sustain the claim. Of a number of local lodges of various kinds in various localities the widest divergence of social and even moral standing enter into the aggregate as any one can attest who has ever observed their public parades. And why not? The prime object is financial. Social and religious influences are only incidental. They serve as baits. They often catch the unwary. And the want of them often disgusts the initiated when discovered.

It has been within the knowledge of the writer that persons of refined social ideas have been too honest to conceal the disgust at the social affinities offered by their own lodge and have averred that they only continued to attend and pay dues to keep their policy good. Sometimes, too, they confessed to some attraction in the sports of initiation. These, too, quite frequently prove to be high-priced sports when personal injury to the initiated and heavy damage to the order results from what may be termed "horse-play" exercises. It may be answered these things are not of the essentials of the orders. It is readily granted. But in turn we ask, why are they introduced? Are they the first installment of the highly elevating influences that are to grace the life of the initiated? Are they to illustrate at the very door of entrance the uplifting moral

and social influences denied to the outside throng? These things are but the child's play of matured men and women. They might be pardoned among children on the play ground or among mature persons on some sportive occasion. But to place them as the gateway to secret associations that are lauded as social and financial uplifts to the life and are at burial ceremonies referred to as pledges of good for the life to come is very much like putting a nickle plating on a golden spoon. We do not pretend to know what these initiation frivolities are. Curiosity never led us to investigate. But the confessions of some and the misfortunes of others have taught us to be wary and prompt us to say to others beware.

The fact is demonstrated on occasions of public parade, of funeral processions or other public functions of the orders that the lines of enrollment cut sheer across the lines of social and moral affinities.

The exercises, too, equally under the auspices of the orders, range from prayers in the church and at the grave to the midnight or all-night revels in the dance hall. So great variety of supply suggests a very wide range of appetite and appreciation. I cannot but place in contrast with it for the professing Christian's consideration, the Savior's words, "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction."

I know the ready reply, there is variety of character in the church, much that is not creditable is to be found there. Ah, yes, too well we know the fact. None know it better than the earnest Christian and none bewail it more.

But consider the character of the bond between the members of the church—the real, true church of Christ. It passes through Christ the Head. If not, it has no existence. Church organization is not the ground of Christian brotherhood. It is merely the effort to express it. Of two members standing side by side there may be no other bond of union than the ever-present bond of common humanity. One may not be in Christian touch with the other because not in living touch with Christ.

Christian obligation does not pass from one to the other unless that higher

channel be open. One does not hold any of the other's secrets as a power over him. "The secret of the Lord is with them that fear Him," but they cannot entrust it as a secret to a brother.

The ever ready reply to these strictures is:

1. There are good, pious men in all these orders. We readily grant it. If not there would be no need to pen these warnings. But while good men are there they are helpless.

Neither the purposes of the orders, the code of rules, or the system of practical working give them any power to correct the conditions.

Not religious proprieties, but business is the avowed object.

Not the word of God, but a code of laws devised by men, with business ends and social entertainments in view, is the law of the order.

The system of practical working does not permit the religious convictions of any to come in as a working force.

Indeed, they tell us that the religious views of no one may be pressed lest they conflict with different religious tenets of some brother member.

In short, while a phase of common morality only as high as may be agreeable to the least conscientious member may prevail every applicant for membership must leave his religion, his own personal or denominational convictions, at the door. The type of morals cannot possibly rise above the grade that the world is ready to adopt.

It may be tinged somewhat and in some places by the respect that is paid to Christianity, but it must necessarily be of the most general kind.

2. (They urge.) Improper things are done under the auspices of the church. We grant that, too, but again we reply, the fundamental law of church life would correct these things, even our opponents themselves being judges, but the fundamental laws of lodge life are too general to take any notice of them.

In one case correction may be omitted through neglect; in the other it is excluded of necessity.

There are no signs and pass-words by which to identify each other and exclude the uninitiated. Every Christian is bound

and glad to reveal to brother or to stranger every new attainment in the Christian life and to share every new blessing.

There are no guarded avenues in the household of faith. The Spirit and the Bride say, Come, and let him that heareth say come. There are no conditions of payment attached to the blessings of the gospel. Let him that is athirst come and take the water of life freely.

No greater contrast can be conceived than exists between the associations of the lodge and those of the church, both as to the person, of members and bond of union.

The effort to defend the one by citing the other is of a piece with the blinding by a hoodwink at the door of many a lodge room to practice deception or sport upon the new victim, having already pledged or sworn him to perpetual silence, that he may be the more pliant plaything at first and the more ready helper afterwards.

These in kind with other things of more or less exceptional character are some of the associations offered the Christian in insurance as well as other orders.

News of Our Work.

The work of the National Christian Association was represented by President C. A. Blanchard, who addressed the students of the Chicago Lutheran Theological Seminary on January 17 last.

Mr. J. M. Hitchcock is visiting the professors and students of the different theological seminaries of this city, in the interests of our Association. Information is given and literature left with the students, and arrangements are made for lectures where feasible.

Mr. F. A. Noe, of College Springs, Iowa, writes of the work which he has been permitted to accomplish. He says, "I call it casting bread on the water. I have attended religious, temperance and other public meetings and public sales through the county and also public gatherings of Odd Fellows and Woodmen,

and have given tracts to all who would take them, besides once or twice placing some in the buggies of those attending college commencement exercises. I have also taken them along when I went to neighboring towns, and have passed them to all that I have met on the street and to the business men of the town."

Are there not many in every county who will undertake this most important work? It is impossible to tell what blessed results will be the reward of such self-denying labors.

The question before the Evangelical Lutheran Association next fall in Kansas is: "Are there any secret lodges, which are not anti-Christian and members of which may therefore be admitted to Church membership?"

Rev. Samuel F. Porter, our missionary agent to Southern colleges, is at present in Marshall, Mich., and writes of planning for work in the coming spring. He has spoken to many hundreds this winter through his booklet on Mormonism.

Dr. Sebastian Joseph, whose testimony as a seceding Mason appeared in the November and December numbers of the Cynosure, died suddenly. He was delirious for about a week previous to his death, is all the particulars that have been received.

The readers of the Cynosure will be pleased to learn that Joseph Cook is making vigorous proclamations of truth from the public platform in Boston.

Rev. J. P. Stoddard writes of attending one of Mr. Cook's recent lectures which was very refreshing and uplifting. The opening sentence: "Great movements are determined not by the men who advocate them, but by the men whom they produce," arrested the attention of every one.

The City and State contains an admirable article from the pen of Josiah W. Leeds on the injuries and deaths from hazing and lodge initiations.

Galesburg, Mich., Jan. 5, 1901.

The need of some plan to shame Christian people out of their guilty complicity

with lying and anti-Christian organizations never seemed so great to me as at present. Am sorry I did not see this need earlier in life.

(Rev.) O. H. Perry.

The Chicago Tribune of January 11, 1901, says: "In secret societies the process of hazing goes by the more dignified name of initiation."

The Reformed Presbyterian Witness is a magazine of thirty-two pages and cover, published at Marissa, Illinois. Its first number greets the beginning of the new century, and is a very creditable representation of the General Synod of the Reformed Presbyterian Church. The Cynosure is glad to welcome this new agency which makes for righteousness.

There are two ways of conducting a subscription business; one, to cancel the subscription at its expiration; the other, to let it run until the subscriber definitely orders it to be cancelled. The latter plan has been adopted by the Cynosure as the one giving the best satisfaction to our readers.

The government recognizes that the responsibility in such cases rests with the subscriber by providing postmasters with printed forms for notifying publishers that a subscriber wishes to discontinue. Due notice is always given at the expiration of all subscriptions, and failure to reply to such notice will be construed as desire and intention to continue the subscription.

Boston, Mass., Jan. 15, 1901.

Editor Cynosure: I take great pleasure in joining with an old friend in his approbation of the January number of the Cynosure—that "Polar Star" of reform.

We don't forget the "Weekly," to which some of us "down-easters" were so strongly attached, but the excellence of its successor is surely proving a "monthly" solace, which all highly appreciate for its steady and stalwart blows upon the flinty ramparts of the devil's strongholds. God help you to "strike twelve" every time.

James P. Stoddard.

OUR WESTERN AGENT IN THE EAST.

Wilkesburg, Pa., Jan. 2, 1901.

Dear Brother Phillips: It is a shame that I haven't written to you before this, but I have been so busy that I have never found time. When I left Lisbon, N. Y., in October I lectured in Syracuse, N. Y., and then preached until the 1st of November at Sterling, N. Y., and found opportunity to preach on two Sabbath evenings in the Methodist churches of Sterling and Hannibal, N. Y. November was spent around Pittsburg. I preached in Youngstown, Ohio; lectured in Geneva College, Beaver Falls, Pa.; lectured in the Allegheny R. P. Church; preached and lectured in Parnassus, Pa.; preached and lectured in Cohenville, Pa., and the same in Mahoning, Pa. As a rule I had good audiences. The faithful have been strengthened and the opposition had nothing to say. I received in all \$240. The balance of \$7 above expenses was credited to the cause.

I was at home from Nov. 27 to Dec. 27, but my home affairs kept me more than busy. I am on my way to fill a two months' appointment from my church in Baltimore, beginning Feb. 1, 1901, and am trying to get in a month's work preaching and lecturing en route. I lectured to a good audience on Dec. 28 in Lengburg, Ill., and preached and lectured one Sabbath, Dec. 30, to good audiences in Princeton, Ind. I have some work in view here which will keep me here until Jan. 14, and maybe longer. Yours for the cause,

(Rev.) J. R. Wylie.

FIELD AGENT STODDARD'S REPORT.

West Middlesex, Pa., Jan. 18, 1901.

Dear Cynosure: I wish I could to-day see the zealous young Odd Fellow I met in Allegheny City one week ago. He was exceedingly taken with his lodge. While he admitted that there were some things he did not like, he thought as a great benevolent society they were destined to outlive the ages. He referred in glowing terms to the strength of their Endowment Association, which he said held large stocks and bonds that were likely to be of great help to the membership. The papers yesterday reported the collapse of

this so-called great benevolent association.

Collapse of Odd Fellows Endowment Association Creates a Sensation.

(Pittsburg Dispatch, Jan. 17, 1901.)

The collapse of the Odd Fellows' Endowment Association, announced yesterday in the Dispatch, caused a sensation in the ranks of fraternal insurance societies. Among the members of the Odd Fellows the news of the failure caused talk and was discussed by them everywhere.

The \$10 assessment ordered last month, which will be due on January 20, will not be paid by the remaining members, and the amount owing to the contingent fund of the order will not be paid. This leaves the association to fall back on the balance in the Nation's Bank for Savings and the bonds and mortgages held by it. The bank balance is \$13,947.06. Of the other assets the association hold two Eleventh Ward (Allegheny) school bonds, two Third Ward school bonds, three Avalon street improvement bonds, five West Bellevue street improvement bonds of the par value of \$12,000, and has two mortgages of \$2,000 each. It is expected that the face value of all these can be raised. This will net \$29,947.06, a little over 50 per cent of the total amount of the claims. At this rate, however, the beneficiaries would receive more than was paid into the association by the deceased members.

At the opening of 1900 the association had a contingent fund of about \$75,000. The receipts for the year from all the sources were \$101,855.51. A number of claims from the previous year had to be paid, however, and it was necessary to borrow from the contingent fund in order to keep things moving. The death rate last year was the heaviest in the history of the association. In all seventy-six claims were presented. It was necessary to borrow the money from the contingent fund to pay twenty-two of these. The last were paid on October 10.

Thirty more claims were still due with not money enough in sight to pay them and then the special assessment was ordered. This came like a bombshell in the ranks of the members and a howl was at once raised. Many members could not stand the assessment and they decided to quit, rather than pay. Then the idea of dissolving the association was sprung and was deemed the most feasible plan.

The combined cash, stocks, bonds and mortgages of the society only amount to \$29,947.06. It is thought that death and other claims amounting to over twice this sum remain unpaid. This association has died like its ancestors, for the want of

new blood. From the way that these secret fraternities with the insurance feature continue to die, one might judge all that the anti-secretists will have to do after a little is to sit on the fence and watch the burial. It is to be hoped that the young Odd Fellow is wiser to-day than a week ago.

I am finding that Western Pennsylvania, as ever, affords an encouraging field for the reform worker. My opportunities here are much greater than my ability. I have spoken as follows: December 30, twice in Wesley Chapel, Brad-dock; January 2, Reformed Presbyterian Church, East Liberty, Pa.; January 4, House of the Covenant, or Jewish Mission; January 6, all day in United Presbyterian Church, Midway, Pa.; January 7, Free Methodist Church, Mt. Washington, Pittsburg; January 8, Hope Mission, Pittsburg; January 9, Young People of Luther League, Allegheny, Pa.; January 10, with Brother J. Ralston, Wy-lie Reformed Presbyterian Church, Wil-kinsburg, Pa.; January 13, Mission Ger-man Baptist Brethren, Pittsburg; January 14, Free Methodist Church, Apollo, Pa.; January 15, Second Presbyterian Church, Butler, Pa. Last evening I took part in a service in the Free Methodist Church, New Castle, Pa. If plans are carried out I shall be speaking here Sabbath morning and in the United Presby-terian Church, near Youngstown, Ohio, in the afternoon.

At the East End R. P. Church, the time usually devoted to the prayer-meeting was given your agent for a presenta-tion of truth along our line. Some theo-logical students, along with others, made inquiries and expressed interest. The pastor gave a contribution, as is his cus-tom. The meeting at the Jewish Mis-sion was given as a Bible Reading con-ducted by the superintendent, Bro. Ru-ben. The discussions were general, and very interesting. Bro. Ruben promises to write for the Cynosure. The meetings at Midway were helpful. New Cynosure subscriptions were secured. Our stanch friend, Minnie Bell, has recently changed her name to McGraw, and her home to Washington, Pa. She may be relied on to work for reform. The Free Meth-odists are generally having special meet-ings. I am glad to lend the "helping

hand" wherever I can. There was a good interest in Hope Mission. Three seekers came to the altar the evening I spoke. In addition to a patient hearing the Luther League of Allegheny gave a collection for our work. Bro. Shaw, who has helped us in other days, was present and sanctioned our representation of Masonry. He is a seceding Mason. I am glad Bro. J. Ralston Wylie, our Western agent, is spending some time in the East. He promises help at the State Convention. His presentation of the truth in opposition to the lodge is logical and convincing. Elder S. S. Blough, our State Secretary, is conducting a mission of his church (the German Baptist Brethren) in Pittsburg. Last Sabbath we were permitted to preach the Word to those who had gathered in the "upper room" in his mission.

I forgot to mention the collection kindly given by F. M. friends at Apollo, Pa. They are favored with a stirring pastor, with a good helpmate.

There is no special stir to report, but a steady, constant moving forward. My plan has been to seize upon opportunities, and do each day with my might what my hands find to do. This is after all the kind of work that will tell in the long run. The Braddock newspapers gave me undue credit. I was reported to be "one of the most distinguished divines of Washington, D. C.," and an "exceptionally able orator." This, of course, goes with much of the newspaper stuff that we get nowadays.

From this on I plan to press the work in view of the State convention, which we will hold, D. V., in the city of Harrisburg. Everywhere there is evidence that God is working for us, and it remains for us to go forward to victory.

W. B. Stoddard.

WEST POINT MILITARY ACADEMY.

The Congressional investigating committee in the West Point Military Academy hazing cases have a list of fifty-nine different methods of torturing candidates. The Senate of the United States have passed the following:

"Under the direction of the Secretary of War the superintendent of the United States Military Academy shall make and enforce

such rules and regulations as shall prevent the practice of hazing, and any cadet found guilty of participating in such practice shall be expelled from the academy and shall not be appointed to the corps of cadets therein nor to the army of the United States."

But unless something more effective than new laws can be adopted, every self-respecting young man ought to keep away from our national school at West Point, for the hazing was done in violation of law and with the apparent sanction of the officers of the Academy, for, as Congressman Driggs intimated, the inference that the officers of the academy wink at the violation of its rules, and so indorse the unwritten code of ethics of the cadets, with its sanctions of hypocrisy, brutality, cowardice and dishonesty, is, as matters now stand, inevitable.

The New York Observer very severely and justly comments upon the fact that the academy is controlled and ruled by the cadets, to the disgrace of the national school and moral as well as physical injury of young men. The following shows its healthy patriotic tone:

"But the development of a spirit of mere brutality and of moral hypocrisy is not the only evil of these 'affairs of honor.' As a rule they are forced upon the third and fourth class men by the upper class men. The latter decide when their regulations—not those of the academy—have been violated, or when 'honor' has been wounded, and compel a fight. That is to say, on penalty of an ostracism tantamount to dismissal from the academy, these men use their illegal authority to pit two other men, powerless to resist under the cadet code of ethics, against each other as they would two fighting cocks. This is not only brutality, but cowardice, the kind of cowardice that delights in attacks on the weaker and those incapable of defense. Should their victims refuse, they use their authority to injure their standing by inflicting demerits upon them, and through their facility of communication with their superior officers, to force them out of the academy. This is more than cowardice. It is dishonesty and malignity pure and simple. Further, it enables the upper class men practically to dictate who shall graduate from a national school."

"Is your daughter a finished musician?"

"Not yet; but the neighbors are making threats."—Exchange.



JOHN G. FEE.

Founder and First President of Berea College.

"His faith and works, like streams that intermingle,

In the same channel ran;
The crystal clearness of an eye kept single
Shamed all the frauds of man.
The very gentlest of all human natures
He joined to courage strong,
And love outstretching unto all God's creatures
With sturdy hate of wrong."

Last year the newspapers reported the death of Mr. Fee, but he wrote to the Cynosure office and, enclosing a tract of his own on the lodge, said: "I am still sowing seed." His case was like that of Mark Twain, who, after reading an account of his own death, said "it was greatly exaggerated."

A Friend to "The Least of These My Brethren."

Mr. Fee was born in Bracken County, Kentucky, in 1816, and was buried from his home in Berea, of his native State, on Tuesday, January 15, 1901.

The National Christian Association in 1891 published Mr. Fee's autobiography and from it are taken the following extracts.

In the introduction, by Rev. H. H. Hinman, his long known friend, we read:

"In consenting to write an introduction to the Autobiography of one whom I have long known and honored, I desire to say that the nineteenth century has not been more remarkable for its discoveries in science, art, and all forms of material progress, than it has for the moral heroism of many men and women whose courage, faith, patience and self-sacrifice have done so much to promote justice and humanity, and for the advancement of the Redeemer's kingdom. Among these Christian patriots there is one whose long life of consecration to the good of his fellow-men ought to be not only an example but an inspiration to the youth of our land. John G. Fee, of Berea, Ky., was born and raised under the influences of slavery and was surrounded by those powerfully conservative forces that held many good men to the defense of oppression."

The autobiography relates that his school teacher led him to accept Christ as his Savior in his fourteenth year (1830). And in 1842 he entered Lane Theological Seminary of Cincinnati. Here the text, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself," was pressed home on his conscience by two of the students. Mr. Fee says: "I saw that the duty enjoined was fundamental in the religion of Jesus Christ, and that unless I embraced the principle and lived it in honest practice, I would lose my soul. I saw also that as an honest man I ought to be willing to wear the name which would be a fair exponent of the principle I espoused. This was the name Abolitionist, odious then to the vast majority of people North, and especially South. For a time I struggled between odium on the one hand and manifest duty on the other. I had in the grove near the seminary a place to which I went every day for prayer, between the hours of eleven and twelve. I saw that to have light and peace from God, I must make the consecration. I said, 'Lord, if needs be, make me an Abolitionist.' The surrender was complete. I arose from my knees with the consciousness that I had died to the world and accepted Christ in all the fullness of his character as I then understood Him. Self must be surrendered. The test, the point of surrender, may be one thing to one man, a different thing to another man; but it must be made—all given to Christ.

"In this consecration—this death to the world—I also made up my mind to

accept all that should follow. Imperfect as has been my life, I do not remember that in all my after difficulties I had to consider anew the questions of sacrifice of property, of comfort, of social position, of apparent failure, of personal safety, or of giving up life itself. The latter I regarded as even probable. This, with the rest, had been embodied in my former consecration. I felt that "my life was hid with Christ in God."

* * * * *

"I was offered the pastorate of two churches in the county (Bracken), with abundant support, but on the condition that I would "go along and preach the Gospel and let the subject of slavery alone." I replied, 'The Gospel is the good news of salvation from sin, all sin, the sin of slave-holding as well as all other sins; and I will not sell my convictions in reference to that which I regard as an iniquity, nor my liberty to utter these convictions for a mess of pottage.'

* * * * *

"The majority of the ministers acknowledged the wrong of slavery in comparing it to concubinage, but said it was to be worn out by preaching principles. These brethren were negative, conservative. The slave power was positive, aggressive, and wore out these conservative ministers and their churches. When sins are gross and incorporated into the organic law of the land, nothing short of unqualified condemnation and refusal to support will be sufficient. Ministers must speak out as Nathan to David. 'Thou art the man.' 'The blood of a murdered man lies at your door.' 'Put away the evil of your doings.' Nothing short of such faithfulness will ever succeed.

"Just about this time (1846) the occasion for another protest came—a protest against secret orders. We had a union temperance society, into which all, young and old, rich and poor, could come, 'without money and without price.'

It was proposed that there be formed in our school-house a society known as 'Sons of Temperance.' I was requested to join and give my influence. I declined the invitation to join, and in a public discourse gave my reasons for so declining.

* * * * *

"It was then said: 'The amount of se-

crecy is small.' I said, the principle is just as certainly vicious when small as when large; a poison is the same, little or much. I said the devil tempts not to vice in its gross form: at first only in small proportions, and that veiled by some assumed good; 'he comes as an angel of light.' I said: 'Some of you know that it is just in this way Jesuitism now works. It does evil that good may come.'

"I said, 'I have traced the history of your movement. It was concocted almost exclusively by Freemasons and Odd Fellows.' These men knew that temperance was a good and reputable thing, and that if the youth of the land could have their minds familiarized with the secret principle, made reputable by association with acknowledged good, then it will be easy, after a time, for such a step into other orders with larger measures of secrecy, even those associated with blasphemous oaths, a false religion, a religion like that of Freemasonry, which claims to fit men for the lodge above—'a religion in which all men can agree'—Jews and pagans, Mohammedans and Parsees; a religion of mere sacrilegious rites; a religion in which the name of Christ is excluded from every official prayer; Christ treated as Mohammed, Zoroaster or Confucius; yes, worse, the name expurgated from Scriptures quoted.—See Mackey's Ritual, pp. 384-5. I said to my hearers: 'Beware of those stepping stones that lead to institutions that are blasphemous, delusive, and perilous to society and republican institutions.'

The 'Sons' did not live long in that region. Afterwards, when I had moved to Madison County, where I now live, I was told by an influential friend, who was a Freemason, that if I would join the Masons I would be protected from the mobs. I replied: 'If my protection and immunity from violence is to be secured by connection with orders at once delusive, selfish, perilous to society and treacherous to Christ, then I cannot have protection from such men.' Before I came to Madison, I was waylaid, shot at, clubbed, stoned; by force kept out of church houses; and since I came to Madison, have been in the hands of six regularly organized mobs of violent men, yet have I not shown the secret sign of distress,

nor muttered the words, 'Is there no help for the widow's son?'

I have by these persecutions been brought into deeper sympathy with Him whose judgment was taken from Him and who said: 'Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you for my sake.' His gracious benediction was more than the maledictions of men. I yet live, and live to praise Him for that abundant grace which, like the 'red thread,' has run through the cordage of my life.

JOHN G. FEE.

(From Editorial, Chicago Inter Ocean.)

The death of John G. Fee recalls many of the most dramatic incidents of the struggle of the mountaineers of Kentucky and Tennessee against slavery. Mr. Fee died at the age of 85, his life covering the whole period of anti-slavery agitation. His early life in politics and in the church was more tempestuous even than that of Garrison or Giddings. He was an abolitionist in a slave State. He was the son of a slave owner. All his early associations were with slaveholders.

When he took up his life work he alienated kindred and influential friends and espoused the cause not only of the slave but of the mountaineers of revolutionary ancestry, who had made a long fight against slavery.

One of Mr. Fee's early projects was the establishment of a high-grade educational institution for the benefit of the anti-slavery mountaineers. In time he succeeded, and Berea college is the outcome of his life-work. Agitator, missionary, preacher, educator, he lived to see slavery abolished, to see the mountaineers of Kentucky stand fast by the Union, to see his people made central figures in literature, to see the college that he had founded the center of a far-reaching educational activity, producing most wondrous results. He outlived nearly all the prominent men who opposed him. He outlived most of the friends who supported him. He lived to see his dreams as to freedom of the slave and general education realized.

Lamps.—Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.—Spurgeon.

Newspapers and Reform.

EARLY DAYS OF FREEMASONRY.

Prototype of Capt. Wm. Morgan.

"Outside of England and her colonies the development of Masonry was by no means rapid, but the church early took the alarm, and in 1738 Clement XII. condemned it in his bull, *In Eminenti*. No reason for this was alleged except its secrecy, and that under its rules men of all religions associate together, giving rise to suspicions of evil, wherefore all members incur excommunication removable only by the Pope, and all bishops are instructed to prosecute and punish them as vehemently suspected of heresy. As the Parliament of Paris refused to register this bull, it could scarcely accomplish much outside of the papal states, except in Spain, but within them it was rendered effective by an edict of the cardinal secretary of state, January 14, 1739, pronouncing irremissible pain of death, not only on all members, but on all who tempt others to join or favor the society in any way, such as leasing a house for its use. This was a declaration of war to the knife, although the only victim of the death penalty is said to have been the French author of a book on Masonry."—Lippincott's.

GALVESTON—AN APPARENT INDICTMENT.

BY W. H. GEISTWEIT, CHICAGO.

[From "The Standard," a Baptist Newspaper.]

A few weeks ago I had a conversation with a physician who had just returned from a two weeks' visit to Galveston, whither he had been sent immediately after the flood, to help in the care of the wounded and otherwise distressed. He established a temporary hospital, and during his stay (the hospital was established at Houston) he ministered to some 700 patients.

Among many striking experiences that of special relief abides with him. It was in this wise: While his business was to minister to all alike, there were those who worked differently. One morning a representative of the Masonic order entered the hospital and called out, "Are there

any Masons here?" Here and there hands were lifted; these persons were at once removed from the hospital and special care given them by representatives of the Masonic bodies in the United States. This same course was followed by the Odd Fellows, Knights of Pythias, and other secret societies. It was noticeable, however, that no representatives of the churches of the country came there and called out for their people. This latter fact burdened my friend greatly; it looked as though the lodges were doing much better than the churches—which is a common contention by ardent lodge-men. I confess, too, that I shared his feeling for a time, and felt that we were far behind our duty in these things, that the lodges were a great improvement on the churches in some things. This, to a man who does not "go much" on the secret society business, was rather unpleasant.

But I began to think over the matter; I looked at it from every side; examined once again this whole secret society business, to see whether my position was well-founded; for here seemed to be an evidence of Christly service exceeding that of the institution which I have fondly believed was a divine institution. And I am ready to say that the result of that examination was in favor of the divine institution. Without any hesitation whatever I want to express satisfaction that there was no Baptist found in the special business of hunting up Baptists and letting the other poor creatures take care of themselves. It was a time of great need, and the call was on the basis of humanity; in that hour every distinction faded out of sight, and the real ministry was not specialized. What a hue and cry had been raised had the various denominations hunted out their own people and ministered to them only. That was a work needed, but not then; they could be helped in any special way after the common need had been met. Indeed, the special help was unfair, in not a few instances; some people were helped first from the common funds; then they received additional help because they were Masons, or Odd Fellows. People who were only common folks had to go with the common treatment. It may be all right, and then again it may not be.

This contrasting of the lodge with the church to the disparagement of the church, is such a common thing, that the present occasion is a good time to refer to it. The church is the only real benevolent body on the earth; it is the only institution that ministers to the needy, hoping for nothing in return. Two-thirds of its ministry of helpfulness is to those who do not belong to it, and in a great majority of instances to those who never darken its doors. It is the only body that seeks out unfortunates for no other reason than simply to help them. There is an army of women here in Chicago, going in the darkest purlieus, with the simple desire to help people, give them a lift to a higher plane of living; they will never get anything out of these people, save a "God bless you;" the church is the only organization that sustains places of refuge for needy people; keeps friendly doors open for young men away from home, with a hand ever extended to help them in every way. There is no such form of benevolence in any organization outside of the church of Jesus Christ.

More: The benevolent form of the secret society is not benevolence. You pay for what you get; and when you do not pay you do not "get." Here is a beneficial certificate; it has a picture at the head, which illustrates a member of the organization visiting a widow and presenting to her a check for the amount her husband carried as insurance; it seems a pathetic scene; it really would give the impression that the lodge was making a donation, a splendid act of charity. The picture, the whole suggestion of it, is wrong and most misleading. That check comes in regular order just as it would come from a regular life insurance company, and precisely on the same basis, which basis is suggested in the monthly notice that if the dues are not paid promptly the certificate is null and void. Only in the case of the insurance company the notice reads, "Dear sir," and in the case of the lodge it reads, "Dear brother."

I do not know of a church that ever follows this principle of brotherhood. The lodge asks for men and women "of good moral character;" the church takes them in without any character, and helps

them get a character. It does not think for a moment of membership when calamity befalls a section of the country. During the great Johnstown flood, every church near and far, in Pennsylvania, was open to gather goods for the sufferers. Such a thought as helping members only was never dreamed of; all men were our brethren, made especially near by the common sorrow. On Christmas day in Minnesota, during the fearful panic, several years ago, I carried load after load of provisions to suffering families; sometimes went out into the night and visited homes that were usually good homes with abundance. In the stress of that awful winter these people suffered—suffered all the more because they would not tell any one that they were starving to death! The night visit was made that none might see the help offered; indeed, that no one might know but God alone—with the helper and the helped. More visits were made to people who were not members than to those who were. I think it is safe to say that the cases of members helped was one in ten. What this one man did was done by many other men, made possible by the gifts of wealthier members of the churches and congregations. It would have been an easy thing to care only for church members, but such exclusiveness was never thought of.

This much more may be permitted: It has always been a matter of grief to me to see how loosely some lodge men can stand by the church of which they are members. They are sensitive on the lodge question; there is "blood on the moon" whenever you attempt to plead for the supremacy of the church; while their contrast of the church with the lodges is always to the church's disparagement. The trouble caused by them is on the increase; among our negro brethren a man who does not "stand in" with the secret societies can scarcely hold a pastorate. The influence of the ungodly lodge touches the pulpit, and often controls it. The colored people are not alone in this matter. Joining the secret society to get a standing is one of the most insidious temptations that befalls a young preacher in the small town or city.

I have a suspicion that the editor feels that this article is unnecessary; that it might stir up a hornet's nest which would

better be left alone. Perhaps, however, if he came in contact with it as this writer has done; perhaps if he himself had gone through the "sprouts" of the initiation of one of the great organizations mentioned by name in this article; if he had seen the enforced affinity with those who have no interest in our common Lord, to "draw it mildly;" if he had been compelled to "Come out from among them" merely to save his sense of reverence—and the necessary distinction between those who belong to the household of faith and those who do not—perhaps then he would have some sympathy with a man who has long wanted to say these things, but found no opportunity. "I love thy church, O God."
Chicago.

THE TYRANNY OF SECRET ORDERS.

In most of our cities an honest man cannot get work at a trade unless he belongs to some secret oath-bound clique or clan, to which he pays tribute, and by which he is ruled and domineered over. The heads of these clans order strikes, and men with sickly wives and hungry children are obliged to stop work at the behest of men who draw good salaries for working their jaws. A recent letter from an acquaintance—a competent workman, stranded in New York—conveyed intelligence that he could not get work at his trade without paying \$50 to join a secret labor union. He must pay ten dollars a week for five weeks for the privilege of earning an honest living in the city of New York. And this is a free country! Walter Dixon gives the effect the trade-union secret orders have had in England. He says:

"They ruined the printing business in Edinburgh by the insane attempt to force upon the journeymen an odious resolution, so that if the men did not strike they would be locked out, and they struck. What misery followed, loss of money and six months of valuable time to both the employers and the men. It was not all loss either, for it gave both parties an experience that lasted them all their lives."

Capitalists study and carefully calculate all the probabilities before they invest in that which must depend on labor, where strikes may come to prevent the man-

ager from operating his plant, and may prevent the delivery of contracted goods and products on time. All the liabilities they bring are against the investment of capital in that which depends on labor, and hence they injure labor.

The lesson for Christians is, "Be not unequally yoked together with unbelievers." If men will stay in the country and work on the soil where God put man originally, they can be independent of trade unions, strikes, or boycotts, and can obey God's Word and trust God's providence, and not be domineered over by ungodly men.—The Safeguard.

Voices from the Podge.

A Chinese proverb says: "New milk is not got from a statue."—The Knight.

Remember that when you are tempted to "join."

The hot breezes of summer have melted the ardor of many of the lodge workers and they have laid off for cooler evenings. The bare routine of the lodge is now deemed sufficient for the energies of the officers.—Knight.

Lodge routine is tedious enough in any weather.

The Monitor speaks of the "the 'cheap' rate, new-fangled societies that ultimately have either to re-rate their entire membership or suspend. Just think of it. One of these 'cheap' societies only a short time ago, had to issue some eight special assessments in a lump, amounting to nearly a million of dollars—that or fail. There are others."

How such societies are new-fangled we hardly know. Assessment insurance is old-fangled and badly outworn. It seems to cling somewhat still to the old-fashioned institution of secret orders. Both are lamely behind the age.

The congress of Chile, South America, is composed almost, if not altogether, of Masons, the only fraternity or order, outside of the Catholic church societies, that flourishes there.—Masonic Chronicle.

Chile legislation must be "cold as Masonic charity."

In India Hindoos are initiated into Masonry on a declaration of belief in an Omnipotent,

Omniscient and Omnipresent God.—Masonic Chronicle.

All Hindoos? or, somewhere, Hindoos? Which God do the Hindoos mean?

The wife of Bro. Wm. McKinley is now a member of the O. E. S.—Masonic Chronicle, December, 1898.

Is it this Eastern Star that has kept Bro. McKinley gazing east so steadfastly that he cannot see some western things on which his predecessors have fixed their eyes?

The first strike in this country was the sailors' strike of New York in 1802.—The Knight.

The last strike was made by the clocks.

In ancient days it was fashionable for persons who wished to spring something new on the people to retire to a mountain and take a course of fasting and prayer preparatory to the movement, but since the time of the latter day saint, Joseph Smith, that sort of thing has become unpopular. It is too much like something hard.—Missouri Freemason.

Has not the mind which produced the above received its training in the mixed circumstances and ceremonies of the lodge?

AT HOME.

"If we could reach the stay-at-homes, we would urge them to attend their lodges more frequently; but as they don't attend lodge, they have little desire to know what is going on in the order and, consequently, don't read. Only those who do read can be urged to do this urging. It should be done and done again, until they appear—then put them to work, on a committee, in office, or in some manner by which they can be secured. If they can't be brought out any other way, get up a banquet and make the prominent 'factors' all presidents, vice presidents, toastmasters, speakers, or something 'big.' If this won't 'fetch' them, get out a drag net and bring them in per force."—The Knight of Pythias.

But suppose they are found using the time in a better way, and, being at home, in a better place?

Woman.—Woman is the mercury in the thermometer of the race. Her status shows to what degree it has arisen out of the dust.—Miss Willard.

Where can one find such excellent and reasonable insurance as that found in the best class of modern fraternal societies?—The Knight.

Everywhere. Better, too. Old-line companies do a safe instead of a risky business, and produce better than promised results instead of final disappointment.

Masonry was introduced into Russia from England in 1731, but was opposed by the government at times, at others protected. In 1822 a decree was promulgated against it and since that time it has languished, making no headway.—Chronicle.

Glad there is one good thing to say of Russia.

The wisest fraternal plan is the one that makes the surest and most common sense provision for the future. We want to be assured not only that a society is able to pay claims to-day, but that ten or thirty years hence the society will be in a solvent condition and able to pay all claims promptly. This we predict for the Knights of the Loyal Guard.

That is a venturesome prediction to make for any assessment concern, secret or open. They naturally wilt after a while.

Non-proselyting and non-aggressive, the Masonic fraternity as a whole pursues the even tenor of its way. It frowns on the vulgarity of display.—Masonic Journal, copied in the Indian Mason.

"Vulgarity of display" is pretty good. Would that the frown were sterner and more effective.

The Oyster Bay Masonic lodge lately gave Roosevelt the Entered Apprentice, or first, degree. Thus in one way or another do they continue to corral the frisky Teddy.

GRAND MASTER'S GREETING.

The annual Christmas greeting to the Grand Master of the Grand Encampment, Knights Templar, of the United States, has been arranged as follows:

"To our Most Eminent Grand Master, Reuben Hedley Lloyd; Who Rules the Templar Host from Point Barrow to Porto Rico; from the Passamaquoddy to the Philippines."

Did they drink it, Templar fashion, from a human skull?

Massachusetts Grand Lodge has joined the column and now requires its subordinate lodges to display the Stars and Stripes from the station of the Chancellor Commander during all conventions. Next.—Knight.

And yet some think Anderson's Constitutions don't follow the flag.

A cyclist who is a lodge man has often sought for some convenient and inexpensive method of "showing his colors" when out with the wheel. The handsome pins and charms get lost and riders do not usually wear them with the cycling suit. Now, however, the cyclist can have his emblem upon the wheel and at the same time combine beauty and lodge patriotism with usefulness. In our advertising space will be found the card of the New Departure Bell Co., whose product is the standard of excellence throughout the world. That company is making bicycle bells with emblems of all the leading orders which for beauty and utility are incomparable. The emblem is handsomely engraved and the proper colors are in bright enamel unaffected by exposure.

Bells have the push button mechanism, stationary gongs, and new quick-adjusting lock clamp. Drop a card for special circular in colors.—The Knight.

It would be a great stroke of advertising business thus to make every cycling Frat. a sandwich man.

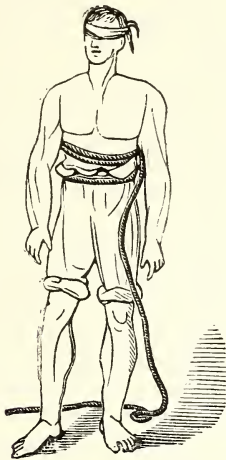
The R. A. correspondence report of Maryland for 1898 condemns the recent action of the Grand Lodge of Idaho, which has resolved that every Mason residing within the territory of Idaho Grand Lodge jurisdiction must be a member of some local lodge there or elsewhere. Even if he holds a demit under another lodge he shall affiliate or be tried for un-Masonic conduct. Upon conviction he shall be expelled from the Masonic Lodge.

Of this presumptuous and tyrannical legislation "The Freemason" says: It is difficult to realize that such a monstrous resolution as this could ever have been formulated, much less adopted, by a body of men, who, we presume, are in the possession of their senses."

Remembering the constant use of the word "Brother" by Freemasons, we are tempted, in view of this anti-American wild and woolly legislation, to adopt Lord Dundreary's casual remark: "My brother Sam is an ass."

TEDDY INTREPID.**The Rough Rider Takes a New Ride, This Time on the Masonic Goat.**

The Pittsburg Commercial Gazette of Jan. 3, 1901, says that there was a state of excitement in Oyster Bay, L. I., when Vice President-elect Roosevelt entered the portals of the local Masonic lodge to undergo the ordeal of initiation into the order.



Preparation of Candidate in Master Mason's Degree.

Throughout the entire ordeal he preserved the same impassive calm which has always distinguished him, and while at times he was seen to pale a trifle, he never faltered or hesitated.

Mr. Roosevelt took the first three degrees of Masonry and is now a full-fledged Master Mason, well on his way toward the thirty-second degree, which he has said he will reach if it takes him a lifetime. He looked none the worse for his trip when he left the lodge and returned home, but refused to discuss the affair at all.

DYING FROM HAZING.**A Colby Student Attributes His Illness to Blows Received While Blindfolded.**

Bangor, Me., Jan. 10.—William Phillips, a student at Colby College, is critically ill at his home in Bangor from fever and hemorrhage, which were caused, he says, by blows received in the course of hazing by sophomores last fall. Phillips entered Colby College in September and it was during his initiation in the fraternity of Delta Upsilon that he received the blows complained of. He says he was blindfolded when some "sophs" came up behind and struck him two fearful blows in the small of the back, remarking that "that was the goat." Phillips says the blows "al-

most killed him." He lost his temper and went in for a free fight.

Afterward, the initiation was completed, but he was lame for weeks, and when he came home at Thanksgiving, it was observed by his parents that he was not well and physicians were called. He has steadily failed since coming home, and now suffers nightly from convulsions. Phillips' parents will have an investigation made.

HE WAS 80 CENTS BEHIND.**Will This Prevent the Mother of George Hopkins from Realizing on His \$2,000 Life Insurance Policy?**

The suit of Mrs. Minnie C. Hopkins vs. the Modern Woodmen of America, to enforce the payment of a \$2,000 life insurance policy taken out by her deceased son, George A. Hopkins, went to trial in Judge Gates' court yesterday. Scarritt, Vaughn, Griffith & Jones represent Mrs. Hopkins, and James A. Reed and his law partner, Mr. Ellis, represent the Woodmen.

George Hopkins became a member of Trinity Camp, No. 3663, of Kansas City, Feb. 6, 1898. Feb. 10, 1899, he was accidentally shot while examining a gun, preparatory to buying it. Mrs. Hopkins put in her claim for the \$2,000 life insurance which he had taken out in her favor, and payment was refused on the ground that George Hopkins was nine days late in the payment of his last assessment of 80 cents.

Mrs. Hopkins' attorneys contend that it was the custom of the Woodmen to receive these payments ten, twenty and even forty days after they were due, and that therefore they cannot refuse to pay this policy.—Kansas City papers.

ANTI-SECRET SOCIETY CHURCHES.

Many readers of "The Knight" are uninformed as to the names and number of church organizations which have provisions in their laws prohibiting their members from joining or remaining members of secret orders or associations. A paper called The Cynosure, published in Chicago, and devoted to opposition to secret societies, prints the following:

The Chicago Inter Ocean, the most unreliable paper published in this city and a tool of secret lodges, trusts and syndicates, was recently asked by one of its patrons in Missouri, "How many churches are there that forbid their members to belong to secret societies?" The answer given by the Inter Ocean was, "None that we know of, except the Roman Catholic."

Now the facts in the case are that the Roman Catholic Church is as full of secret society members as a spoiled ham is full of maggots. But there are the following religious denominations that do make membership in secret orders a bar to church membership by vote of their legislative assemblies:

United Presbyterian.
 United Brethren (Old School, only).
 Seventh-Day Adventists.
 Christian Reform Church.
 Primitive Baptists.
 Seventh-Day Baptists.
 Scandinavian Baptists.
 German Baptists.
 Friends.
 Norwegian Lutherans.
 Danish Lutherans.
 Swedish Lutherans.
 German Lutherans.
 German Lutherans (General Council).
 Mennonites.
 Moravians.
 Plymouth Brethren.
 Associate Presbyterian.
 Associate Reformed Presbyterian.
 Reformed Presbyterian.
 Reformed Presbyterian (New Light).
 Free Methodist.
 Wesleyan Methodist.
 Reformed Church of Hollanders.
 The Christian Catholic.—The Knight (Pythian).

Our thanks to the Knight for helping us circulate the information.

ANCIENT ORDER OF UNITED WORKMEN.

TO ALL GRAND AND SUBORDINATE LODGES OF THE ORDER,

(Continued.)

INSTALLATION CEREMONY.

General Directions.

The officers of a Subordinate Lodge should be installed by the Grand Master Workman or his Deputy. In case of their absence, any Past Master Workman may act as the Installing Officer. When, in the order of business, "Installation" is reached, the Installing Officer will retire to the ante-room with those brothers whom he has chosen to assist him as Past Grand Master Workman and the Grand Guide (and other lodge officers), in the Installation Ceremony. The Deputy Grand Master Workman, or the Installing Officer shall be addressed as

Grand Master Workman and be entitled to the honors of that office while so officiating. Any Supreme or Grand Lodge officers, other than the Installing Officers, who may be present, shall be seated at the head of the lodge room.

When the Inside Watchmen vacate their stations for installation, the Installing Officer, if unaccompanied by a Grand Inside or Outside Watchman, shall appoint two members of the lodge to fill those stations.

Seats shall be placed at the right of the lodge room in front of the station of the Recorder for the officers who are to be installed, and their official badges placed on the pedestal of the Master Workman. A seat should be left vacant at the left of the station of each officer of the lodge.

No one shall be permitted to enter or leave the lodge room during the ceremony until after the final proclamation is made by the Grand Guide.

Arriving at the order of business,

Installation.

the Master Workman will so announce.

Master Workman — "Installation. Brother Guide, you will ascertain if the Grand Master Workman or his representative is in waiting to perform in the Installation Ceremony."

The Guide will salute the Master Workman, retire to the ante-room, and if the Grand Lodge officers are in readiness, he will return and report at the altar under the sign.

Guide—"Master Workman, the Installing Officers are in readiness."

The Guide returns to his station.

Master Workman—"Brethren, the important ceremony of installing into their respective offices the brethren whom you have chosen to conduct the affairs of this lodge for the ensuing term is about to take place. I request that you will receive these officers with the honors befitting their rank and present mission. The Master Workman will instruct the lodge as to proper salutes or honors of Grand and Supreme Lodge officers, viz.: The Master Workmen and brethren give the sign of the Workman Degree. The Grand Lodge officer will give the same sign, which will be replied to by the Master Workman with the sign of courtesy.

Master Workman—"Brother Inside Watchman, you will inform the Grand

Officers that the lodge is in readiness for the Installation Ceremony.

The Inside Watchman retires, leaving the lodge room door open. He notifies the Grand Officers, and returns accompanied by the Grand Guide, who advances to the altar, while the Inside Watchman closes the door. The Grand Guide will give the sign of the Workman Degree.

Grand Guide—"Master Workman, the Grand Officers are in waiting to install the officers of the lodge, but before doing so desire to learn from you whether the Annual (or semi-annual) report to the Grand Lodge has been prepared, and an order drawn for the per capita tax."

Master Workman—"The report has been made, and the per capita tax paid."

The Grand Guide retires to the outer room. The Grand Officers form a procession in the following order: Grand Guide, Grand Receiver, Grand Recorder, Grand Overseer, Grand Foreman, Past Grand Master Workman, Grand Master Workman, and advance to the inner, or lodge room, door. The Grand Guide gives three raps with gavel. (Members rise.) The Inside Watchman opens the wicket, and the Grand Guide announces the Grand Officers.

Inside Watchman—"Master Workman, Grand Officers."

Master Workman—"Admit them." (Organ music.)

The Inside Watchman opens the door, and the Grand Officers enter the lodge room, march once around the room and to the altar, as in the Workman Degree, where they will form in the following order before the altar:

* *
: ALTAR. :
* *

Grand Recorder, Grand Foreman, Past Grand Master Workman, Grand Master Workman, Grand Guide, Grand Overseer, Grand Receiver.

Master Workman—"Officers and Brothers of — Lodge, No. —, I take pleasure in presenting to you the representative of the Grand Master Workman and the Grand Officers of the State of —. Let us receive them with the grand honors, following the Overseer."

The grand honors are given, as pre-

viously explained by the Master Workman.

Master Workman (approaching the altar)—"Grand Master Workman, in behalf of — Lodge, No. —, I extend to you and your associate Grand Officers a fraternal welcome. Let me present to you a list of our newly-elected officers, and to resign to you the gavel of this lodge (hands written list and gavel to Grand Master Workman), and conduct you to the station of the Master Workman."

Grand Master Workman (after arriving at the station of the Master Workman, will request the Master Workman to be seated at his right)—"The officers of — Lodge, No. —, will vacate their stations, which for the present will be occupied by the Grand Officers." (Gives one rap with gavel. Lodge will be seated.)

The Grand Officers will retire from the altar to occupy their respective stations.

Grand Master Workman—"Grand Guide (giving him list), you will call the names of the officers-elect, who as their names are mentioned will take seats on the right of the room near the station of the Grand Master Workman."

Grand Guide calls from the list, and the officers named occupy the designated seats. The Grand Guide reports to the Grand Master Workman if all are present.

(In those jurisdictions where the Guide and Watchmen are not appointed, the following paragraph will be omitted):

Grand Master Workman—"Master Workman-elect, you will announce the names of those brethren whom you have appointed as Guide, Inside Watchman and Outside Watchman, who, as they are called, will take seats with the elected officers."

The newly-elected Master Workman makes the announcement, and the brothers appointed occupy the seats designated.

Grand Master Workman (giving two raps with gavel)—"Brethren (addressing the officers to be installed, who will rise and remain standing), do you severally accept the offices for which you have been chosen, and will you punctually attend to and perform the duties thereof to

the best of your ability?"

Officers-elect answer.

Grand Master Workman (addressing the members)—"Brethren, are you satisfied with the officers, and are you willing to do all in your power to assist them in the discharge of their duties?"

Brethren answer—"We are."

Grand Master Workman—"My brethren, I congratulate you on the advancement you have made in our beloved Order. Prove by your zeal and integrity that you are each worthy of the honor that has been conferred upon you. You are required to perfect yourselves in the duties of your several offices, and memorize your portions of the Ritual so that the work of the Order may be carried out uniformly and in harmony."

Grand Master Workman—"Brother Grand Guide, present the Master Workman-elect at the altar."

Grand Guide does as directed and returns to his station.

Grand Master Workman (addressing the Master Workman-elect)—"My brother, you have been elected to the highest office in this lodge, not merely as a personal compliment, but as an acknowledgment of your work for and devotion to the principles of the Order, and the belief of your brethren in your fitness to discharge its important duties. I congratulate you upon your preferment. Carefully study your duties as set forth in our Laws and Ritual, that you may be the better qualified.

"Do you promise a faithful attendance at the regular meetings of this lodge, also to enforce the Constitution, Laws, Ritual and edicts of the Supreme Lodge of the Ancient Order of United Workmen, and those of the Grand Lodge of —, together with the by-laws of this lodge during your term of office, and see that the other officers do the same?"

Master Workman (elect)—"I do."

Grand Master Workman—"Do you promise to aid in carrying out the principles of this Order, and labor personally to extend its limits?"

Master Workman (elect)—"I do."

Grand Master Workman—"Will you perform your duty as presiding officer of this lodge with impartiality, and exclude from your lodge all visitors who are not members of the Ancient Order of Uni-

ted Workmen in good standing under the jurisdiction of a Grand Lodge which renders allegiance to the Supreme Lodge of Ancient Order of United Workmen, and pay due respect to all Grand and Supreme Lodge Officers and to the representatives of the Grand Master Workman and Supreme Master Workman when visiting your lodge officially?"

Master Workman (elect)—"I will."

Grand Master Workman—"Will you preserve the Rituals and other property of this lodge or of the Order when committed to your care and render a just and true account of the same to the lodge, the Grand Lodge, Supreme Lodge, or its officers, as the case may be?"

Master Workman (elect)—"I will."

Grand Master Workman—"You will now be attentive while the Past Grand Master Workman offers prayer."

Past Grand Master Workman—"Our Heavenly Father, we ask thy blessing upon our brother now before thee, whom the brethren of this lodge have chosen to fill a high and responsible position. Give him grace that he may perform the duties of the office to which he has been called with an eye single to thy glory, the good of his fellow-members, the safety, honor, and welfare of this fraternity; and unto thy name be all the glory and honor. Amen."

All the members respond, "Amen."

Grand Master Workman—"I will now administer to you the obligation of a Master Workman. You will place your left hand on the Holy Bible, your right hand on your heart. Say, 'I, —, —, in the presence of Almighty God and the brethren of our Order here assembled do solemnly promise that I will perform the duties of the office of Master Workman to the best of my ability, and I hereby renew any obligations I have taken and all promises made by me in the Ancient Order of United Workmen. Amen.'"

All the members respond, "Amen."

Grand Master Workman—"My brother, let it ever be your aim to prove that you are worthy of the confidence that has been reposed in you as the executive officer of this lodge. It is your duty to see that the Laws, rules and regulations of the Order are enforced, the Ritual observed, and the other officers perform their several duties in accordance with

our Laws, so that with strict fidelity to the trust reposed the welfare and prosperity of your lodge may be assured. The Grand Guide will conduct you to a seat on my right."

Grand Master Workman—"Grand Guide, present the remaining officers-elect, and those appointed at the altar for obligation when the officers are at the altar."

* *
: ALTAR. :
* *

Outside Watchman, Inside Watchman, Financier, Receiver, Recorder, Overseer, Foreman, Past Master Workman, Grand Guide.

Grand Master Workman—"You will place your left hand on the Holy Bible, and your right on your heart. Say, 'I, ———, in the presence of the brethren here assembled, do solemnly promise that I will perform the duties devolving upon me in my office to the best of my ability. I will observe the requirements of the Constitution, Ritual and Laws of the Order, preserve all private cards, books, documents or other property of this Lodge, or of any other department of the Order committed to my care, and deliver them to the officer authorized to receive them at the expiration of my term of office, or at any time that I may be called upon to do so by our laws. I will faithfully attend the lodge meetings during my term of office, unless prevented by some unavoidable circumstance. I will cherish the honor and welfare of our beloved Order, uphold its principles, sustain its character, and labor to extend its limits. To the faithful performance of all this I pledge my honor as a Workman.'

Grand Master Workman—"Grand Guide, you will present the Past Master Workman, Foreman, and Overseer in front of the station of the Grand Master Workman, and invest them with the badges of their offices."

The Grand Guide does as directed; the other officers will remain standing at the altar.

Grand Master Workman—"Brother Past Master Workman, our laws make you the counselor and adviser of your brethren, and give into your charge the devotional exercises of your lodge. Re-

member the honor conferred upon you, and let your future conduct prove that the favor of your brethren has not been unworthily bestowed.

"Brother Foreman, it is your duty to assist the Master Workman in preserving order, and in case of his absence or inability, you will assume his position and discharge its duties. You will permit no one to pass the inner door of the lodge room without the consent of the Master Workman; nor to enter or retire from it during the Opening, Initiation or Closing Ceremonies, and the Reading of the Minutes.

"Brother Overseer, it is your duty to assist the Master Workman and Foreman in preserving order, take charge of and arrange the paraphernalia of the lodge during its sessions, see that the members are properly instructed in the signs of the Order, and that they give them correctly upon entering and retiring from the lodge.

"Grand Guide, you will now conduct these officers to their stations."

The Grand Guide does as directed.

Grand Master Workman—"Grand Guide, you will present the Recorder, Financier and Receiver-elect."

The Grand Guide does as directed; the other officers remain standing at the altar.

Grand Master Workman (to the Master Workman-elect)—"Have the bonds required of these officers been properly executed, approved by the lodge and placed in safe custody?"

Master Workman-elect answers, whereupon, if made in the negative, he will refuse to install them, but continues the ceremony with the other officers. If the reply is in the affirmative, he will proceed.

Grand Master Workman—"My brethren, the responsible positions to which you have been elected are those that may with propriety be called the business offices of the lodge. You will have charge of the records of its meetings and of the standing of its members. You are to prepare and forward the Grand Recorder its business reports and proper amounts, serve notices on the members when so required by law, collect and care for all moneys belonging to the lodge, and to the Beneficiary and Relief Funds of the Grand (or Supreme) Lodge. The Order

demands that you carefully study its Laws prescribing the duties of your several offices and expects you to yield a literal obedience to them. We trust that your places may not be vacant at any regular lodge meeting during the ensuing term. The Grand Guide will invest you with the badges of your several offices, and conduct you to your stations."

The Grand Guide does so, following same rule as when seating the Past Master Workman, etc.

Grand Master Workman—"Grand Guide, you will present the Guide, Inside and Outside Watchmen appointed (or elected)."

Grand Guide does as directed.

Grand Master Workman—"My brethren, the duties of your offices are most important, and call for an exercise of zeal and attention to detail in their performance. Be prompt, vigilant and cautious. See that all the requirements of our Laws and Rituals are complied with. The Grand Guide will invest you with the badges of your several offices and conduct you to your stations."

The Grand Guide does so and returns to his station.

Grand Master Workman—"Master Workman, I now invest you with the badge of your office. Wear it with honor to yourself and credit to the lodge. I give to your keeping the Charter of this lodge, which we all expect you will protect and cherish. I also give to your care the Rituals; these you will keep in a secure place so that there may be no opportunity of examining our secret work by those who are not members of the Order. I present you with a copy of a law which you will study as a guide for your future actions."

Grand Master Workman (giving three raps with gavel. Members rise.)—"Brethren, be attentive while the Past Grand Master Workman offers prayer."

Past Grand Master Workman—"Our Father who art in heaven, we implore thy blessing upon these brothers who have just assumed high and responsible positions. Wilt thou give them strength to perform every duty devolving upon them, enable them to resist every temptation, and grant that in the government of this lodge their influence may tend to elevate their brethren, and they may in

thy hands be instrumental in leading many to virtue and peace. Wilt thou be pleased graciously to hear our prayer and answer us. Amen."

All respond, "Amen."

Grand Master Workman (after making address to the lodge)—"Grand Guide, you will officially proclaim the officers of the lodge installed."

Grand Guide—"By direction of the Grand Master Workman, and in accordance with the power vested in him by the Grand Lodge of —, I declare the officers of — Lodge, No. —, Ancient Order of United Workmen, duly installed and authorized to enter upon their several duties for the term ending —, or until their successors are elected and installed."

Grand Master Workman—"The Grand Guide and Officers will now vacate the stations filled by them and allow the officers of this lodge to enter upon their duties." They do so.

Grand Master Workman—"Master Workman, I now intrust you with the government of the lodge and give into your hands this gavel, the instrument of authority, by which you control the movements of its members. One rap calls the lodge to order and seats the members when standing. Two raps call up the officers. Three raps call the members to their feet. (One rap.) The lodge will be seated."

The Grand Master Workman gives the gavel to the Master Workman and going to the altar is joined by the other Grand Lodge officers, after which the Grand Lodge officers retire.

Note.—If the Grand Lodge officers decide to remain, they do not approach the altar to receive the Grand Honors, but simply exchange seats with the newly-installed officers. It is imperative that every member participating in the Installation Ceremony shall read and familiarize himself with the "General Directions," as above given, and it is enjoined upon him to thoroughly memorize his part in the Exercise, so that the Installation may be conducted without the use of the book.

When the Installation is in public, the Grand Honors and all signs are omitted.

The next regular order of business is then proceeded with.

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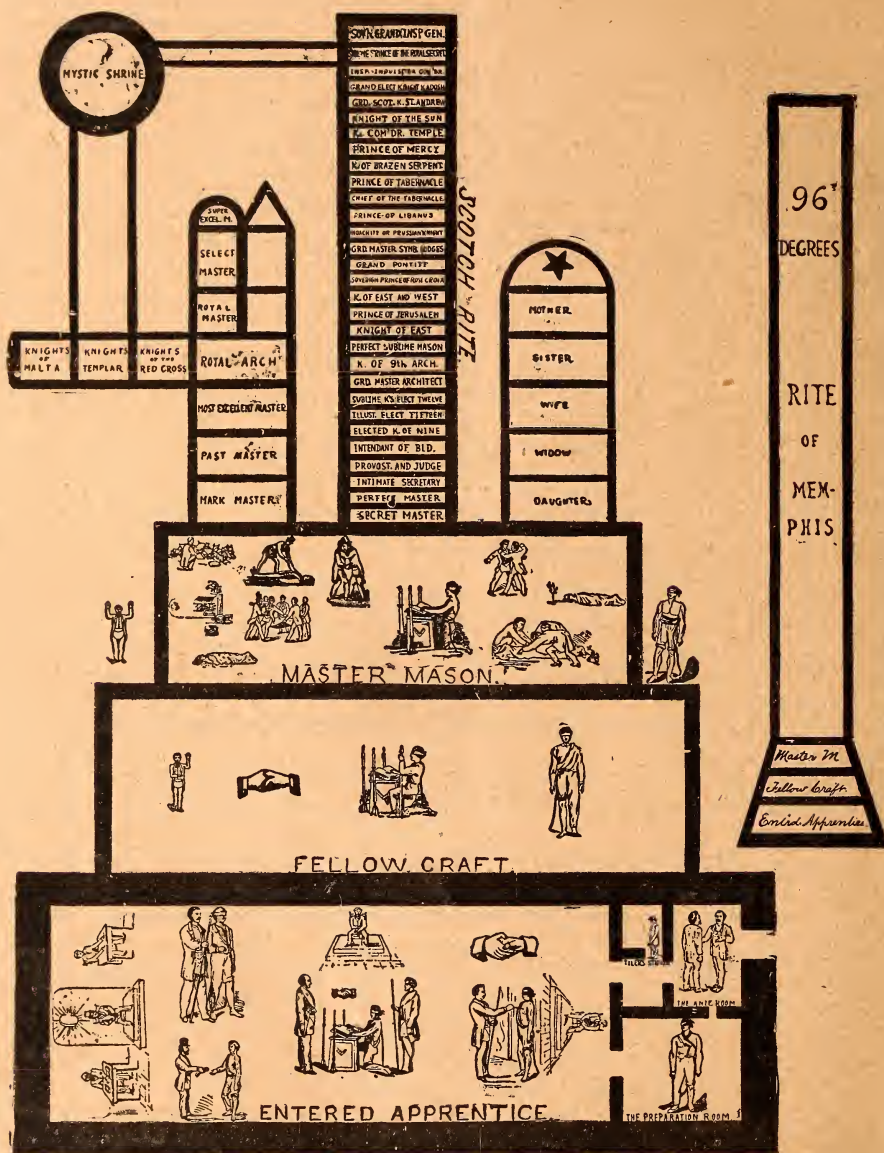
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MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

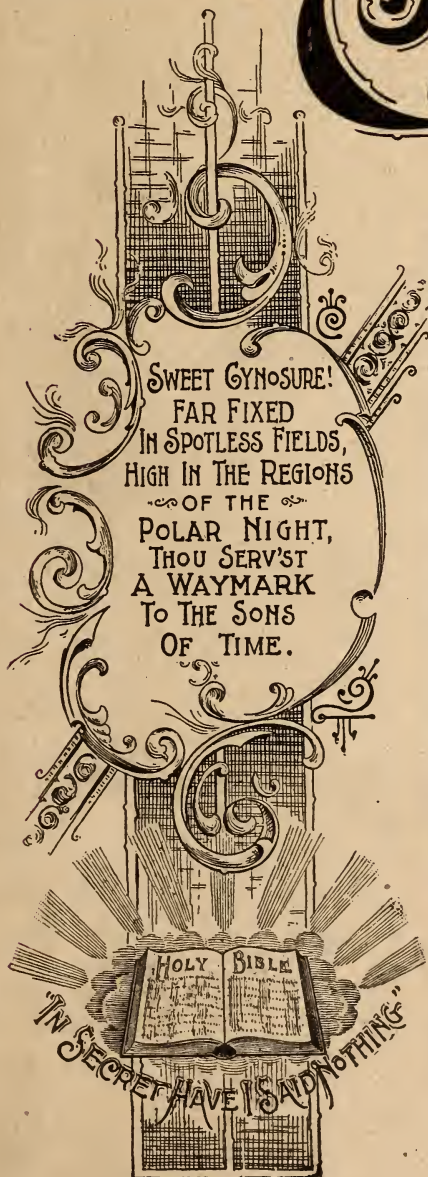
1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

Christian Gynosure.

CHICAGO, MARCH, 1901.



Rev. Dr. Edward Payson Goodwin

THE WORD OF GOD OUR GUIDE.

[From address by the late Rev. E. P. Goodwin, D.D., for thirty-three years pastor of First Congregational Church, Chicago, at a National Christian Association Conference in 1890.]

There are some things which are tolerably clear to me, and standing on this foundation of the Word of God, I do not have any difficulty, whatever. It seems to me that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity.

The whole movement of Christianity is light as against darkness. It is the very sun of righteousness. The business of the sun is to scatter light, and the business of the Church of Jesus Christ is to receive the light of the Sun of righteousness. He was to be the light of the world everywhere. He says himself that he never had any secret. He says, "In secret have I said nothing." Everything was open. There was never any little gathering of a cabal, there was never a little sort of something secret that had its little passes and grips. Well, now, Paul and his fellow apostles were always preaching that sort of thing. What fellowship had Christ with Baal—light with darkness? He had no fellowship with unfruitful works, and he had undoubtedly in mind these circles of the priests and priestesses where these heathen works were all the while being performed and the influence of them coming back on the Church.

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NEW-

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

Every Pennsylvanian will want to turn at once to the call for the State Convention, to be held at Harrisburg, March 18th and 19th next. The program is one that would very fittingly make it a National Convention.

A series of articles have been begun in this number on the history of the movement against secret societies during the Nineteenth Century. The writer, Rev. H. H. Hinman, of Oberlin, Ohio,

will welcome facts from any of the readers and friends of the association.

The death of Rev. E. P. Goodwin came as a shock to this city, notwithstanding all knew that his life work was so nearly ended. It is a great pleasure to be able to publish such sentiments of his as appear on the cover page of this number. It is also a matter of thankfulness to God that he has left in this city such worthy successors as the Rev. Edgar B. Wylie, Rev. J. W. Fifield, and a score or more of others who hold the same sentiments on the lodge as Dr. Goodwin.

The Cynosure has been advised that the Chicago Ministers' Union of Congregationalists will give one session to the discussion of the effect of clubs and lodges on the churches. This is a "Forward movement" in the right direction. The great Finney revivals followed the discussions on Freemasonry, which led to the abandonment of the lodge in the North by 45,000 Masons.

HON. FREDERICK DOUGLASS.

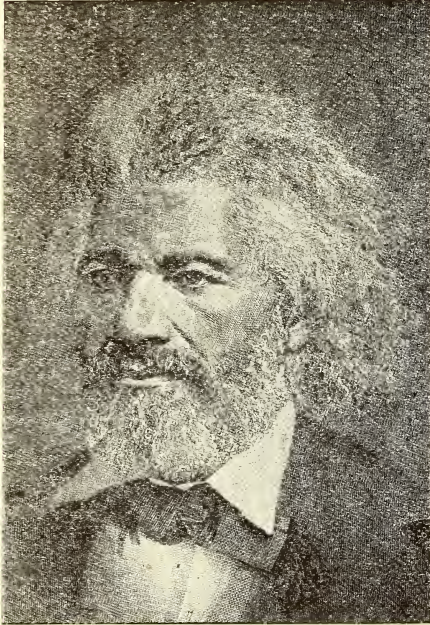
THE life of Frederick Douglass reads like a romance. Born a slave in Maryland in 1817, the years of his childhood were spent successively with one hard master and another.

He picked up from the white children, with whom he occasionally played, a little knowledge of reading and writing, and kept adding to his store until at the age of twelve years he could read anything in the Columbian Orator, a book of school orations and dialogues that just then came into his possession.

At the age of eighteen he was sent by his master to Baltimore to work in a shipyard. He was a good workman, but

the white boys would not tolerate his presence among them, and he was driven out. His master then secured him a position in the shipyard where he was foreman, and the boy was soon earning nine dollars a week calking ships. His master appropriated all his wages except six cents a week, which sum he generously allowed him for his encouragement.

Tiring of this treatment, Douglass, in 1845, ran away to New York, and in



FREDERICK DOUGLASS.

a short time married a free woman, Anna Murray.

When Frederick Douglass was born his mother named him Frederick Augustus Washington Baily, but for short he was usually called Frederick Baily. On reaching New York he changed his name to Frederick Johnson, then finding so many people of that name in New Bedford, where he had gone to live, he felt obliged to change his name again. A friend who had just been reading Scott's *Lady of the Lake*, suggested the name of Douglass, and as Frederick Douglass he has since been known.

At New Bedford Douglass worked at whatever he could find to do that would earn him a living.

He began attending and to take part in the anti-slavery meetings and finally was engaged to deliver anti-slavery lectures through the New England states.

In 1845 he went to England as a lecturer and remained two years. He was still a slave and liable to be arrested and returned to his master. His friends in England raised \$750 and bought his freedom.

On his return to America he went to Rochester, New York, and started a newspaper known as the "North Star."

When the civil war broke out he urged Lincoln to employ colored troops and was active in promoting their enlistment.

Like all his race he loved Lincoln and paid him an unsurpassed compliment in the words: "Mr. Lincoln is the only white man into whose presence I was ever ushered who did not make me feel that I was a negro."

At the close of the war he gave up his paper and devoted his time to lecturing. The lecture on John Brown was one of the best of his speeches. In this lecture he used to tell the following story, which well illustrates Lincoln's ready wit and firm belief in the equality of man: The president was blacking his boots one day when a number of foreign diplomats were unexpectedly ushered in. One of them, seeing Lincoln's occupation, said rather sneeringly: "Mr. President, in the countries we represent our chief executives do not black their own boots." "Is that so?" said Lincoln, looking up with apparent surprise and interest, "whose boots do they black?"

In 1870 he became editor of the *National Era* at Washington. In 1871 he was appointed secretary to the commission to St. Domingo, and upon his return was made a member of the territorial council of the District of Columbia, and later was chosen one of the electors for the state of New York, and carried the electoral vote to Washington.

In 1877 he was appointed U. S. marshal for the District of Columbia, holding this position for eight years, resigning under Cleveland's administration.

At the time of his death Frederick Douglass was looked upon as the representative man of his race.

—National Rural, Chicago.

The following is the statute of this domain upon the matter of weekly benefits:

"Art. 5, Sec. 2. Every member of any rank, not in arrears to the amount of three months' dues, incapacitated by sickness, under the above restrictions, so that he cannot attend to his usual business or other employment by which he can earn a living, shall be entitled to such weekly benefits as the by-laws of his lodge provide for. No member who is permanently disabled shall have a claim for a maximum amount of the benefit fixed in the by-laws for a longer period than his lodge may determine."—The Pythian Tribune, April, 1899.

Health insurance is not charity. Insurance itself is useful if it does not come under objectionable forms. It need not be sanctimonious or profane, and should not be financially weak.

Contributions.

A RETROSPECT.

Secret Societies in the Nineteenth Century

REV. H. H. HINMAN.

The eighteenth century was an era of religious skepticism. The spiritual life and practical influence of religion, especially near its close, was at a very low ebb, both in England and America. Freemasonry, which dates its great revival and wondrous growth from the organization of the Grand Lodge of England (1717-21), spread over the continent of Europe and was introduced into the American colonies as early as 1733. Toward the close of the century a vast number of new degrees were engrafted on the original three degrees of the lodge, which have since increased to a bewildering multitude and acquired an immense influence over the popular mind. Probably there was never a time when the popularity and power of Masonry was greater than one hundred years ago. What that power was, twenty-five years later, can be estimated by the address of a Masonic orator (Mr. Brainard), at New London, Conn., in July, 1825. He, speaking of Masonry at that time, said:

It is powerful—it comprises men of rank, wealth, office and talents, in power and out of power, and that in almost every place in which power is of importance. And it comprises among other classes of the community to the lowest, in large numbers, active men, united together and capable of being directed by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed, too, with the means of knowing one another and the means of co-operating in the desk, in the legislative hall and on the bench, in every gathering of business, in every party of pleasure, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as another.

While we may discredit this statement somewhat, for its bombast, yet that it was substantially true was seen a year later in Western New York, and continues to be seen in no small degree in all parts of our land.

The beginning of the second quarter of

the nineteenth century may be regarded as that of a moral renaissance of the people of the United States. It was then there began those mighty protests against the existing evils of society that have since shaped public opinion and influenced legislation. The great reforms against slavery, intemperance and the secret lodge system began about that time to take form and character. In 1824 the first national anti-slavery convention was held in Philadelphia. In 1826 Rev. Lyman Beecher preached and published his six sermons on intemperance. Others had preceded him in the good work, but none had so aroused public attention. Up to that time the protests against the lodge system had been few and relatively feeble. Brief expositions of Masonry had been published, and some religious bodies had made it a bar to church membership; but in the main the world had turned a deaf ear. Other topics engrossed public attention. In 1826 Wm. Morgan, a native of Virginia, but a resident of Batavia, N. Y., published an exposition of Blue Lodge Masonry, the correctness of which was not only attested by great multitudes of Masons, who subsequently made public renunciation of their Masonic covenants, but by the entire fraternity in the United States, who either participated in or silently assented to his forcible abduction and murder.

This exhibition of Masonic power awakened public attention and aroused a deep and widespread indignation, which for more than twenty years greatly affected both religious and political organizations, and, most of all, Masonry itself. Some of the abductors of Morgan were arrested, tried and punished by imprisonment. It was impossible to obtain legal proof against those charged with his murder, yet the fact of his taking-off was then generally believed and has since been put beyond all reasonable doubt. On repeated occasions the witnesses summoned by the State either refused to testify or gave what was proved to be false testimony. Several were fined and imprisoned for contempt of court, but such was the power of Freemasonry that all efforts to investigate and punish a monstrous crime proved utterly abortive. Hon. John C. Spencer, who had been appointed a special agent

for the State, and who devoted over a year to the investigation of this series of outrages, says:

Magistrates and sheriffs have interposed every obstacle in their power; witnesses have been concealed or spirited away; the guilty have been assisted in escaping, or, if brought to trial, have been succored and sustained by money and by the presence and sanction of their Masonic brethren.

He attributes his failure solely to a conspiracy of the Masonic fraternity. In an address to the people of the State of New York in April, 1831, he characterizes the Masonic fraternity as one "that tramples on our rights, defeats the administration of justice, and bids defiance to every government that it cannot control." This address was signed by Wm. H. Seward, Millard Fillmore, John C. Spencer and thirty-six others, who were prominent citizens of the State. The Legislatures of several States undertook the investigation of Masonry, and as a result several of them passed laws prohibiting the administration of extra-judicial oath, and all Masonic oaths are extra-judicial. The law of Rhode Island required that all societies or lodges should furnish to the State a copy of their oaths and covenants, and that such records should be open to public inspection. In Vermont all oaths administered with intentional secrecy were prohibited, and this law, I think, still remains on the statute book. But legislative investigations were largely thwarted by Masonic combinations. In the State of Pennsylvania the members of the Grand Lodge were summoned before a legislative committee and were asked to testify as to the Masonic covenants they had taken. With one consent they refused to be sworn or to give any testimony whatever. They thereby declared that they regarded their oath of secrecy as paramount to any obligation they owed to the State. But these legislative investigations, as well as many legal decisions, in cases involving the truth or falsity of Masonic expositions, established the following facts: (1st) That Freemasonry had been correctly revealed by Morgan, Bernard and others. (2) That some of its obligations and covenants were inconsistent with the duties which all citizens owe to the State, and that it had been used for the perversion

of justice and the promotion of political ends.

A marked result was the rise of a political party in which opposition to Freemasonry was the paramount issue. Political anti-Masonic State conventions were held in New York, Pennsylvania, and each of the New England States, and with the aid of co-operating parties, Wm. H. Seward was chosen Governor of New York, Joseph Ritner of Pennsylvania and Wm. Slade of Vermont, all of whom were avowed and earnest anti-Masons.

In 1830 a national anti-Masonic convention was held in the city of Philadelphia, which published an address to the people of the United States, setting forth the evils of Freemasonry and demanding its suppression by law. This address was signed by 116 delegates, representing ten States. Among these were the honored names of Wm. H. Seward, Francis Granger, Joseph Ritner, Thaddeus Stevens, Amasa Walker, Abner Phelps and many others. In 1833 Wm. Wirt of Virginia and Amos Ellmaker of Pennsylvania were nominated as candidates for President and Vice President. Mr. Wirt had been the Attorney General through the entire administration of Presidents James Monroe and John Quincy Adams, and hence was well acquainted with the legal questions at issue. In his early life he had been a Mason, but for many years he had not visited a lodge. What he thought of the institution after the exhibition of its character in the State of New York, appears in the following declaration:

I view it (Freemasonry) as at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man that ought to be put down.

About 250,000 votes were given for these candidates, and in the electoral college they received the seven votes of the State of Vermont. The effect of the anti-Masonic discussions of 1826-36 on the minds of eminent citizens and statesmen is worthy of note. Among the champions of the anti-Masonic reform none stood higher or dealt more sturdy blows than ex-President John Quincy Adams. No one can read the volume of his letters, addressed to many eminent men, without being profoundly impressed with his careful research, indefatigable diligence, and tremendous energy in which Mr.

Adams prosecuted this reform. Daniel Webster, the intellectual giant of his day, though he gave less attention to the subject, was not less positive in his convictions of the evil and danger of the Masonic system. The following is an extract from a letter from Mr. Webster, dated Boston, Nov. 20th, 1835. In it he says:

I have no hesitation in saying that, however unobjectionable may have been the original objects of the institution, or however pure the motives and purposes of individual members, and notwithstanding the many great and good men who from time to time have belonged to the order; yet it is an institution that in my judgment is essentially wrong in the principles of its formation; that from its very nature it is liable to great abuses; that among the obligations that are found to be imposed on its members, there are such as are entirely incompatible with the duties of good citizenship; and that all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction, it is my opinion that the future administration of such oaths, and the imposition of such obligations ought to be prohibited by law.

Space will only permit the mere mention of the great and good men who saw the evil and danger to the good order of society in secret associations. The number includes the names of Chief Justice John Marshall, Hon. Richard Rush, ex-Presidents James Madison and James Monroe, Wm. H. Seward, Martin Van Buren, Thaddeus Stevens, Edward Everett, Horace Greeley, Thurlow Weed and many others who were eminent as statesmen and jurists. Of the public men in the North and East who afterwards rose to eminence a large majority were anti-Masons.

The effect of this discussion on Masonry itself was what might have been expected. Not all Masons were bad men or destitute of moral discrimination. Many were led to reconsider the nature and tendency of the covenants they had entered into and a widespread conviction

arose that they ought to be renounced as inconsistent with their higher obligation to God and to society. A convention of such Masons met at Leroy, N. Y., on July 4th, 1828, and made public renunciation of Masonry and testified to the correctness of Morgan's exposition. They appointed a committee consisting of Eld. David Bernard, who had taken seventeen degrees in Masonry, and others, to write a fuller exposition. They published a "declaration of independence" of the institution and a faithful warning to their fellow-citizens. This declaration was signed by 104 seceded Masons. About two thousand lodges were suspended, and of the 50,000 Masons in the North, according to Masonic testimony, 45,000 abandoned the lodge forever.

The effect of this discussion on the churches was also marked. Many eminent religious teachers made strong declarations against the sacrilegious character of Masonry. Among the foremost in this movement were the Baptists.

Pres. C. G. Finney, writing in 1868, says: "Throughout the Northern States at that time, I believe it was almost universally conceded that persistent Freemasons, who continued to adhere and co-operate with them, ought not to be admitted to Christian churches." He adds: "Now it is worthy of all consideration and remembrance that God set the seal of His approbation upon the action taken by these churches at that time, by pouring out His Spirit upon them." "Great revivals immediately followed over that whole region. The discussion of the subject took place in 1827-8 and 9, and in 1830 the greatest revival spread over this region that had ever been known in this or any other country." It is worthy of special notice that with scarcely an exception the men who were specially active in the temperance and anti-slavery reforms were also the most conspicuous in the moral warfare against the lodge system. The men who organized the American Missionary Association, that has done so grand a work in uplifting the depressed races, were among the most conspicuous of the anti-Masons of New England and New York.

I cannot conclude this brief and imperfect sketch of the earlier period of the anti-secrecy reform without noticing the

reasons why it suffered a partial eclipse. Like its great prototype, the Protestant Reformation of the sixteenth century, it failed to complete the great work for which it was begun, and the evil supposed to be dead was found to be full of a restored vitality. St. John says: "I saw one of his heads (of the beast) wounded unto death and his deadly wound was healed, and all the world wondered after the beast." (Rev. 13: 3.) It was so with Masonry. These causes were: (1st) The general conviction among the people that Masonry was practically dead. It was believed that the same causes that had led to its prostration would work its entire extinction. Pres. C. F. Finney, writing in 1868, said: "Should I be asked why I have not spoken out on this subject before, I reply, that until this subject was sprung upon us (in Oberlin) a year ago, I was not aware that Freemasonry had been disinterred and was alive and stalking abroad over the face of the land." Anti-Masons seem to have underestimated that inherent love of mystery and ritualism as well as the wondrous adaptation of the Masonic system to the accomplishment of selfish ends.

(2d) The rise of other secret orders, some of which had assuredly benevolent ends. They thus secured the aid of many who were at heart opposed to the principle of organized secrecy. Such were the secret temperance orders, which, however, served to divide the temperance forces and to shut the mouths of their members against any testimony in opposition to other secret orders. It was believed by many that they have hindered rather than promoted the temperance reform. They have doubtless done much to favor the restoration of Masonry.

(3d) The absorption of the public mind in other great moral and political questions, especially in the anti-slavery struggle. It was largely the same men who, in the beginning, were prominent in both these reforms; but while the power of Masonry was waning, slavery became more rampant and aggressive, and soon became the all-absorbing political issue. The slaveholders' rebellion seems to have been concocted in the Masonic lodges of the South, which had been scarcely affected by the anti-Masonic uprising in the North.

(4th) The great war of 1861-65. War is always demoralizing. It is at best a dreadful means for the accomplishment of any end. It was thought that Masonry might be an additional protection to those who were risking their lives in the service of their country, and hence multitudes of our young men joined the order. Lodges were organized in all the divisions of both Federal and Confederate armies. To what extent their hopes were realized does not appear, but it is evident that just to that degree that special favors were shown to Freemasons, it was at the expense of army discipline and of the rights of those not members of the order. There was a tremendous growth of Masonry during the four years of the war, and for a few years afterwards. The old-line anti-Masons had not surrendered their convictions. They were holding them in abeyance, and in due time their protest was to be reaffirmed. Of this I hope to speak in a subsequent paper.

Oberlin, Ohio.

(To be continued.)

ONLY ONE DEGREE.

"There is strong evidence that among the building guilds prior to this time and so long as they maintained their operative features there existed but one degree, that of the apprentice.

All the work of the lodge was done in this degree, as it is in some countries to-day. After serving an apprenticeship for a certain period and giving proof of his operative ability, the apprentice could become fellow or journeyman. At this advancement apprentices could be present and even presided. The Earl of Cassilis was master of the Lodge of Kilwinning in 1670, though only an apprentice. The Earl of Eglinton occupied the chair after him, but was only an apprentice. Lord William Cochran in 1678 was a warden, although simply an apprentice.

The rituals of the different degrees, as we have them now, were produced after the extinction of the operative features, and doubtless were borrowed from the ceremonies of the ancient mysteries."—Minnesota Grand Orator, Voice of Masonry.

Now it is in order for some Mason to try to show that there were three degrees from the foundation of the world.

"Some cried one thing and some another; and the more part knew not."

THE DUTY OF CHRISTIANS RESPECT- ING SECRET INSURANCE ORDERS;

**Or, the Rival Relations of These Fraternal
Lodges to the Church of Jesus Christ.**

BY REV. D. M. SLEETH, LYNDON, KAN.

Business Methods.

In writing of the business methods of secret insurance orders, I can only deal with such things as have come under my observation from an outside position. And there are some things that can be noted as accurately from that position as from any other.

A Contract that Cannot Be Executed.

My first proposition may seem starting in the statement, but it will become self-evident on a little study. Each insurance policy of this kind, in its unlimited form, is a contract impossible of fulfillment.

I have been informed on inquiry and have heard the same from solicitors, that the annual cost of a thousand-dollar policy does not exceed twelve dollars. Some put it considerably lower. All these policies are paid by assessments. They do not depend on invested funds.

From sixteen to sixty, or forty-four years, is very much above the average continuance of membership, even if each initiate held on to the end of life. Should the assessments even reach twenty dollars annually, there would be but eight hundred and eighty dollars available to meet the obligation, which is one hundred and twenty dollars too little, even on this favorable assumption.

When we take into account the two facts that the average of life falls within thirty-five years, and that the claim is constantly made that annual demands fall far within the twenty-dollar limit, the available resources shrink to the pitiful sum of less than thirty per cent of the needed amount. Here, then, are thousands of contracts which, standing each by itself or all together to maturity, can never be met. Is that good business?

Very recently the Report of the Superintendent of Insurance for the State of Kansas showed insurance certificates issued to the amount of \$232,788,260. On Sept. 1, 1900, the total of deposits and cash on hand in all the banks of the State

was less than \$67,500,000. Our citizens are surely well insured, but are they sure they are insured?

Of course many of these certificates are in organizations that are not confined to the State. But neither are their liabilities circumscribed by State lines.

Depend on Lapses Instead of Reserve Fund.

It may be answered that many of these claimants never exact payment. Some of those who have taken membership and certificates are frank enough to admit that a lapse of 75 to 80 per cent is necessary to make the remaining policies reliable. Such business is not business at all. It is mere lottery.

There are at least two contingencies involved: the general uncertainty of life and the equally uncertain factor of the tenacity of those who enroll.

One thing in the very nature of the case is absolutely certain: Only a small per cent of those contracts solemnly made can ever be fulfilled.

Who lapse? I suppose it may be conceded that a few become indifferent by reason of changed conditions. Succeeding in laying up a competency for dependent ones the need of artificial security is not felt and the holder lets his claim lapse. But a much larger percentage lapse under the pressure of poverty. The draft becomes too heavy for the limited resources.

This oftentimes results from entering a number of orders. The gilded promises allure the unthinking and a burden is assumed too heavy to be continued.

Anti-Benevolent.

The insurance lodge, with all its boasted benevolence, thus becomes an engine for extorting from those least able to bear it all that can be wrung from them and passing it over to those in more affluent circumstances, and then flinging the victims aside as no longer useful to them.

I have heard the orators and solicitors of these orders, while seeking to further their own, commend also the other orders. At first it seemed a little strange to me. But a little reflection explains the matter. The more obligations assumed the greater likelihood of lapses, and a member received and held for a time and then passed into the lapsed column is so much clear gain. He helps to meet pay-

ments so long as he remains, and the lodge quickly cancels its obligations when there is a delinquency. Of course it is a simple business precaution that makes payment of dues a condition of the validity of claims. But the unbusinesslike features of the business methods is the failure to present the facts in the premises fully and the magnifying of seeming advantages that are wholly contingent upon unknown elements.

There is another phase of the business not peculiar to fraternal insurance but found in all life insurance operations that remove them to the very farthest point from the charitable. A medical examination is required which is intended to sift from the list of insured all those who would be most likely to need any such provisions. They do not call the halt, the maimed and the blind to share their good.

A few days since the writer received a blank form of application for a policy with the form of questions for medical examination attached. The list of questions is positively amusing. Were there no other causes to hinder me from filing an application, my limited knowledge of the pathological conditions of my ancestry on all lines of descent for two or three generations back would have deterred me from submitting to such an examination. Whatever may be the practical use made of it, one thing is apparent on the face of such a list of inquiries: If a favorable answer to each and all of the questions were made a necessity for acceptance, no man living might hope to stand approved. That part of the business is simply farcical or otherwise a plan by which payment might be resisted in almost any case.

The large predominance of the chance element in all forms of life insurance, the added features of business uncertainty in the fraternal types, and the failure to provide for those most in need, together with the fact that the weak are usually made victims in the interests of the strong, are features that deserve more attention than they seem to be receiving.

It is the writer's convictions that, despite the phenomenal growth of the business in its myriad forms and organizations, it is without proper business prin-

ciples and develops the gambling spirit to the hurt of all business.

BE BUSINESS-LIKE.

Fraternal insurance should be examined as other insurance business consents to be. How many weeks of sick or disability benefits will be paid, what are the terms of death benefits, and what the premium rates, are proper subjects of inquiry.

One needs to know what will cut off help, or what will reduce aid. He must take into account that, while regular life insurance policies name the lowest benefit that can accrue, secret society certificates name the highest and the results are apt to prove bitterly disappointing. It is business to make the inquiry, and not always satisfactory.

On the whole, taking money, together with the moral or religious sacrifice, one is liable to "pay too dear for the whistle."

FALLACIES OF THE MORMON PRIESTHOOD.

BY C. E. MALMSTROM OF UTAH.

Abbreviations: N. T.—New Testament. Comp.—Compendium. O. T.—Old Testament. D. C.—Doctrines and Covenants.

What is the foundation of the Mormon—Latter Day Saints—priesthood? From their authorized book, the Compendium,* 1892, which is Church Authority, we quote, page 281:

The Spirit of Elias.

"The spirit of Elias is to prepare the way for a greater revelation of God, which is the priesthood of Elias, or the priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it is called the Doctrine of Elias." By above quotation we understand that Elias held all the keys to all the powers of the Aaronic priesthood.

The Spirit of Elijah.

We now quote from Comp., pages 281-282: "Now for Elijah. The spirit, power and calling of Elijah is that ye have power to hold the keys of the revelations, ordinances, oracles, powers and endow-

ments of the fullness of the Melchisedec priesthood and of the Kingdom of God on the earth."

By the above it is understood that Elijah held the keys to all the privileges contained in the Melchisedec priesthood.

The above doctrines are derived from Joseph Smith's so-called "Revelations," See D. C. (Utah New Edition), page 405, verses 11-15, viz., v. 11, "After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. V. 12, After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us and our seed, all generations after us should be blessed. V. 13, After this vision had closed, another great and glorious vision burst upon us, for Elijah, the prophet, who was taken to heaven without tasting death, stood before us, and said, v. 14, Behold, the time has fully come, which was spoken of by the mouth of Malachi testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, v. 15, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse."

If the above "revelations" to Smith was given him of God, then it is of the greatest importance that all mankind take earnest heed and obey the Mormon priesthood. Let us, therefore, earnestly consider whether the above "revelations" are true or false, for if they be false, then Mormonism as a whole also falls, because God can not lie, and if above "revelation" is a lie, then it must be given by the devil or by Smith's own deceitful heart. We quoted the above "revelations" of Smith's to prove that he claims Elias and Elijah to be two separate men, or beings, with two distinct keys and two distinct missions: "To the law and to the testimony, if they speak not according to this word it is because there is no light in them," says Isaiah, 8th chap., 20th v.

We will now prove positively that "Elias" and "Elijah" are one and the self-same person, because the O. T. was written in Hebrew and the N. T. was written in Greek; this fact is as well es-

tablished as is the fact that we have a sun to light up the day. "Elijah" is the Hebrew name. "Elias" is the Greek name. In the new translation of the Bible the name Elijah is retained in both the O. T. and the N. T. In King James' translation the N. T. speaks of the doings and sayings of Elijah, but calls him Elias. On the same principle, the name Johannes in German, Swedish and Norwegian languages is John in English and Juan in Spanish, and the name Carl or Karl in the first three languages is Charles in English and Carlos in Spanish. Elijah in Hebrew and Elias in Greek translated into English means: "God is my father." See Alphabetical Table of Proper Names in Reference Bibles. For further proofs we give below parallel passages from the O. T. and the N. T., where they each speak about the same subject, thus:

From the Old Testament.

I. Kings, 19: 13 * *
"What doest thou here, Elijah? 14 v., And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away. 18 v. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."

(Baal is the image of the sun.)

I. Kings, 17: 1:
"And Elijah the Tishbite * * said unto Ahab, as the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. 7 v. And it came to pass after awhile that the brook dried

From the New Testament.

Romans, 11: 2. * *
"Wot ye not what the Scripture (Old Testament) saith of Elias? how he maketh intercession to God against Israel, saying, 3 v., Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 v. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."

Epistle of James, 5: 17: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. 18 v. And he prayed again and the heaven gave

up, because there had been no rain in the land." I. Kings, 18:1: "And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, shew thyself unto Ahab; and I will send rain upon the earth, 45 v. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain."

Malachi, 4:5: "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: 6 v. And he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse."

rain, and the earth brought forth her fruit."

Luke 1:17: "And he (John the Baptist) shall go before him (Jesus Christ) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Matthew 11:14: "If ye will receive it, this (John the Baptist) is Elias which was for to come."

From the above, it is as plain and easy to see as the noonday sun, that Elijah and Elias is one and the selfsame person, and as Smith made out that Elijah and Elias were two persons who appeared to him with two distinct missions, proves beyond the shadow of a doubt that Smith did not see anyone at all except an imagination of his own mind, hence his so-called "revelations" are false and from the devil, the father of lies, and therefore he has no written authority from God at all. Below is one more false statement made by Smith:

From Doctrine and Covenants.

D. & C., page 139, v. 7: "And also John the Son of Zacharias, which Zacharias he Elias visited and gave promise that he should have a son and his name should

From the New Testament.

Luke 1: 18: "And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 v. And the angel an-

be John, and should be filled with the spirit of Elias."

swering, said unto him, I am Gabriel, that stand in the presence of God," etc.

Who tells the truth? Smith, who said the angel's name was Elias, or the angel, who said his name was Gabriel? The angel told the truth and Smith told the lie, sure.

Again, Joseph Smith, in a so-called "revelation," says, that it was a son of Jesus Christ that redeemed mankind; thus, Smith's Doctrine, as taught by the Utah Mormon Church, is, that Jesus and his Father are two distinct bodies of flesh and bones; with this doctrine in our mind, let us read Smith's "Revelation" for September, 1830, D. C., page 142, v. 1. It says: "Listen to the voice of Jesus Christ, your Redeemer, the Great I Am, whose arm of mercy hath atoned for your sins; v. 5, "for I am in your midst, and am your advocate with the Father." This long "revelation" goes on in the same strain, till we come to the following words, in v. 41 (last line), "when I (Jesus) shall say, depart, ye accursed; v. 42, But behold I (Jesus) the Lord God gave unto Adam and unto his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine only begotten Son." (And it said Jesus spoke these words as quoted above.) The above proves positively that Smith's "revelations" are only what came into his mind and heart (See D. C., page 94, v. 2), by the spirit of lies.

Mormonism has fulfilled the prophecy of Jesus in Matthew, 24th chap. 23d v; that says: "Then if any man shall say unto you, Lo, here (in the temples of Utah) is Christ, or there, believe it not; v. 24, For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect; v. 25, Behold I (Jesus) have told you before; v. 26, Wherefore, if they (the Mormons—Latter Day Saints—or others) shall say unto you, Behold he (Christ) is in the desert (of Utah), go not forth; behold he (Christ) is in the secret chambers (the Mormon temples, where they are sworn to secrecy by the most

barbarous oaths and penalties, similar to Freemasonry); believe it not." (The Mormons say that Christ is in their temples, only they keep it secret, except it is let out accidentally.) V. 27, For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be."

Dear reader, take heed to the above warning by Jesus Christ, as you value your soul's salvation.

ROME—BABYLON THE GREAT.

— — —
BY C. A. S. TEMPLE.

Nothing is more certain than that Rome and her "church" are the subjects of some of the most notable descriptions and prophecies in the Book of God. Chapters 12-19 of the Apocalypse are especially devoted to those great themes. Chapter 17: 1-5 describes "a woman," whose vileness defies portrayal by any uninspired tongue or pen. The first two verses of that chapter (17th) represent her as "The great whore" (R. V., "harlot"), who has debauched "the kings and the inhabitants of the earth," with her fornications, and her abominations; thus, through her, describing a great system of corruption and wickedness, of world-wide influence and power. Verse 4 shows her "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls;" all "the attire of a harlot," and a clear intimation of her abominable spiritual and moral wantonness and lasciviousness. Verse 5 describes a label upon her forehead: "Mystery; Babylon the Great; the Mother of Harlots and Abominations of the Earth!"

That label was both a description and a prophecy. "A Mystery!" A most suggestive introduction to that wonderful inscription (and a part of it) and an undoubted intimation that at some time she would even appear (to many) to be one thing, while, in fact, she would be another; a wonder to mankind.

In verse 7 "the angel" volunteers to explain "the mystery of the woman and of the beast which carrieth her." After a long series of explanatory descriptions and predictions (verses 7-17) he gives in verse 18 a key, by which the whole "mystery" of the identity of the woman is un-

locked and solved. He says: "The woman which thou sawest is that great city which reigneth over the kings of the earth." "Which reigneth." From the beginning of the world, no other power has ever reigned over so great a dominion as was then subject to Rome. She ruled supreme, over every nation and kingdom throughout the civilized world. In fact, she gave law to mankind. (See Luke 2: 1.) But the great "Mystery" about Rome had not then appeared. In her politics, her government, her religion, in short, in her whole regime, she was openly, and even severely, above-board. Her government was imperial; her religion was paganism—hieratic and oligarchal. The "mystery," in her case, was in reserve for her then future career. Her then imperial dominion was to be overthrown. A new order of things was to be inaugurated. While Rome was to retain, in disguise, her old-time paganism, her imperialism was to be displaced and superceded by the crafty, Janus-faced, papal administration.

In A. D. 476 the crash came. The empire was overthrown. But that was not the end. Till A. D. 566 Rome maintained a show of civil administration, within at least her old-time municipality. Then "the whole fabric of her civil government was subverted, and Rome itself was reduced from being the empress of the world, to become a poor dukedom of the Exarch of Ravenna." (Scott, Commentary on Rev. 8: 12.)

This terrible humiliation was the crisis which resulted in her subsequent, universal, hierarchal dominion. At that time the church and the pagan populace had long been drawing nearer and nearer to each other. The church had already adopted nearly the whole system of the Roman paganism, while a large proportion of the Roman people (though still pagans) had accepted baptism as a quasi profession of the Christian faith! About A. D. 378 (see "Two Babylons," pp. 337, 340) the Bishop of Rome, after, for a time, serving the Christians as Bishop, and (at the same time) the pagans as Pontifex, despite his Christian profession, accepted the pagan office of "Pontifex Maximus" (now called Pope), with all its prerogatives, responsibilities and emoluments!

Very soon, without yielding a single feature of their paganism (excepting, perhaps, their "bloody sacrifices") the whole body of her pagan priesthood was installed as "pastors and teachers" and "lords over the heritage of God!" From early in the seventh century until A. D. 1870, when Victor Emanuel became King of Rome, "The Church" was "Rome," and "Rome" was "The Church!" Ecclesiastically, it is so now. ("Rome in the Nineteenth Century;" preface, pp. 10-12. Hislop; pp. 404-411. Mosheim on "The Church in the Fourth Century.")

As "the woman" was Rome, the label upon her, of course, described Rome. Describing Rome, it, of necessity, described the Church of Rome; for, as before stated, for many long centuries that "church" and Rome were one and indivisible, thus proving that she was and is the object portrayed thereby.

That bold, heaven-defying effort of that "church" to blend and consolidate Christianity and paganism in one indistinguishable mass, and her not less impious and profane assumption that she is "The Only True Church" (!) fully justifies and sustains the Divine verdict (Rev. 18: 2) that "she is fallen, is fallen," and proves that she is involved in all the sin and guilt of that corrupt city—"all the abominations of the earth!" With the blood of more than 50,000,000 of the "martyrs of Jesus" upon her, she is the great murderess, described in verse 6, along with the label we have just examined; the bloodiest monstrosity of the ages. (See chapters 17: 6, 18: 2-5, 24.)

To recapitulate very briefly: From the statements in those first five verses and verse 18 (chapter 17), the following facts are self-evident:

First—"The woman" of verses 3, 4, 6, and 18 is the "Babylon" of verse 5 and of succeeding chapters throughout the book.

Second—"The great whore," "the woman," and "Babylon the Great" are all one.

Third—Verse 18 shows that that one is Rome.

Fourth—Rome, and "the Church of Rome," are one and indivisible.

Fifth—From the term "mystery" (in the label upon the woman), verse 5, and from the statements of her influence upon

mankind, already noticed, it is clear that the terms, "Babylon the Great," "Great Babylon," "The Great Whore," etc., wherever they appear in the Apocalypse, refer, primarily, to the Church of Rome; that is, interchangeably, to that Church as Rome and to Rome as "the Church."

Clearly, therefore, the term, "The Great Whore," designates that apostate "church."

While, therefore, that "church" is "drunken with the blood" of many millions of the saints of God, and is thus a partaker in the guilt of shedding "all the righteous blood that has been shed upon the earth" (see 18: 24), while Christ whose "spouse" she claims to be, loathes her, repels her (see 18: 2, 5-20), while He declares His purpose to "give unto her the cup of the wine of the fierceness and wrath of Almighty God" (chapter 16: 19), how can she be "His spouse?" As she is "Babylon the Great," "The Mother" of all that is abominable and vile on the earth, how can she be both "Babylon" and "Zion?" No. She is nothing more, nothing less, nothing else but the great Apocalyptic harlot—"Babylon the Great," the concentration and embodiment of all that is murderous and corrupt and vile—"all the abominations of the earth!"

Her doom is to be celebrated by all the redeemed in heaven, in that grand "hallelujah chorus" (in chapter 19: 1-3)—"Alleluia! Salvation and glory and honor and power, unto the Lord our God; for true and righteous are His judgments; for He hath judged the great whore which did corrupt the earth with her fornications, and hath avenged the blood of His servants at her hand." Alleluia!!!

The New Age, of a recent date, says: "The usual number of those who 'have not their receipts,' 'left home in a hurry without getting the P. W., or an order for it,' 'have not been in a lodge for a long time, and forgot what the work is now,' 'want to get a few dollars to tide them over until they can hear from home,' etc., have commenced their annual tour. Same old story! Same old dodges! If lodges and brethren, 'who have no time to read' and 'cannot afford to take papers,' get taken in, whose fault is it?"—O. F. Companion, October, 1898.

Force of habit. As initiates they were all taken in.

Editorial.

WHEATON COLLEGE.

The winter term is progressing very favorably at this college, which is one of our high grade institutions. Rev. Dr. Williams, of Chicago, Western Editor of the "Congregationalist," is now delivering his lectures on the "History of Philosophy," before the senior class. The college has recently received a beautiful block of ground for open air sports. It has been named in honor of one of the benefactors of the college, "Lawson Field." The Treasurer recently received three thousand dollars from the estate of Mr. Royal Hammond, of Galesburg. Mr. Victor F. Lawson, of Chicago, proprietor and editor of the "Chicago Daily Record," recently paid five thousand dollars toward the endowments of the institution. The new gymnasium is doing more and better work than ever before. It is a beautiful building, two stories and basement, sixty by eighty feet.

The college has always been strong morally and intellectually. We are glad to see that provisions for physical culture are increased. During the past month several young men have accepted Jesus Christ as their Savior and Lord, and there has been also a spiritual quickening and uplift among those already saved. Our young people cannot do better than to take a college course in such an institution. The college men of our country are about one-half of one per cent of the young men, yet they fill more than fifty per cent of the places of influence and power.

ANOTHER SECRET TOLD.

The secrets of the ritual and landmarks have long been exposed; it now remains to observe the secret workings of the mind and learn how to enter the crypt and shrine where is found the secret life of the soul. Two persons at least must be understood by a reformer who would become a perfect workman. One is already a lodge member, the other is to be guarded against becoming one.

A glimpse into the mental conditions

of lodge members is given by Rev. Ernest G. Wellesley-Wesley, pastor of Park Street Congregational Church, Providence, R. I., in an article full of sweetness as well as light.

Mr. Wesley has had about thirty years of experience as a lodge member and advocate. He has meanwhile belonged to seven secret societies.

He has "hundreds of times, in public as well as in private, defended the lodge system, preaching and lecturing in its favor, believing it to be harmless and beneficial."

He bases on his own "conscientiousness" during this long period, his conviction that it is "a grave mistake to even believe men and women who remain in these orders are not as honest as those who have come out." In this he does not mean to cast any imputation on those who do come out, but he puts both on an equal level of honesty. Mr. Wesley's testimony on this point is entitled to candid consideration: It appears to be confirmed by many evidences which do not escape the notice of those who give the matter careful attention.

Another secret which Mr. Wesley tells is that this did not always continue to abide as an undisturbed state of mind.

He has not always, as time advanced, been free from misgiving. There were many years during which he admits "there were doubts in my mind as to the 'rightness' of my continuing a member of an oath-bound organization. During those years in conversation with many others I found this questioning was quite general. Others with myself, however, put the consideration aside, remaining members, though not wholly satisfied as to the expediency or as to the lawfulness. I believe thousands are in this same condition."

Such an opinion is worthy of respect, not only as coming from a Providence clergyman, but also as formed by a judge able to draw on information acquired from long continued membership in seven societies. Innumerable withdrawals from membership, together with the demand from within for alteration of ritual, appear to support the opinion.

Another secret exposed by Mr. Wesley merits attention. "While questioning as to the lawfulness and expediency of these

things I was generally at once very much irritated when any anti-secret society man approached me on the subject."

Speaking of a visit to Northfield, which resulted in his meeting a prominent opponent of lodges, he says: "Had I known this I should have gone elsewhere."

This is an exposure of the lodge mind worth study by those who serve the Master, who said: "Be ye wise as serpents and harmless as doves," and follow that servant who said, "The servant of the Lord must not strive, but be gentle toward all men, apt to teach, patient;" and who, though an opponent of things "done in secret," when the "mystery" cult was in full pagan flower, yet admonished his followers to "be courteous." Even a secular controversialist, violating courtesy, abandons vantage ground.

At Northfield Mr. Wesley says he met one whose "courtesy and culture made me give attention to what would have been, under other conditions, decidedly antagonistic to my long-cherished beliefs, so that when he spoke to me on the subject, though my sympathies were at once aroused in opposition to what he said, they were drawn to the speaker as never before towards any other anti-secret society man or woman. Afterwards I listened with some little degree of attention to a lecture given by Mr. Blanchard in the Auditorium, not because I had the least interest in what he said, but only because I had become interested in the lecturer. His lecture, however, impressed me as the earnest conviction of an intelligent Christian gentleman, and held my thought because of the sweet, tender, Christ-like spirit with which he presented his opinions."

Here was a secret society advocate and lecturer impressed by a kindly antagonistic lecturer.

The powerful Christian method is that of "speaking the truth in love."

"Let all bitterness and wrath and anger and clamor and evil-speaking be put away from you, with all malice, and be ye kind to one another, tender-hearted, forgiving one another even as God, for Christ's sake, hath forgiven you. Be ye therefore followers of God."

This counsel comes from one not to be contradicted.

Mr. Wesley says: "I confess to leaving the Auditorium very much more disturbed than ever before on the question." He then tells of the struggles of mind he passed through, his resort to prayer, and his confession in his own pulpit afterward.

Speaking of what Mr. Moody told him another clergyman said in favor of Masonry, to which Mr. Moody was actively opposed, Mr. Wesley says: "I do not doubt the clergyman referred to was thoroughly conscientious. It is just here I differ from many sincere anti-secret society men and women. The fact I myself continued in secret orders for twenty years, even though, as stated, sometimes wondering whether it was altogether right, and my own knowledge that I was, on the whole, conscientious in the matter, convinces me that it is a grave mistake to even believe men and women who remain in these orders are not as honest as those who have come out. I do not believe much good results from violent denunciation as the manner of some is. Yet I am thoroughly convinced that if any one who is in an oath-bound society will but wholly surrender to Christ the Divine hand will surely lead him out of them all." It may be less effectual to denounce men than to pray with them.

HOLINESS GENERAL ASSEMBLY.

This assembly will meet in the First M. E. Church, Chicago, corner of Clark and Washington streets, May 3-13, 1901.

In the services of the assembly, largeness of Gospel liberty will be enjoyed, and there will be abundant opportunities for holy exercise in testifying freely of the great salvation in its varied phases—to lead fellow Christians to the fountain of cleansing, and penitent sinners to the feet of Jesus, that they may know the joy of pardoned sin.

To provide opportunity to again publish to the world, the true mission and object of the holiness movement (rightly recognized as such) and so, as far as possible, remove prejudice that comes from misunderstanding or has resulted from extreme, erroneous and fanatical positions assumed by some so-called holiness workers.

Donations in aid of the expenses, which will necessarily be large, will be thankfully received. Address S. B. Shaw, Treasurer, Central Union Block, corner Market and Madison streets, Chicago, Ill.

JEFF DAVIS A FREEMASON.

The Cincinnati Post of January 29, 1901, says: "With one exception George W. Lloyd, of 3562 Columbia avenue, is said to be the only survivor of the famous band of thirty-five picked men that captured Jefferson Davis, President of the Southern Confederacy, after the surrender of Gen. Lee's army in 1865. Lloyd was a member of the Seventh Ohio Cavalry and a prisoner of war for twelve months."

The latter part of his narrative will be of special interest to readers of the Cynosure:

"We galloped off on the new trail, sighting the ambulance at daybreak. Jeff. Davis had pitched his tent in a field. When Pritchard dismounted and threw back the flap of the tent, Jeff. Davis arose to his elbow, and, recovering from his surprise, asked: 'To whom do I surrender?' Pritchard introduced himself and something passed between them, I know not what, BUT BOTH WERE MASONS. There was considerable feeling among the boys, and they would have shot Davis had not Pritchard extended him his protection.

"Jeff. Davis was given permission to go to a neighboring creek for a bucket of water to cook his breakfast. He threw a rain gossamer over his shoulders, and on his way passed an Irish guard, who remarked: 'There goes a President in petticoats,' and that remark started the story that Jeff. Davis was captured disguised in a woman's clothes.

"The trip back to Macon was eventful, but we arrived with our prisoner safe at General Wilson's headquarters. There was \$50,000 reward for Jeff. Davis' capture, and it was finally distributed among the soldiers. I got \$325 for my part."

RITUALS.

Investigate Before Investing.

Examine the goods before you pay your money.

The dealer who refuses to let you see his wares, until he gets your money and swears or pledges you to conceal the essentials of the transaction acts like a cheat and a scoundrel.

If you want to be duped, then "go it

blind." If you are intelligent, act intelligently, and before entering any secret order, insist on your right to inspect and judge for yourself, whether you are to receive an equivalent for the price demanded, and the personal liberty you must surrender.

The essential Facts and revised and fully authenticated Rituals are in print, and may be obtained of the New England Christian Association, 210 Columbus avenue, Boston, Mass., or of the National Christian Association, 221 West Madison street, Chicago, Ill.

Freemasonry, Illustrated, 3 degrees, paper, 40 c.; cloth, 75c.

Freemasonry, Illustrated, 7 degrees, paper, 75c.; cloth, \$1.00.

Knight Templarism, Illustrated, paper, 50c.; cloth, \$1.00.

Thirty-three Degrees Scottish Rite Masonry, paper, \$1.30; cloth, \$2.00.

Revised Odd-Fellowship Illustrated, paper, 50c.; cloth, \$1.00.

Knights of Pythias Illustrated, paper, 25c.

Adoptive or Female Freemasonry, paper, 20c.

DECLARATION OF PRINCIPLES.

Jerusalem, 1048, United States, 1849.

The Order of Knights of Malta is a body of men banded together, under the most binding forms, to comfort one another in the practice of the Christian religion; to offer mutual assistance in the time of need; to promote Protestant unity, and to defend the Protestant faith against all foes whatsoever. The order is not a fraternity of recent birth, but is the legitimate descendant of the Illustrious Religious and Military Order of the Middle Ages, heir to its greatness, and fully endowed with all its ancient rites and ceremonies.

Cradled in the Holy Land, amid the scenes of our Savior's life and passion, it arrived at the dignity of manhood during the period of the Reformation, when, rejoicing in man's estate, it zealously embraced the pure doctrines of the reformers, and, under the leadership of Sir James Sandilands, the first Protestant Grand Commander, assisted John Knox in his holy work in Scotland. Since that time the order has been the faithful ally of the Protestant church.

The Order of Malta is the staunch defender of civil and religious liberty. While opposing all forms of error and superstition, it nevertheless teaches and exercises the fullest toleration and charity toward all men, being

incapable, from the nature of its constitution and of the religion in whose interest it has been perpetuated, of oppressing any man or body of men on account of their religious or political belief.

The Order of Malta is neither a national, political nor sectarian association. Instituted in the Holy Land, A. D. 1048, at a period when none of the states of Europe had attained their modern proportions and power, and before the continent of America had been heard of, it is the property of no nation, the possessor of no national traditions.

Having no connection whatever with politics in any form, nor with any particular church organization, it demands, as the sole qualification for membership, purity of morals, zeal for the Protestant cause, faith in the Holy Scriptures as the infallible rule of faith and life; belief in the Holy Trinity, as expressed in the Apostles' creed, and reliance upon Christ as the only Mediator. Its ramifications extend over the four quarters of the globe, and in every quarter is the society governed by the same grand and Christian principles, and under the same ancient and knightly constitution. In short, it is a universal Protestant fraternity; the true evangelical alliance for the propagation of the faith.

In association with the religious principles and aspirations of the fraternity is a chivalric spirit, which is the concomitant of the knightly character of the institution. The Order of Malta, being one of the few military orders of the Middle Ages which have survived the revolutions in society, possesses the spirit as well as the forms of Christian Knighthood, and is thus decidedly and eminently Christian.

This ancient and honorable fraternity calls, therefore, upon all Protestants, by whatever name known, who love our Lord Jesus Christ in sincerity and in truth, to enlist under its banners and to take their part in the religious regeneration of the world. With Protestantism aroused and faith kindled, our religion would sweep the nations to the utter destruction of every form of error and superstition. May the Lord hasten the day and grant the speedy coming of His Kingdom.

This illustrious order possesses features somewhat different from most others—

First—The order is ancient.

Second—It is fraternal. The obligations of the order bind to secrecy and mutual protection.

Third—It is military.

Fourth—It is a religious order.

Fifth—It is beneficial, or non-beneficial, as commanderies may determine.

Sixth—It is the only legal body of Knights

of Malta working on the continent of America.

Thus, as may easily be seen, it offers inducements which no other order, ancient or modern, pretends to (for the young men of this continent especially), combining, as it does, so many good qualities. Being a military order, the drill is a prominent feature, though it is not compulsory on members to enter the drill-company, or to procure the uniform.

This order has no affiliation in any way with any other order. It is the lineal descendant of the Scottish branch of the Sixth Language of the Ancient, High and Exalted Order of Knights of St. John of Jerusalem, afterward of Palestine, Rhodes and Malta.

We are able to see that this order lacks at least one objectionable feature of other orders. At the same time we are reminded of some things said by him whom it claims to honor. What was that which he said about letting your light shine and about not hiding a light under a bushel?

We think we see room for a large-sized cat in this meal, and, in fact, for a whole litter of kittens.

And, besides, if it is sure to do such great things, what has it been doing all this long time since the middle of the eleventh century?

These are not the Masonic Knights of Malta, and we do not charge them with being just the same except the lion's skin, but we are afraid that the ears and heels and voice will betray kinship after all.

SHOT BY WOMAN IN INITIATION.

(Special to the Times-Herald.)

Kokomo, Ind., Feb. 19.—Milton Haney was accidentally shot to-night by a woman member of the local tribe of Daughters of Pocahontas in an initiation ceremony held at the lodgeroom. In mistake she used a revolver that had fallen from the pocket of a member instead of the one filled with blank cartridges provided for the occasion. The bullet struck Haney's shoulder, badly shattering it.

The murder of Milton Haney, as told in the Times-Herald of Chicago, may have been accidental so far as the woman was concerned, but the account suggests very strongly that it was deliberately planned by somebody.

The Pocahontas degree was suggested in 1852 by a member of the Improved

Order of Red Men. Schuyler Colfax had the year before started the Rebekah Degree for Odd Fellows, and it was suggested to some of the Red Men to secure a few Pocahontases for their kitchen work, but it was not until 1887 that the Pocahontas degree of the Improved Order of Red Men was firmly established.

BAD TASTE.

Neither the President nor the Secretary of State was a Freemason when the corner stone of the new capitol extension was laid. The Secretary was an outspoken anti-Mason, who approved making the Masonic oath a criminal offense. Yet though the President, as was fit, laid the stone, and the Secretary delivered an oration, the white aprons crowded in and pretended to lay the corner stone over again in the presence of the President and Secretary.

The corner-stone of the extension of the Capitol was laid by President Millard Fillmore on the 4th day of July, 1851, Daniel Webster, Secretary of State, delivering the oration. The procession marched from the City Hall down Louisiana avenue to Seventeenth street, thence to Pennsylvania avenue, thence to north gate of the Capitol, under the command of Richard Wallach, Esq., Marshal of the District of Columbia.

Many civic societies and the military were in the procession. When they arrived at the Capitol, Thomas U. Walker, architect of the new building, took a survey of the stone and deposited therein a glass jar, hermetically sealed, which contained a variety of valuable historical parchments, coins of the United States, a special paper prepared by the Secretary of State, the newspapers of the day, a copy of the oration to be delivered by Secretary of State, and other memorials.

The corner-stone of the extension was then, with great dignity, laid by Millard Fillmore, President of the United States, after which he gave place to the Masonic fraternity, whose special services were opened with prayer by the Grand Chaplain, Rev. Charles A. Davis. The "corn of nourishment, the wine of refreshment and the oil of joy" were severally deposited according to the ritual and practice of the fraternity. The Grand Master examined the stone, applied the square, level and plumb, and pronounced it properly formed for the purpose for which it was intended. He then placed upon it the corn, wine and oil, saying as he did so:

"May the all-bountiful Creator bless the

people of this nation, grant to them all the necessities, conveniences and comforts of life; assist in the erection and completion of this edifice, preserve the workmen from any accident, and bestow upon us all the corn of nourishment, the wine of refreshment and oil of joy."

Taking in hand the gavel, the Grand Master, continuing, said: "With this gavel, which was used by the immortal Washington at the laying of the corner-stone of that Capitol, and clothed with the same apron he then wore, I now pronounce this corner-stone of this extension of that Capitol well laid, and trusty." Accompanying the last words with three blows of the gavel, the Grand Master then turned to Thomas U. Walker, the architect of the extension, and presented him with the working tools, the square, level and plumb. He said: "Mr. Architect, I now, with pleasure, present to you these working tools of your own profession, the square, the level and plumb. We, as speculative Masons, use them symbolically; you, as an accomplished architect, well know their use practically, and may the noble edifice here to be erected under your charge arise in its beautiful proportions to completion in conformity with all your wishes, and may your life and health be long continued, and may you see the work go on and the capstone laid under circumstances as auspicious and as happy as those under which this corner-stone is this day laid."

Then the Grand Master of Masons delivered an address, followed by a masterly oration by the Secretary of State, Daniel Webster.—Masonic Standard.

LODGES RESPONSIBLE FOR ACTS OF SECRETARIES—IMPORTANT RULING BY U. S. SUPREME COURT.

The following from a secular paper on the recent ruling of the United States Supreme Court is important to every member of the Endowment Rank, Knights of Pythias, as well as to those who carry insurance in mutual assessment companies. It is the case of Josephine Withers against the Order of Knights of Pythias.

The suit was one to establish the rights of a widow in the policy left by her husband which had been invalidated by the Secretary of the Endowment section of the order having failed to comply with the by-laws of the Board of Control, acting under the guidance of the Supreme Lodge. Among the various governing sections is one maintaining that the Secretary of an Endowment section is the agent of the policy holder and in no sense an agent for the company.

The man Withers paid his monthly dues within the stipulated days for twelve years, but the Secretary had failed to remit promptly to the Board of Control at Chicago; hence, when Withers died suddenly his dues were paid up, but the secretary had not remitted the monthly collections, and before the money had reached the Board of Control notice of the death was forwarded. The Board of Control refused to pay the policy for \$3,000 under the section of the by-laws holding the Secretary of a section as the agent of the policy holder and not for the company. The widow filed suit in the United States Courts, and after long litigation the Supreme Court has decided in her favor and orders the Board of Control to pay her the sum of \$3,000, with interest.

As stated, this decision is recognized by local officers in the various fraternal and benevolent societies with insurance adjuncts as the most important ruling handed down by the court in years. It is far-reaching in that it directly affects all the other orders of this kind, including the Catholic Knights as well as the Masonic organizations, not to mention the many other societies operated on similar lines. Nearly all of these insurance adjuncts have, in their by-laws, held the Secretary as the agent of the policy holder and not of the company. The reversal of this by the decision of the Supreme Court will cause a revision of methods in many quarters.

Justice Brown delivered the opinion, which was unanimous, and of this section of the by-laws said:

"The position taken by the defendant (the K. of P.) that in receiving the money from the insured members and remitting the same to the Board of Control, the Secretary of the section was the agent of the insured, and not of the Board of Control, is inconsistent with the requirement of a previous section (4), which makes it obligatory upon policy holders to pay their monthly dues to the Secretary of the section, and to him only, as well as with the provision of Section 10, that 'Sections of Endowment Rank shall be responsible and liable to the Board of Control for all moneys collected by the Secretary or other officers from the members for monthly payments, assessments or dues not paid over to the board within the time and manner prescribed by the law.'"

Further along the decision continues:

"The position of the Secretary must be determined by its actual power and authority and not by the name which the defendant chooses to give him. To invest him with the duties of an agent and to deny his agency is a mere juggling with words. Defendant cannot thus play fast and loose with its own

subordinates. Upon its theory the policy holders had absolutely no protection. They were bound to make their monthly payments to the Secretary of the section, who was bound to remit them to the Board of Control, but they could not compel him to remit, and were thus completely at his mercy. In other words, by the failure of the Secretary, over whom he had no control, to remit within 30 days, every member of the section might lose his rights under his certificate and stand in the position of one making a new application with a forfeiture of all premiums previously paid. The new certificate would, of course, be refused if his health in the meantime had deteriorated and the examining physician refused to approve his application. This would enable the company at its will to relieve itself of the burdens of undesirable risks by refusing certificates of membership to all whose health had become impaired since the original certificates were taken out, though such certificate holder may have been personally prompt in making his monthly payments."

A number of authorities and important decisions are also cited in the opinion, which concludes with the statement:

"We are, therefore, of the opinion that in this case the Secretary of the Section was in reality the agent of the Supreme Lodge from the time he received the monthly payments, and that the insured was not responsible for his failure to remit immediately after the 10th of the month."

This decision settles for all time a question which has greatly annoyed the lodge authorities for years, as many have held opposite views to those expressed by the Board of Control at Chicago, and were opposed to the actions taken in such cases. These have the satisfaction of seeing their views upheld by the highest tribunal in the land. The same holds good in all other societies, and it clearly sets forth the exact standing of secretaries who handle moneys, and forever fixes in all similar cases the vexatious question of a Secretary's duties and responsibilities. On this account the decision, having been called to the attention of the many thousands who have policies in such societies and orders, will doubtless be eagerly sought for in full, as it is a very important one.—The Knight, January, 1900.

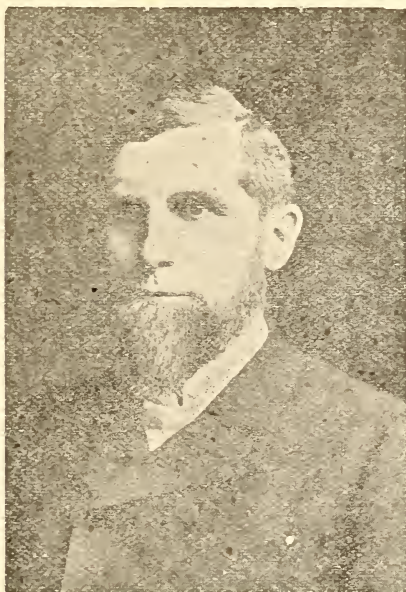
The single fact that the widow of a member who had squarely paid for a death benefit was obliged to appeal to the Supreme Court in order to get it, is enough, taken alone, to warn any sensible man of ordinary business judgment to let that Pythian Endowment scheme entirely alone.

News of Our Work.

HO! FOR THE PENNSYLVANIA CONVENTION!

Harrisburg, Pa., Feb. 18, 1901.

Dear Cynosure: We are here preparing for the State Convention. No city perhaps needs light along reform lines more than this. While looking up the matter of halls, I found that most of the smaller ones were occupied each night in the week with some lodge.



REV. SILAS C. SWALLOW, D. D.

The Woodmen have just had their State meeting here. The papers devoted columns to their praise. They told of their rapid growth, how the masses were joining, and of the billions of dollars of insurance they were promising. But of course they failed to remind the people that there would only be thousands, or at most millions, to meet the billions promised. In time the fever will run its course, the order will die, and the mourners go about the streets. Sad, indeed, but so foolish are the foolish people!

The Convention

will be held in Chestnut Street Market Hall, March 18th and 19th. This hall will accommodate 1,200 people. It is central-

ly located, but a few squares from the railroad depots. The program will be substantially as follows:

Monday—2 p. m. Prayer. Welcome by a local pastor. Response by Rev. R. J. Gault, State President. Committees appointed. Addresses: "Do We Need Education Regarding Lodges?" Rev. J. Ralston Wylie, College Springs, Iowa; "Is the Lodge Conducive to Spiritual Growth?" Rev. R. G. Pinkerton, of U. P. Church.

7:30. Devotional exercises, Rev. L. A. Wickey, leader. Addresses: "Do We Need Secret Societies?" Rev. G. S. Seiple, Chambersburg, Pa. (expected); "The Way In?" Rev. W. B. Stoddard, Washington, D. C.

Tuesday morning 9 a. m. Devotional exercises, Rev. A. S. Aiken, Airville, Pa., leader. Convention letters read. Officers elected. Short talks and papers: "Why I Do Not Join the Lodge?" Rev. A. D. Wenger, Millersville, Pa.; "My Experience With the Knights of Pythias," Simon A. Hershey, Landisville, Pa.; "Insurance," Rev. S. E. Brehm, Hummelstown, Pa.; "Needed Light," Elder F. Balsbaugh, Hockersville, Pa.; "Swearing," Elder Samuel A. Hertzler, Elizabethtown, Pa., and two or three others. Question Box, Rev. James P. Stoddard, Boston, Mass.

2 p. m. Prayer. Addresses: "The Church and the Lodge," Rev. Silas C. Swallow, Harrisburg, Pa.; "African Secret Societies," Rev. Alfred Sumner, Annville, Pa. Resolutions, Rev. J. C. McFeeters, Philadelphia, chairman. Open Parliament, five-minute speeches.

7:30. Devotional exercises, Elder G. N. Falkinstein, leader. Addresses: "True and False Brotherhood," Rev. T. P. Stevenson, Philadelphia, Pa.; "The Way Out," Rev. James P. Stoddard, Boston, Mass. Additions to this program may be expected as time will permit.

In General.

I wish to say that I believe this gathering is ordered of the Lord, and is to be the means of bringing much good to the people of this city and vicinity. I never have worked in the preparation for a convention where greater faith has been required or where there have been more blessed unfoldings of divine Providence.

The securing of the hall from a company headed by a thirty-two degree Mason, the finding of friends whose homes are open and whose hearts grow warm as they pray for the divine blessing to rest upon this gathering, the general willingness to contribute means and time with kindred evidences bring the assurance that God is working for us and that great good is to come.

To the Friends Who Can Attend.

Let no one remain at home thinking he will miss nothing, nor be missed. This is the time to stand up and be counted on the right side.

Neither care nor money will be spared to make this a gathering worthy of the cause. Tell your friends and encourage all who think of coming. Plan for it, pray for it, get to it, and you will not regret your effort.

To Those Who Are Too Far Distant to Attend

You can help. Write a letter telling of your love for Christ and this department of his cause. Is anything being done against the lodges in your vicinity?

Do you feel there is special need for work now? Have you in mind any truth that may cheer and help the Convention? Can you contribute something to aid in meeting the expense? We need One Hundred Dollars. Some have helped in this. Should you have a part?

Entertainment.

We expect to be able to provide free entertainment for those coming from a distance. Friends here are not as numerous as they will be, but several homes are already wide open to welcome us, and others will be. Let those expecting to attend write me at once that their entertainment may be assured.

The Place.

Remember, friends, this is the Capitol City. Quay is not here, but those who sent him to Washington are. The man who is celebrated for his fearless attack on corruption in this State is here, and his name is on our program. Dr. Silas C. Swallow believes in letting the sunshine in upon things that love darkness. He is a seceding Mason, and promises to give us a speech that no Christian within at least one hundred miles can afford to miss, unless sick, or "not financial," as the colored brethren sometimes say.

The Program

will be printed. If you can use some to advantage, write for them. All letters intended for this Convention should be addressed to Rev. W. B. Stoddard, 40 North Cameron street, Harrisburg, Pa. Do not delay writing. Time is short, eternity near.

W. B. S.

THE CHRISTIAN CYNOSURE.

Sabbath School Clubs.

Any Sabbath school will be supplied with as many copies as desired (not less than ten in a package), to one address, at the following yearly club rates: One year, fifty cents each subscription; six months, twenty-five cents each subscription; for four copies (one copy at the end of each quarter, making four copies for the year), fifteen cents. This latter proposition is especially well adapted for our Sabbath schools, in that it provides a paper for the fifth Sabbath in each quarter. A package will be sent to one person only, and no names can be written or printed by us on the separate papers. The papers for a club will all go to one postoffice.

FROM NORTHERN IOWA.

On Sunday evening, the 20th ult., I delivered a lecture in my London church to a crowded house. A Woodman lodge is being organized in the vicinity, and I thought it might be well to give a few pointers. The Woodmen present had to take their medicine, not one of them venturing to respond to grave charges. The field is spoilt for the Woodmen in my congregation. They can't get one of them.

I see from the North Dakota Workman that they are printing a ritual in cipher. A brother minister wrote me the other day that he thought the lodge now had a new ritual. But I think the "newness" refers to the cipher. This is new, as far as I know. I hope you will help them out in North Dakota with your edition.

I have now three lectures announced in the near future.

On Sunday evening, Feb. 3, I delivered a lecture on secret orders to a large and appreciative audience in Kinsite, Iowa. Rev. Pederson, the Lutheran

pastor at that place, dismissed his audience and attended our meeting. Several years ago Rev. Fenton lectured at this same place, and after the lecture secret society people applied the egg argument on us, but without doing any damage, except to themselves.

Next week Rev. Lee, of Lake Mills, and myself will conduct meetings in Blue Earth, where the temperance and lodge questions will be discussed. These two questions belong together, and must be treated together. Yours truly,

(Rev.) O. T. Lee.

A VALUED COMMENDATION.

165 Howe Street, Chicago, Jan. 30, 1901.

Dear Mr. Phillips: Many thanks for the tracts.

Col. George R. Clark's is very good; in fact, one of the best I have ever read. It is simple and direct, and thoroughly pervaded by the sweet Christian spirit that always characterized the utterances of that good man.

"Stephen Merritt's Experience" is peculiar, quite like the experience one might expect from such a man. He has evidently been led of the Spirit in his opposition to the lodge, as well as in other instances.

The "Church and the Lodge," by Pres. Blanchard, is one of his best. It would be a great advantage if all speakers had the President's gift of presenting disagreeable truths in a pleasing manner.

Rev. E. G. Wellesly's "Graciously Delivered" is a very telling tract, and should go hand in hand with the "President's Address."

I wish it were possible to put into the hands of every young man, especially every Christian young man in this land, copies of these four tracts. Cordially,

Mrs. J. M. Hitchcock.

THE LEAVEN WORKING.

The Work of Twenty Years Ago Still Fruitful—A Brave M. E. Church.

Mayville, N. Y., Jan. 16, 1901.

I have sometimes felt that New York State was almost entirely given over to lodgeism, notwithstanding all that my dear sainted father (J. B. Nessel) and a few other faithful ones did some twenty years ago.

However, I have learned that in a town in this county, my old home, the Methodist Church sent one of the stewards to the Conference at Jamestown demanding, if possible, an anti-Mason. Said they at least did not want a Mason, as they had enough of such. The Presiding Elder said: "I am a Mason. The man replied, "I do not care for that; we do not want any of them." Then the Elder said he guessed he had just the man they wanted. He was right, for the new pastor is full of Holy Ghost fire, and the church is taking a good shaking up.

Their former preacher (a Mason), died, and the Masonic parade at his funeral was an eye-opener to many. One good brother, who went to the railway station to meet a company of this pastor's late Masonic brothers, found he had a load of men—every one of whom, without an exception—were in some way engaged in the liquor business.

I want to speak also of a Class Leader of this church, who, with others, were holding an after meeting one night, and while praying for the blessing of the Holy Ghost, the Class Leader received a glorious blessing. After that his eyes were opened and he began to feel he must give up the Grangers. He had just paid in thirty dollars, but when urged to stay in, he said he would not sell his soul for thirty dollars. The result was that he and his wife and one of the stewards and his wife have left the Grangers.

I think the leaven is working right along, and God's own truth is being established. Oh! I am much interested in this work and would part with any other paper sooner than the Cynosure.

"Chautauquan."

KEEP THE CYNOSURE CIRCULATING.

Newberry, S. C., Feb. 9, 1901.

National Christian Association:

Gentlemen—A copy of Christian Cynosure recently fell into my hands, in which I see some books advertised that I have long been wanting to get, but did not know where to get them. Nor do I know now if I can get them from you now, as this paper is over three years old. I write, therefore, to know if they can be had of you, and at what price?

Obituary.



A. K. RICHEY.

A. K. Richey, of Northfield, Ohio, died at his home on July 7, 1900. His departure was on the seventh month, seventh day and at 7 a. m. He was in his seventy-third year.

He had been a subscriber to the Cynosure ever since it was started.

He is greatly missed by his widow and four sons and two daughters, who have been left to mourn his loss.

CHRISTOPHER W. STERRY.

Mr. C. W. Sterry, of Pontiac, Ill., died January 8, 1901, of acute pneumonia. He was born in Maine, Aug. 12, 1826. His father had served in the War of 1812-14 and his father's father in the Revolutionary War. In early life he was poor and struggled hard with adverse circumstances. He early became a Christian and was not only a man of great conscientiousness, but of most admirable sense. He was a steadfast reformer, earnest in his opposition to slavery, the liquor traffic and the secret lodge system. To all of these reforms he contributed liberally, as he was blessed with means.

He was a Corporate Member of the National Christian Association.

I became acquainted with him in 1856 or '57, and since then he has been a most faithful friend and beloved brother. Both at his home in Illinois and in New Orleans, La., I have often enjoyed the kindest hospitality of himself and family. No words could have been more appropriate than those from which his funeral sermon was preached by Pres. C. A. Blanchard: "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

—Rev. 14: 13. H. H. Hinman.
Oberlin, Ohio.

Rev. A. J. Chittenden, late of Massachusetts, is another of our Corporate Members who passed to his heavenly rest during last month. No other particulars have reached us.

Rev. A. L. Shannon died at his home in Highspire, Pa., Dec. 13, 1900, in the 37th year of his age. He leaves a wife and six children, together with a large circle of friends to mourn their loss. Brother Shannon was a man of more than ordinary ability. While not distinguished as a reform worker, he made his convictions in these lines known. He was a Cynosure reader and endorsed its position. His death seemed a mysterious providence. He left the comforting assurance that his hope was "anchored within the vale." May God graciously comfort and sustain his loved ones.

W. B. Stoddard.

A Western teacher in a town in which the women have the right of suffrage received the following note accounting for the absence of one of her pupils on election day:

"Dear Teacher—Please be so kind as to excuse Lizzie for not having went to school yesterday. I keep her home to mind the baby while I giv out votes at the poles an' otherwise done what I could to elect the right man, who, as you will see by the morning paper, got there by a big majority. So I am glad I kep Lizzie home an' done what I could at the poles."—Harper's Round Table.

Nevertheless, brethren, as Bucher said, he may have been the right man. Possibly Lizzie's mother was securing for her child better advantages than her own.

From Our Mail.

KANDIYOHI, MINN.

I am always in the fight against secret societies. Next week our Conference meets in Stillwater, and the question has to come up. Shall write you about the result later. Yours truly,

(Rev.) S. A. Lindholm.

Feb. 13, 1901.

FROM WAUPUN, WIS.

People should be respectable, honorable, just, true and noble. They should honor, obey and love God. And to all his created beings their actions should be marked with intelligence, love, and tenderness. But what a contrast are the disgraceful, idiotic, cruel and sometimes murderous initiations of the lodges, even if we say nothing more of what they do after joining! Lydia C. Andrews.

Feb. 9, 1901.

FROM JOEL H. AUSTIN.

Goshen, Ind.

Christian Cynosure, Chicago, Ill.:

Dear Friends of the Cynosure: I thought I would again drop you a few lines to let you know I am in the land of the living. I regret to say that my eyesight is no better and am also very deaf. But should you see me walking on the street, you would think me as young and vigorous as in former years. I remember with great pleasure the friends of former years, who stood so nobly against the works of darkness. Many of them have gone home, where persecution is unknown. May God bless all the faithful workers in the army of the Lord.

JOHN G. FEE.

Chicago, Ill., Feb. 12, 1901.

Dear Brother Phillips: I was greatly surprised when I learned, through the Cynosure, of the death of Brother John G. Fee. I was hoping he would be with us in the coming Holiness General Assembly in this city, May 3-13. I wrote

him regarding the proposed call and his reply, dated Dec. 27, was as follows: "Dear Brother Shaw: You solicit my co-operation in calling a convention in which to consider the subjects and interests of personal holiness. There is no one thing in all the scheme of human redemption with which I am in more hearty sympathy. In the divine mind personal holiness is vital. Without this, 'no man shall see the Lord.' God speed the day when holiness shall be written on the 'bells of the horses.'"

And now he has gone—not to some "grand lodge above," but to join the "general assembly and church of the first-born," around the throne in the New Jerusalem. One hero less on earth—one more among the number of those "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." "Blessed are the dead which die in the Lord." Yours in perfect love, S. B. Shaw.

A MASONIC FUNERAL.

We had a Masonic funeral in Poynette lately, pure and simple, no Christian minister being present. The subject, it seems, was an infidel, or perhaps claimed to be a Universalist. That is as it ought to be. A double service is absurd and an insult to our common Christianity.

Our blessed Lord, His Word, and His service is exclusive and therefore admits of no rival. "Ye cannot serve two Masters."

O, that the Bride of Christ, in these days, was more jealous of His honor!

(Rev.) J. B. Galloway.

Poynette, Wis., Jan. 20, 1901.

SOME FACTS.

BY R. A. M'COY, FAIRMOUTH, IND.

It has often been said that the saloon and lodge are close companions. But lodge men deny this. They say, "Saloon-keepers can not get into our lodge."

The writer in 1897 kept count for six weeks, while traveling in Eastern Pennsylvania and New Jersey, as he stopped in different hotels. I found that every landlord was either a Mason, Odd Fellow

or K. of P., and every one kept a "bar." "But," say the lodge men, "after a man joins our lodge and goes into the saloon business, we can't put him out." A child can see the inconsistency of this position, which requires a higher standard for membership than is required of the members. They use the same kind of reasoning when asked why they do not expel certain immoral members.

When I came to Fairmount, Indiana, in 1882, there was only one lodge—the I. O. O. F.—and there were two churches and no saloons. Now we have nine lodges, nine saloons and six churches. Fairmount was noted far and near as one of the most moral towns in Indiana; now it is known as "wide open."

There have been more than one hundred men, from eighteen years old and upward, taken into the lodges here the past year. They were able-bodied men, who can pay their own way. There have not been a hundred men taken into all the churches here in five years. The plain inference is that the lodges are no hindrances to saloons, and that if churches are helped at all by the growth of lodges they are helped to die—especially spiritually.

The churches here, with two exceptions, are honeycombed by the lodge. The lodges here contain infidels, profane swearers, whisky-drinkers and Sabbath-breakers, and these classes are in the majority. The professed Christians in these lodges are surely "walking in the counsel of the ungodly and sitting in the seat of the scornful."

The anti-secret churches are not speaking out from the pulpit and warning the young of this great anti-Christian movement as they ought, but I am glad to know that there are a few faithful ones who cannot be silenced by threats or seduced by the hope of worldly gain. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

LOYALTY TO CHRIST.

New Orleans, La., Jan. 12, 1901.
Editor Christian Cynosure:

Please give space for this item from the land of Dixie. How strange it seems that in 1888 more than 100 copies of The Cy-

nosure made weekly visits to New Orleans and were eagerly read by both lodge adherents and anti-lodgites. We now find the anti-secret cause with but few substantial friends and none who dare publicly oppose the "beast and his mark." Many who openly and fearlessly opposed the lodge in 1888 are now ardent and strong supporters of Baalism.

St. Matthew Baptist Church, of which I am pastor, adopted anti-secret lodge by-laws in 1889 and renewed their loyalty to Christ in opposition to lodgery by additional amendment in 1896, but as a result our church house was burned to the ground in June, 1891; my home was set on fire in May, 1896, and in July, 1896, my home and my printing office were entirely consumed by fire, and in January, 1897, I was again burned out of house and home. However, thank God, we are still loyal to Christ. We find great opposition from time to time from the lodge element. Yes, sometimes they greatly scatter our little flock, but we are still holding up our colors. We have been forced to withdraw the hand of fellowship from some who were very dear to us, and as soon as we expel them other churches have received them into their fellowship; but, thank God, we are not discouraged yet. Our bread and butter is often threatened and sometimes the larder is almost empty, but some way or other the Lord provides, and we go on rejoicing and praising our God. If the National Christian Association could arrange to send a good, strong anti-secret lecturer to New Orleans occasionally, with a good stereopticon outfit he could do much to revive interest in anti-secret reform. There is no denying the fact that secret societies are sapping the very life out of the churches and diverting our courts into places of anti-justice. May God help the N. C. A. and its promoters to live and battle for truth and righteousness. Yours in Christ,

F. J. Davidson.

The Committee on Appeals, besides some other matters, reported upon five appeals from the decisions of lodges in Masonic trials. In five cases, upon their recommendation, the Grand Lodge reversed the decision of the lodge. This, we believe, is about the usual proportion.—Amer. Tyler.

Are the lodges always wrong?

Seceders' Testimonies.

MASONIC EXPERIENCES.

[Wesleyan Methodist, Feb. 13, 1901.]

In the fall of 1889 I was made a Master Mason of Gasport Lodge, No. 787, F. and A. M., of the State of New York. I was a professed Christian at this time, yet I only knew one other member that was a professing Christian, and that was a minister who acted as chaplain when I was raised. The Senior Warden and Senior Deacon were saloonkeepers. Others were men I did not care to associate with in every-day life, while others were good, moral men, yet we were all brethren, and on "the level," traveling together to the "Grand Lodge above" (?). I did not feel very much at home at the lodge, for I never used tobacco, and the night I was raised a box of cigars was furnished by the lodge, of which nearly all partook, and such a dense smoke filled the room that I was nearly sick. I did not attend very often, but I paid my dues and was, therefore, a Mason in good standing. I did not see anything wrong in the ceremonies when I joined until I was commanded to kneel at the altar in the third degree and pray for myself; this I took seriously. I thought how could an ungodly man pray. I thought it blasphemous. Yet this feeling passed off, and I did not think much of it afterwards. In January, 1891, as I was at the altar seeking the Lord, he showed me that I must leave Masonry and forever separate from it. The reason for doing so was because it taught that I should be fitted by its forms and ceremonies for the "Grand Lodge above," or heaven, and I knew it made me no better, and this was to be done without any Christ or any atonement whatever. I made up my mind that I would trust my salvation to the shed blood of Jesus Christ rather than any substitute that man could devise. I therefore wrote an open letter to the lodge stating my convictions, and a desire to withdraw and they sent me a letter stating that my name had been dropped.

Henry R. Barnett.

61 East Avenue Lockport, N. Y.

From Foreign Fields.

THOUGHTS ON FREEMASONRY.

The following extracts are taken from a lengthy article in the "Reformed Presbyterian Witness, of Glasgow, Scotland. The Rev. Dr. Kerr, pastor of a Reformed Presbyterian congregation there, is the editor. The article gives no uncertain sound and shows us something of the working of Freemasonry on the other side of the Atlantic, and also the attitude of hostility maintained, by at least some of the Lord's people.

"The subject of Freemasonry is one that is hardly ever subjected to close examination by either moralist or preacher on this side the Atlantic. This may be easily explained. The organization is not one that in its inner workings courts or even tolerates publicity, and it does not present itself with undue frequency in the public eye; for unless at the laying of a foundation stone, or in the case of some public procession where the fantastic apron is a conspicuous adornment, the Masonic fraternity is not much in evidence. Then, moreover, it is very often taken for granted that the society is a purely friendly and philanthropic society, whose objects are so commendable that no Christian can condemn them, and whose rules and customs and internal principles are so well concealed that no outsider can possibly discover them. These considerations go to explain why, although the order exists in Britain as in so many lands, and contains men of highest rank and men of admitted Christian character—eminent Christian ministers like Principal Lang, and eminent Christian laymen like Lord Overtoun, being among the number—there is yet never a word said by way of honest and fearless examination of its claims and character."

The author then anticipates the usual objection that an outsider knows nothing about the workings of such a society, because never having been behind the tiled doors, and disposes of this objection as follows: "Are we to suppose that out of a society numbering hundreds of thousands of members in the world, there is not even one solitary member but can be

trusted to keep a secret? Are we to be so credulous as to believe that not even one in such a numerous family would ever fail in his oath-bound promise of secrecy? Such a supposition is making just too great a demand on poor human nature. * * * And, moreover, if at any time conscience, newly enlightened, should step in and assert its high authority, and compel the Mason to review the path he has traveled and promises he has made and the oaths he has sworn, and if it convince him that he has erred in the pactions of his secret brotherhood, then that same conscience will constrain him to leave the lodge, and there are times and circumstances when all the threats of 'Masonry will not make him keep silence. And let it not be said that such a course is perjury; for if a man has taken a wrong step his only righteous course is to retrace that step; if he has sworn a sinful oath, it is only adding sin to sin for him to continue under it. A Christian man is not bound by a wrong oath for a single hour after he has been convinced of its sinfulness." He then refers to the revelations made in 1827 by Captain Wm. Morgan, the fate that overtook him, and the general uprising against the order and within the order in consequence, resulting in the withdrawal of no less than 45,000 Freemasons from the society and the breaking up of nine out of every ten lodges.

In analyzing the principles of Freemasonry he says: "Our first remark about Freemasonry is that it originates among men new and artificial relationships that have not only no warrant in Scripture, but that traverse, and seriously interfere with, and even nullify other relationships that are of divine appointment, and in doing this it invades the prerogatives of God. * * * Are we saying too much when we say that any relationship whatever it be, formed by mere human device, that steps in between parent and child, between husband and wife, between believer and believer, is not such as should commend itself to the conscience of the believer, nor can it find countenance in the Word of God. * * * The principle on which it (Masonry) is based strikes against the divine law of relationship in the common affairs of life. Work, for example, may be scarce, or a coveted

post may be vacant. A member of one of these secret orders has labor at his disposal. Whom will he employ? Those within the charmed circle. Others may be better fitted and in character they may be more deserving, but the members of the secret craft have the first claim. * * * Burns was a Mason. But when he poured out his heart in some of his finest songs he trampled his Freemasonry under foot. His manhood got the better of him. And we all agree with him when he sings:

"Then let us pray that come it may,
As come it will for a' that,
When man to man the warl' owre
Will brithers be for a' that."

"Under the gospel such a noble prayer will be answered; but under Freemasonry never."

Yours fraternally, G. M. Robb.

Odds and Ends.

"Yes, I consider my life a failure."

"Oh, Henry, how sad. Why should you say that?"

"I spend all my time making money enough to buy food and clothes, and the food disagrees with me and my clothes don't fit."—Selected.

"One night I had a funny dream," said little Tommy Drew;

"I dreamed that I was wide awake, and woke and found 't was true."

—Cornelia Channing Ward in St. Nicholas.

"Mornin' paper, sir?" sang out the newsboy. "One penny, sir."

"Here's threepence, boy," replied the facetious customer. "Keep the twopence, buy a cake of soap with it, and give your face a washing."

The newsboy handed back the money with great dignity. "Keep the change yourself, sir," he said, "and use it to buy a book on etiquette, sir."—Tit-Bits.

Little Boy: "How soon are you and Sis goin' to be married?"

Accepted Suitor: "She has not named

the day yet. I hope she does not believe in long engagements."

Little Boy: "She doesn't, I know, 'cause all her engagements have been short."—Tit-Bits.

Sick Man: "Is this the Western Sanitarium?"

New Girl (mystified): "This is Dr. Blank's house."

"Yes, but doesn't he take sick persons to nurse, sometimes?"

"Oh! maybe he does. There's two or three skeletons in the back office."—Boston Christian Register.

"This, mum, is me twin bye, Mickey," said Mrs. O'Finnegan.

"Indeed; where is the other one?" inquired Mrs. Worthington.

"Sure, he's over to his mother's house, Mrs. Toole's. Her Jimmy and me Mickey was twins—born on the same day, mum."—Selected.

Woman!

What a creature,
What a feature
In the land!
Now a maiden influential,
Now a wife inconsequential,
Now a mother lowly bending,
And with care a sick child tending,
Now a maiden gay and bright,
Dancing, flitting half the night,
Ofttimes fair to the beholding,
Sometimes fury-like with scolding.
Hers in kindness,
Hers in blindness,
Hers in sadness,
Hers in gladness,
Oft beguiling
With her smiling,
Man.
Hers to believe,
Hers to deceive,
Hers to be fooled,
Hers to be schooled
To patience.
Now in student's gown and cap,
Now in dainty hat and wrap
On the street.
Now the maid with lovers many,
Now the wife not wanting any
Save the one.
Eyes of black and eyes of brown,
Eyes that smile and eyes that frown,

Eyes of blue and eyes of gray,
Eyes that many things can say,
Has a woman.
Hers to soothe the brow of anguish,
Hers on couch of pain to languish
Often.
Hers the faith that never falters,
Hers the love that never alters
Once 'tis given.
Sometimes bad,
Ofttimes good,
Ofttimes gracious,
Sometimes rude.
Oft by herself, but by man
Understood
Never.
Weak and human, such is
Woman.
—Selected.

WHY MEN JOIN LODGES.

"Start me!" cries little Alice from her perch in the swing. "I want to go high: start me!"

"Somebody can't be starting you all the time," answers Tommy, half impatient of her demands upon him, half desirous of giving her a bit of instruction. "Put your foot to the ground and start yourself."

It is the same story, the same cry the world over. People are longing to mount high along many lines, but for the most part they are sitting still and waiting for somebody to start them. They want to reach success in literature, in business or professional life, but they want to swing high from the first—to be pushed by some one's money, strength or name. Those who are really willing to begin with their feet on the ground and start themselves are comparatively few.

One who has been brought much in contact with young people, young women especially, and has been endeavoring to help them, recently said that her greatest discouragement lay in the fact that they all wanted to begin at the top. They wanted at once the reputation, the pay and the patronage, of those who had been long years in the work. They wanted to be pushed—a good strong push that would set them flying at once—instead of putting their own feet to the ground and slowly working up for themselves.—Selected.

Voices from the Lodge.

The per capita tax, for support of the Grand Lodge of Massachusetts has been reduced from forty to thirty cents.—Knight, December, 1898.

Cheap in every sense of the word.

When the Royal Arcanum increased its rates the devils who fight fraternal insurance wriggled their barbed tails with delight, and their forked tongues were shot out their putrid mouths, declaring that the order had received its death blow.—Woodman Tidings.

Suppose an old line company doubles its rates, would any remarks be made fraternally?

"The Grand Master of Tennessee recommended that a memorial of sympathy be sent to the brethren in Cuba, and that fraternal relations be broken off with the Grand Lodge of Washington.

"Yes; pity for the half savage Masons of Cuba, and h—l for the civilized, enlightened Masons of Washington who dare to believe in and voice their honest convictions."—Tacoma Masonic Review.

Order, brethren!

Masonry has retained the ancient use of emblems and tokens. The symbolism of the lodge, chapter and council are Jewish, that of the commandery is Christian. Its universal emblem is the cross, which—whatever its form—is always, with Templars, the Christian cross.—F. L. Geddes, Eminent Commander, Toledo Knight Templars.

If he means that the lodge symbolism is Jewish in the sense of being identical with that of the worship into which Israel fell in the days of Ahab and Jezebel, his statement need not be questioned. If he means truly and purely Jewish, Masonic authority of the most unanswerable kind, and far higher than is possible in the Knight Templar order, could be cited to refute the statement. The Blue Lodge culminates in rites that are Ethnic and even Egyptian.

HINDOO WOMEN.

The Hindoo holy books forbid a woman to see dancing, hear music, wear jewels, blacken her eyebrows, eat dainty food, sit at a window or view herself in the mirror during the

absence of her husband; and allow him to divorce her, if she has no sons, injures his property, scolds him, quarrels with another woman or presumes to eat before he has finished his meal.—Gleaner.

Tell it not in Concord; publish it not in the streets of Boston.

In Mechanic Falls, Me.—so says the Lewiston Journal—a discussion was lately held as to what night in the week would be the most convenient for a local entertainment, and it was found that the place was so literally "lodged to death," that there was not a single evening in the week on which it could be held without conflicting with the meetings of one or more secret societies.

If this is the case with the "local entertainment," it may be the same with the local prayer meeting. That city does not look like a hopeful one in which to observe the Week of Prayer, or continue it in an extended series of meetings.

A LONG-FELT WANT.

"The enemies of our institution were not to be looked for without, but within."

"Masonry has withstood the fiercest religious persecution, and can withstand any persecution from without."

"The danger is that which may come from within, in the shape of innovations, introduced in the desire to improve the Fraternity, which will result in a change of its fundamental principles."—R. A. correspondence report, '98.

It is true, that, from within, there is, of late, a call for reform. This call corroborates the charge made by the outside critics of Masonry, as well as by seceders and repudiators. "Murder will out."

There is another use of Johnson's Digestive Tablets that will be of great value as long as human nature continues as weak as at present. Men will disregard our warnings and attend lodge suppers, wine parties, etc., where all sorts of rich foods are taken. Johnson's Digestive Tablets are very powerful as a digestant of just such food. To those good-livers, therefore, we can allow an indulgence in their favorite food if they slip a few of these tablets into the vest pocket before setting out for the lodge.—Extract from Medical Journal.

They may answer for consequences to the stomach, but "canst thou minister to a mind diseased?"

OH! OH!

"Freemasonry in all its beauty and perfection comes to us from a past so remote that it is beyond the power of the historian to record the story of its origin."—G. M. McLane, at Blazing Star Centennial, June 1, 1899.

The same old hand-organ tune; the same old mouldy chestnut. Masonic authority dates Grand Lodge Masonry from June, 1717, the place as well as time being well known. A recent historical sketch published in a Masonic paper limits the reliable and probable history of anything that could fairly claim to be Freemasonry, to not more than 300 years. To be sure, there were sun-worshipping pagans in much earlier times.

UNFINISHED BUSINESS.

"Negro Masonry, Mexican Masonry, and several other matters were also referred to the Jurisprudence Committee to be reported upon next year. The Grand Secretary thinks it "worthy of note" that this committee is composed of three Past Grand Masters. Worthy of note, indeed, in view of the fact that a standing rule of Grand Lodge requires that at least two actual Masters of Lodges shall be appointed upon each committee of Grand Lodge, and that no member of the Jurisprudence Committee is eligible under that rule. Indeed not one of the standing committee appears to be formed in accordance with the rule."

The above is from a roast given the Michigan Grand Lodge by the American Tyler in a review of the annual report for 1898.

LODGES AND INTERNAL REVENUE.

A number of queries have been received in reference to the new stamp law, and as to whether it is requisite to place a revenue stamp upon the warrants drawn for benefits or any other purposes by the Secretary upon the Treasurer for lodge purposes; that is, those warrants ordered by the lodge to pay various bills, and used by the parties in whose favor they are drawn to obtain the money from the lodge treasury. The various exceptions in favor of fraternal societies, and beneficiary organizations which are not organized for profit, are very considerate and liberal, and we desire to say that the matter has been brought to the notice of the proper authorities, and it has been decided that war-

rants of this character drawn by these societies for lodge purposes do not require a revenue stamp.—New Age.

How about denominational benevolent institutions? Are considerate and liberal exceptions also made for hospitals, homes, orphanages, charitable societies of every kind or name, caring for old and young, sick or poor, unfortunate or infirm? How about other life insurance concerns, too?

HOW HIS WIFE CAGUHT HIM.

A gentleman living in the west end has been in the habit of going to the lodge every night in the week, says an exchange. He manages to get home just sober enough to deny any insinuation of his wife that he is intoxicated.

One cold night last winter the cement walk which runs from his front door to the gate became very slippery. With wonderful forethought he sprinkled it with ashes. He then informed his wife that it was necessary for him to attend an important meeting of the Masons, and departed.

His wife had noticed him sprinkling ashes upon the walk, and she smiled grimly as a bright idea suggested itself.

Fifteen minutes after her dutiful lord had departed she sallied forth from the house, bundled up and armed with a broom and fifty feet of hose. She carefully swept the ashes from the walk, and then, after attaching the hose to the hydrant, literally flooded the place.

She retreated and left the rest to nature and her husband. Nature did her part by turning the water into ice so smooth and slick that old Boreas himself could not stand upon it. Early next morning the husband proceeded to do his part. He was in his usual condition, and there was but one thought that remained clear and distinct in his mind, and that was that he had placed ashes on the walk.

He opened the gate and confidently and briskly started for the door. In a few moments his feet tried to exchange places with his head, he revolved several times in the air, and then returned very forcibly to the earth.

When it came to astonishment and surprise that man could have stood his ground against any one in the world.

Again and again he essayed to walk, but every effort was a repetition of the first. Finally he gave it up and tried to think out a way to reach the door.

After an hour's thought he succeeded in devising a way to slowly but surely get there.

He played quadruped and advanced on hands and knees.

When he was within a yard of the door it was quietly opened and his wife appeared.

"Henry," she said, "what on earth is the matter? It cannot be that you are drunk?"

That was the straw that broke the camel's back, and the now humbled and penitent Henry replied: "Yes'm, I'm drunk. But I'll be hanged if I don't believe the man who said ashes wasn't slip'ry is a liar."—O. F. Companion.

So was the one who said the lodge was a school of virtue.

Newspapers and Reform.

DO ROMAN CATHOLIC PAPERS REPRESENT ROMAN CATHOLICS?

[The Literary Digest, Jan. 26, 1901.]

In a recent issue of the New York Sun a writer who signs himself "Catholicus" claims that the Roman Catholic press misrepresents the real sentiment of his church.

The writer criticises the Roman Catholic press for its espousal of the cause of the Cubans and Filipinos against the United States, and hints that these editors are thus the friends of Freemasonry, even if not actual Freemasons themselves. He says:

"So-called Catholic editors have written a good deal within the past few years on the nobility and Catholicity of the Spanish and the Portuguese and their possessions. The histories of those countries are accessible to every one. Within the past two hundred years Spain has robbed the church six times. Philip II. brought his Spanish bishops and priests to Holland, and made that great liberty-loving people Protestant. Charles III. went from Naples to Spain in 1759. Most of his courtiers were Freemasons. The brethren were controlled by the Grand Lodge of London, and England encouraged the brave Spaniard to join the order. The Spaniard did, and soon found Spanish commerce in the hands of England. Llorente, head of the Inquisition, was a good, pious Freemason. In 1800 Urquijo, the prime minister, was a Mason of the thirty-third degree, and these holy Catholics wished to sever all relations with Rome. He and Zorilla, another knight of the three points, tried to import Russians and Jews into Spain in order that they might dominate the Christians. These be patriots

and Catholics! Zorilla hoped to bring English Protestants to supplant the Catholic Spaniard. The dear friend of the so-called Catholic editors, the brilliant luminary of Freemasonry, Sagasta, tried to bring 80,000 Russian and Polish Jews to his native land to drive out his own countrymen. Some few years back the rector of the Catholic seminary of Salamanca was a Freemason. He taught atheism to the future priests of Spain. His name was Estalla. The professors in the seminaries of Osma, Cordova, and Murcia followed Estalla's example. The holy Chapter of Saint Isadore knew all about the square and the compass. Here are a few names of pious Catholics—God bless the mark!—who were devoted Masons: Aranda, Urtijo, Campomanes, Jovellanos, Espartero, Prim, O'Donnell, Castelar, Zorilla, and America's friend, Sagasta. Don Pedro, son of John VI., was a follower of the dark lantern. In Catholic Brazil, members of religious orders, priests and even bishops know all about the secrets of Masonry. A person could not join the Third Order of St. Francis unless he had been previously enrolled in some Masonic lodge. The children of the seraphic Francis drove the daughters of Vincent de Paul from Porto in Portugal. In the dioceses of Para and Olinda a priest had to get the key of the Tabernacle from a Mason to bring the viaticum to the dying. The bishops of South America who did their duty were imprisoned at hard labor. A priest cannot say prayers outside a church in Mexico, or he shall be fined 200 piasters, or imprisoned for fifteen days. A priest cannot appear in the enlightened republic of Mexico with an ecclesiastical dress on him. He is tolerated to do so in the church. Four hundred Sisters of Charity were banished a few years ago because they were Christians."

EUROPEAN POLITICAL FREEMASONRY

[Chicago Tribune, Feb. 6, 1901.]

Position of New King of Italy.

A revulsion against Freemasonry has set in among the Liberals since the accession to the throne of King Victor Emmanuel. In the days before Italy was united into one kingdom the Masonic lodges played a great role in connection with the overthrow of the various petty sovereigns, by which the peninsula was then ruled. After 1862 they devoted their attention to destroying the temporal power of the Pope. The late King Victor Emmanuel seems to have thought that he owed them a certain amount of gratitude, and this sentiment seems to have been shared by King Humbert and by many of the older statesmen of Italy, who in consequence

thereof permitted the Masons to acquire a great deal of power and influence.

The new King of Italy holds, however, different views, and in the atheism which forms part and parcel of the doctrines of Italian and French Masonry he sees a serious danger to society. Other Italians devoted to the crown and to the dynasty, yet who remain Catholics and retain their religious beliefs, share his ideas, and, encouraged by his publicly manifested disapproval of the craft, no longer deem it necessary to conceal their ideas about the matter. Thus Prince Odescalchi, one of the grandest Roman patricians, who is an adherent of the Quirinal and a Senator of the kingdom, has just issued a political manifesto strongly urging the people of his province not to vote for a certain Galluppi on the ground that, although an excellent man in other respects, he is one of the leading dignitaries of the order of Freemasons.

SECRET ORDERS' CAPABILITIES OF MISCHIEF.

The present alarming outbreak in China, the effects of which seem likely to be felt all over the world, has been precipitated by a determinate demonstration of an extensive secret society, the Boxers. They are pledged, "sworn," to an undying antagonism to foreigners and foreign influences, and are now evidencing their fealty to this claimed patriotic principle by the process of extermination. Displayed thus before foreign eyes, the method appears hateful enough, and has even moved the German Emperor to advise his soldiery who may be sent to the scene of conflict, to give "no quarter" to their antagonists. Possibly the capabilities for the infliction of woe thus glaringly manifested, may serve to open the eyes of peoples claiming to be Christian, to the danger of promoting and cherishing secret orders among themselves.

In a recent address on "Secret Societies in Politics," published in the Christian Cynosure, Charles A. Blanchard, president of Wheaton College, Illinois, stated that the detectives' chief, Allan Pinkerton, had told his father that the first man whom he arrested, after a long chase, had appealed to him as a Mason to let him go. The former sheriff of Blanchard's own county had told him within a year or two that he "had been

cursed in open court by a Masonic criminal because he had refused to recognize his appeals for help." He narrated this further incident: "I was, not long since, talking with a gentleman in the Treasury building who was at the time head of the secret service of the United States. He told me that he was a Mason. I said, 'Why do you say was; why not am?' He replied, 'Because I became tired of having men shake Masonic jewels in my face and demand release from arrest in the name of Masonry, and I told my lodge that so long as I was in this office they would have to excuse me from my oath.'" It is an undoubted fact (to adduce a single instance among a multitude of similar sort), that at Hartford, Connecticut, in the year 1895, a Dr. Jackson was expelled from a Masonic lodge for the offense of violating his Masonic oath by testifying against a brother lodgeman who had been arrested for arson, tried, found guilty, and sentenced to ten years' imprisonment therefor.

A visiting member of the recent General Conference of the Methodist denomination, one who had been forty years a minister, being greatly concerned at the prevalence among his brethren of secretism and especially Freemasonry (from which he had come out), took occasion to inquire of the bishops there present as to their connection with or freedom from entanglement in the order. Of the fifteen to whom he spoke, seven replied that they were free, four that they had belonged to the order, but did not attend, and the remaining four are regular members. I recall the sad feeling with which I read several years ago, how one of these active Masonic bishops "officiated" at the funeral, in a Western city, of a millionaire brewer who had not wished the services over his remains to occur in the church building, but in his house, and with the Masonic ritual.

Seeing, therefore, how the church is honeycombed by these oath-bound orders, how their influence may and does to a degree affect the procedure of the criminal courts, and how secret, underground, wire-pulling ways have corrupted our politics, we need to realize that the peril from this source to society and the State ought by no means to be slighted.

The telegraphic intelligence just received, of the assassination of the King of Italy at the hands of an anarchist—one who had been specially designated by the secret order to take the life of this sovereign—additionally points the lesson intended to be conveyed in this article. The kingdom of Italy is said to be the most onerously taxed of any European State, the excessive taxation being made necessary by the strain to maintain its place as one of the "great Powers." In this oppression the anarchist and nihilist find their reason for being the oath-bound enemies of every occupant of a throne.—Josiah W. Leeds, in *The Friend*.

WOODMEN OF THE WORLD INSURANCE.

Timely Warning by a Member.

The executive council of our parent organization, the Woodmen of the World, in session assembled in Omaha, have revised the fundamental principles of the order and have changed some laws of the most essential and vital importance. The modus of creating the reserve fund was revised and the assessment rates have also undergone a complete change.

Long years of experience have conclusively shown that, "You can't get something for nothing," and if you get something for nothing it is not worth having.

The rate of assessments to cover the death losses on new members only, were also changed materially to the extent of an increase of about 10 or 12 per cent. The old rates were exceedingly low and never met with the approval of conservative business men. You can't expect to pay a dollar and get a thousand in return without affecting the very foundation of the order.

With a high mortality such as was raging all over the country recently, the death losses in the fraternal orders were alarming. Some have died, hardly having time to pay one assessment, and depleted the treasury of thousands of dollars for a few cents. Naturally such a strain on the treasury could not hold out very long without being felt, and a crisis must come sooner or later. To avert such disasters, all orders have adopted meas-

ures by which the business is put on a solid foundation, and the only way they did it was to levy assessments that would be in conformity with value received. Yes, "you can't get something for nothing." The Woodmen of the World have wisely come to that conclusion and have raised their assessment rates. We can only congratulate them upon their action, regretting only that such measures were not adopted years ago, when the order was in its infancy.

The Woodmen Circle should by all means follow the example of the parent organization and adopt new rates and change the modus of creating our reserve fund. By adopting increased rates at this time, when the Woodmen Circle is in its formation, it will be put at once and for all time to come, on a solid foundation and payable basis, without being compelled to levy double assessments.

The time will come when the State authorities will prohibit fraternal organizations to do business on such rates as the Woodmen of the World and the Woodmen Circle are having in force. Such a movement is on foot, and it should be encouraged. Before the Woodmen Circle is compelled to adopt new rates by the State authorities, we should adopt them voluntarily.—Dr. E. Holovtchiner, S. P. W. C., in *Woodmen Circle Tidings*.

LIFE INSURANCE.

BY FRED SCOTT.

There is not a fraternal insurance order in existence that can or intends to meet its obligations. They have a total insurance in force of about five billion dollars. A recent report of the United States Treasurer shows that the entire money of the country (gold, silver, certificates and bank notes), both in circulation and in the vaults, was on the first day of September, 1899, \$2,611,097,328. Thus we see the fraternal orders alone have outstanding cash obligations amounting to more than two billion dollars in excess of all the money in the country. How can a Christian, after due consideration, patronize or defend such a swindling system.—The Free Methodist.

Freemasonry Symbolized in Revelation

—BY—

REV. JAMES P. STODDARD.

To Christian Ministers who worship neither the least nor his image this little volume is respectfully dedicated by the author.

A Grateful Tribute to the Memory and Virtues of the late Mary Maconber Carnes.

THE QUESTION ASKED AND ANSWERED.

Is there a prodigious system, drawing into itself and unifying all minor conspiracies, symbolized in the "Book of Revelation?" If so, what are the methods indicated, by which it will carry on its campaign? And is there now in active operation any system answering or approximating the description given in Revelation, both in magnitude and method? And finally does Freemasonry (using the name as including every department in the empire of secret societies) correspond to that description or approximate the likeness given.

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Its substantial accuracy is vouched for by a former member, Mr. S. A. Scarvie, of Hamlin, Minn.

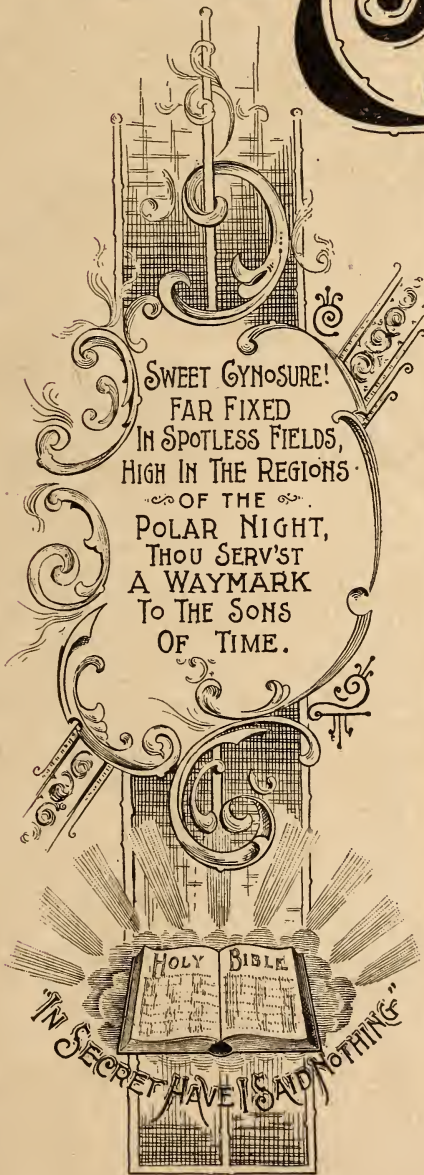
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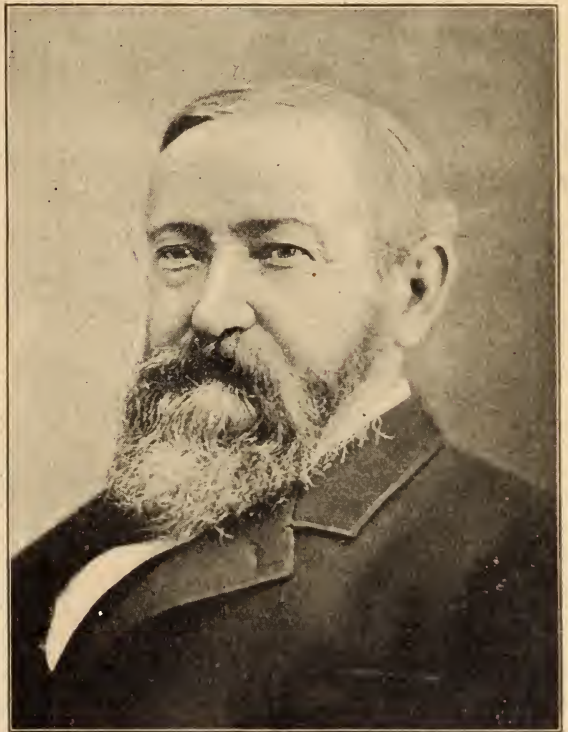
221 W. Madison St., Chicago, Ill.

Christian Gynosure.

CHICAGO, APRIL, 1901.



SWEET GYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



BENJAMIN HARRISON,

President of the United States, 1889-1893. Died March 13, 1901.

During the campaign of 1888, General Harrison wrote in reply to an inquiry from this office:

"In answer to your question permit me to say that I have never been a member of any secret society except the Greek literary society in college and the G. A. R., if the latter can with any propriety be called a secret society, though I do not think it can. Very truly yours,
BENJ. HARRISON."

From this reply we infer that General Harrison's strong good sense and high views of American patriotism inclined him to disapprove of secret societies in general. He did not regard the G. A. R. as a secret society, and probably went into it to please

his army comrades. It would be a great pleasure to place his name among the opponents of secret lodges, if it could be well done, with those of Washington, Adams, Madison, Marshall, Hamilton, Weed, Seward, Sumner, Chase, and a host of other like names of great Americans.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIII.

CHICAGO, APRIL, 1901.

NUMBER 12.

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**Address all letters pertaining to the
Christian Cynosure, or to the interests of
the National Christian Association, to
the general secretary and treasurer,
Wm. I. Phillips, 221 West Madison
Street, Chicago, Ill.**

The portrait of the late General Harrison which we
use this month is by courtesy of The Free Methodist,
as is the one of the Rev. Dr. Goodwin due to the kindness
of The Advance.

"IN THE COILS."

A new edition of this work, which was
so deservedly popular a few years ago, is
being issued in the latest modern style of
binding, and will retail at \$1. Orders
can be sent to the Cynosure.

ANNUAL MEETING

Of the National Christian Association, May
15:h, 1901.

The Annual Meeting of the National
Christian Association will occur on
Wednesday, May 15, 1901, at 10 o'clock
a. m., in the Carpenter Building, 221
West Madison street, Chicago, Ill., for
the election of officers, and the transac-
tion of other important business.

Samuel H. Swartz, President.

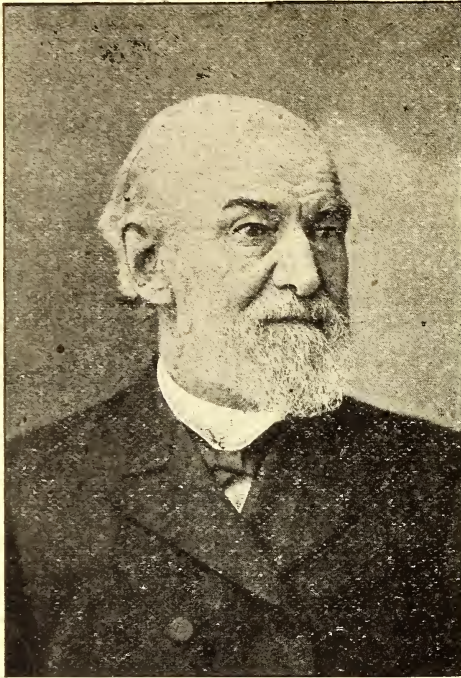
Nora E. Kellogg, Rec. Sec.

MOTHER'S MEETING AND DR. E. P. GOODWIN.

In the home of Mrs. Wm. Busbey,
from which Dr. Goodwin's soul took its
flight, the mother's meeting of the First
Congregational Church was recently
held. Many and loving were the words
of appreciation of Dr. Goodwin and his
helpful life, and as children mourn a be-
loved father with a feeling that their loss
is his gain, we sat and listened and praised
God for his kindness in sending such a
shepherd and for sparing him to the
home, the church and the world so long.

From the many thrilling tributes that
fell from gifted lips, we give you one, and
close with words from Mrs. Goodwin
herself, for the mantle of her beloved hus-
band fell upon her, so she enjoys in her
grief a victory and the companionship of
the Spirit:

"He was truly a great man, a wonder-
ful exponent of the transforming power
of the grace of God. I can hear him now
from the pulpit saying, 'Justice! law!
duty! Grand words, but they put the
iron in the soul. They chill the blood in
the veins. Love is the supreme word,
the motive power behind every great
act.'"



EDWARD PAYSON GOODWIN.

This love, akin to the divine, was seen in his face, heard in his voice, felt in the pressure of his hand, and by its expulsive power seemed to have crowded out all bitterness and malice and self-seeking, and whatever was of the earth, earthy.

Did any one of us ever meet him in the street, have a five minutes' conversation with him anywhere, and not receive an uplift or fail of being helped on up the highway that leads to the city whither he has gone?

In the old people's home of Chicago is a lady well on in the eighties (wife of a Baptist minister), who was in the home of Deacon —, when Dr. Goodwin preached his first sermon as pastor of the First Congregational Church. Deacon — had been chiefly instrumental in securing him, and as he sat at the dinner table that first Sunday, he said:

"I am persuaded we have found the right man. He is young, full of fire and enthusiasm, fearless, filled with the Spirit, he'll shake this city up if I'm not mistaken," and she added he lived to see his prediction fulfilled.

"Another thing I'll tell you about Dr. Goodwin," she said, "he's a beautiful man

in the home. I've been in that home, and in the home of another Chicago pastor, whom I also respect very highly, and this is the difference between those two men. If one of the children is sick and restless in the night in Dr. —'s home, he will ring the bell for the nurse or somebody to come and quiet the child. In Dr. Goodwin's home, if a child is ill, he will insist his shoulder is a little broader, or it is a little easier for him than for anybody else, and will himself soothe the little sufferer to sleep."

Two testimonies that I cannot give verbatim, but nearly so, show how high and low alike have respected and revered our loved pastor.

I chanced years ago to name his name before my washwoman. Her face glowed with pride as she said:

"An' it's meself as knows him, ma'am. An' a foiner man niver walked the face o' the airth, ma'am. Always a-liftin' me basket o' clothes, and a puttin' a shovel o' coal in me furnace a passin', an' meself as able agin to do it as him. A very foine mon he is. A very foine mon, indade. An' may the Lord bless him."

The other, the generous and gracious tribute of the late Dr. Berry of England, in his address before the Congregational Club. He said: "I suffer a double disappointment in my visit to Chicago; first, that I cannot take by the hand that grand old patriarch of the church, Dr. E. P. Goodwin. When he was making all England ring with his fervor and his eloquence, I was here in America holding down the churches during his absence; but when I got back, England was still vibrating with the sound of that sermon. I bought it and did what I never did with any other sermon that ever was written (because I never saw one I thought was worth it), I read it through three times, and it wasn't a short one, either, and while I differ theologically, I confess I bow to the earth before a man who has the courage to stand against all England, if need be, a man of such splendid intellect, but above all, such loyalty to the word and such intrepidity in defense of the faith; so I say I suffer great disappointment."

I mentioned Dr. Goodwin's name to the pastor of the Congregational Church in Pasadena, California.

"Oh, yes," he said, "Dr. Goodwin, he

is one of the pillars of the denomination." In old Stockbridge, Mass., I received a similar testimony. Wherever he was known his loyalty to the word and his steadfastness of belief was known also.

Do we ask the secret of his greatness, the secret of the beauty and humility of his life? It is no secret. He lived in blessed nearness to his God, in sweet communion and fellowship with his Savior. His heart was an open sesame for divine will.

Can we do him greater honor than to emulate his example, follow his faith, learn of his Master?

March, 1901.

Mrs. Goodwin, absent from home for her health, wrote a few lines acknowledging the receipt of a calendar from one of the Mother's Associations, but never sent them. Since her bereavement she added another stanza. From the first part I quote a few lines and add the latest stanza,

"The message of the souvenir,
A benediction through the year,
That every mother take new heart,
In love and faith to bear her part.
Secure in Him who each new day
Can make the 'best' of all the way.

* * * * *

In shadowed hours thus wrote my pen,
Thus sang my heart its grave amen,
Then came a day. The day of loss,
Sudden, supreme. Beneath the cross
My tearless eyes, my heart bereft
To heights above, I sorrowing lift,
And lo! in answer comes the word,
'Henceforth, forever with the Lord.'
Love's latest gift. The present day
Love's latest, shall the past outweigh."

Dr. Goodwin had that heavenly culture, that divine grace of manner that far transcends anything found in the schools of this world. He walked upon earth like the Child of a King. He was one.

Dr. E. P. Goodwin, the guide and inspiration of home life.

Mrs. Edgar B. Wylie found in Acts 20: 18-28, in Paul's description of himself, a portrait of Dr. Goodwin.

Dr. Scott said that in following Dr. Goodwin, we were walking in the way of the apostles, martyrs, and saints of God.

Prayer and the word were his helps and guide, and so the Savior could abide in him.

A centipede! It was crawling confidently with its hundred legs up the stone wall of the lovely home.

"Kill it!" out came the broom wielded by a pair of strong arms. The articulate seemed invulnerable. The strongest stroke to bring it down was powerless.

"Push it up." Up went the broom and down came the centipede. It fell, and was destroyed.

Sometimes Satan cannot tempt us, we are secure in our Father. So he pushes us up too far in the right direction. We are righteous over much. We make a point of conscience out of some commandment of men, making void God's law with our traditions, and we are ruined. Do not allow yourself to be pushed too far in the right way. Elizabeth.

TIDINGS FROM FOOCHOW, CHINA.

BY REV. M. C. WILCOX, PH. D.

Everything continues quiet, as it has for months, in all this region, and the work in this (Fookien) province is moving along about as usual, especially in Foochow and vicinity. Nearly every incoming steamer brings missionaries to work in or near this city, or in the Hinghua region, and others who expect after Chinese New Year (Feb. 19), to be permitted to return to their stations at various points in the Foochow prefecture, from which the Viceroy ordered them to return to this city a month ago.

These remarks apply to missionaries of the three societies laboring in North Fookien: the American Board, Church Missionary and Methodist Episcopal. The missionaries of the society last named have now all returned to Foochow, Misses Longstreet and Glenk, who have been temporarily assisting our workers in Japan, arriving Dec. 31. Miss Rouse, who has been home on furlough, arrived Jan. 8, accompanied by Miss Goetz, a new worker for Hinghua and Miss Florence Plumb, daughter of the late Rev. N. J. Plumb, long a member of this mission.

The visit of Bishop Moore to this part of his immense diocese, was a great

uplift to all our workers, native and foreign, and we look forward with pleasure to the time when he will be with us again. We are planning and praying for a revival, which we hope will not only stir the Foochow district, but sweep throughout this entire Conference. Last Conference year, despite all the excitement and apprehended uprisings, we had an increase of 390 members and 117 probationers. To God be all the glory!

Owing to the troubles in the North—nearly a thousand miles from here—most of our special contributors suddenly stopped remitting the money that is absolutely necessary to push the work. Hence we have been obliged to drop nearly all the local preachers who were serving as “supplies” on the various circuits. I most earnestly urge all who can do so to send without delay what you can spare, so we may care for the work as it is, and also win new victories for our Lord and Master.

Twenty dollars will keep a single man preaching the Gospel a year. Just think of it! If you cannot send this much now, please send one dollar or more. Any amount will be gratefully received, acknowledged by means of some curio, and applied where most needed. You can send the money to Dr. H. K. Carroll, Missionary Secretary, 150 Fifth avenue, New York, but it will come more quickly if remitted to me direct to Foochow, China, by P. O. order or bank draft.

Pray for us all with a prayer of faith, and may our loving and wise heavenly Father overrule China's troubles for the salvation of millions!

Foochow, Jan. 21, 1901.

A PROPHET'S CALL.

REV. J. M. FOSTER.

God has a controversy with this nation. She has been called as the defender of public rights. To this vocation she is proving false. The colored people in the South are being wronged and they have no helper. God will not allow us to be false to this trust without being punished. We promised Cuba perfect freedom. And now that she has prepared her constitution will we compel her to acknowl-

edge this nation as sovereign, or will we keep faith and give her liberty? Must she resort to arms to secure her inalienable right to be free and independent, as the Filipinos have done, and as the Boers are doing with the British in South Africa, or will we accord to them their God-given right to be separate and independent?

God is holding the powers at bay in China, as if He were saying, “I am giving Great Britain an opportunity to cease sending opium into China. I am giving the United States a chance to stop shipping rum into the heathen countries. I am giving the Protestant nations of the United States and Great Britain an opportunity to settle the Roman Catholic question at home, so that, having plucked the beam out of their own eye, they may see clearly to pluck the mote out of their brother's eye. I am giving Great Britain an opportunity to give the Boer Republics in South Africa their independence and the United States an opportunity to make her newly-acquired islands free and independent republics.” How long will these nations be blind to these signs of the times? May God open our eyes to see His handwriting.

Boston, Mass.

A RETROSPECT.

Secret Societies in the Nineteenth Century
REV. H. H. HINMAN.—NO. 2.

“And where the vanguard camps to-day,
the rear shall rest to-morrow.”

Preliminary Review.

The second period of the anti-secret reform was ushered in by no such startling event as the murder of Capt. Wm. Morgan. Though Freemasonry had not changed, its leaders had learned an important lesson and were cautious. The Masonic order was responsible for other fearful crimes, which, being more carefully concealed, did not arrest public attention. Great pains were taken by the fraternity not to shock the moral sense of the people.

As soon as the public interests of the United States, after the close of the Civil War, began to resume their normal condition, the light of truth concerning the lodge emerged from its temporary eclipse in clearer and more permanent potency.

The moral and religious sense of Christians as opposed to the counterfeit religion of the lodge, added its force to the patriotic reasons which had previously won the endorsement of intelligent, fair-minded people everywhere. Religious bodies recognized the antagonism of secret societies to pure religion, with more or less emphasis all through the years, and among those that had not ceased to testify against the lodge system were the following: The Reformed Presbyterians. They said:

"We reject all forms of oath-bound societies as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties both of the church and state."

The United Presbyterians (formed by the union of the Associate and Associate Reformed Presbyterians), said that:

"All denominations that impose on their members an oath of secrecy or an obligation to obey an unknown code of laws, are inconsistent with the genius of Christianity, and church-members ought not to have fellowship with such associations."

In 1829 the United Brethren in Christ, a young and growing denomination, enacted as a law that their membership should have no connection with secret societies, and in 1849 reaffirmed their principles and made persistent adherence to any secret society a cause for exclusion from church fellowship. The denomination greatly prospered under this (the old) constitution.

The Freewill Baptists in 1830, 1833, and again in 1844 and 1847, took strong action against secret societies. They declared that it is inconsistent for the disciples of Christ, and especially for Free Will Baptists, to form or sustain connections with such associations.

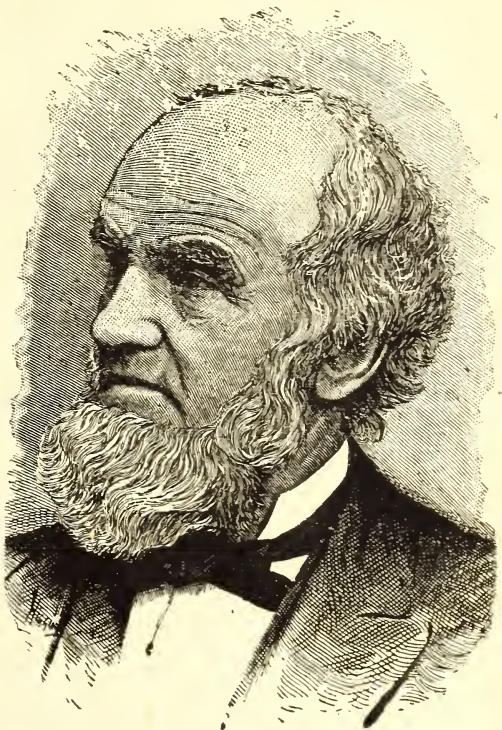
The American Wesleyans were organized in 1843. From the first they were opposed to secret societies, and still make adherence to the secret orders a bar to church fellowship.

A similar position is occupied by the Free Methodists, who were organized in 1850.

The Society of Friends (Quakers) regard membership in secret societies as "disorderly conduct," and say that those who persist in such membership shall be disowned.

The German Baptists have a similar rule, as well as Seventh Day Adventists, Primitive, Seventh Day and Scandinavian Baptists, Norwegian, Danish, Swedish and Synods of the German Lutherans, Mennonites, Moravians, Plymouth Brethren, Reformed Church of Hollanders, Christian Catholics, Albrights, Christians, and the Weinbrennarians.

Of the larger Protestant bodies, none have been more uniform and persistent in their testimony against secret societies than the Lutherans; and it is noteworthy that they have been greatly blessed with an increase of members and influence.



JONATHAN BLANCHARD.

The General Association of Congregational Churches of Illinois in 1866 passed resolutions drawn up by Rev. Samuel C. Bartlett, of their Theological Seminary, from which we quote the following:

"Fourth resolution. That there are certain other widespread organizations—such as Freemasonry—which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward

man and a good conscience toward God; because they may easily, and sometimes have actually, become combinations against the due process of law and government; because, while claiming a religious character, they, in their rituals, deliberately withhold all recognition of Christ as their only Savior and of Christianity as the only true religion; because, while they are in fact nothing but restricted partnerships or companies for mutual insurance and protection, they ostentatiously parade this characterless engagement as a substitute for brotherly love and true benevolence; because they bring good men in confidential relations to bad men; and because, while in theory they supplant the church of Christ, they do also, in fact, largely tend to withdraw the sympathy and active zeal of professing Christians from their respective churches. Against all connections with such associations we earnestly advise the members of our churches, and exhort them, 'Be ye not unequally yoked together with unbelievers.'

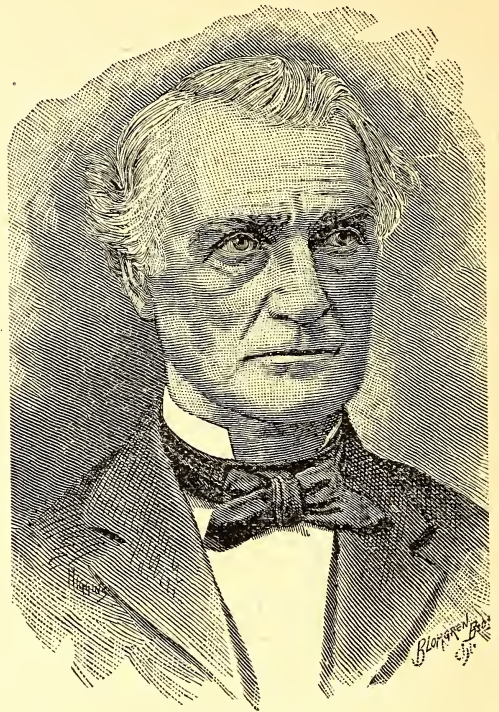
A triennial convention of Congregationalists, representing 1,150 churches and about 70,000 members, residing in eight different States, in April, 1873, while in session in Chicago,

"Resolved, That we desire the directors of the Western Educational Society to decline aiding into the ministry any young man * * * who is connected with any secret, oath-bound society."

The Western Tract and Book Society continued during its entire history to testify against the lodge.

The Rise of the National Christian Association.

But the renewed discussion of the secret society questions began in earnest in 1867. Previous to that time Jonathan Blanchard, late of Knox College, had been called to the presidency of Wheaton College. He was a lifelong reformer and had never ceased to testify against the lodge system. Wheaton College had been started by the Wesleyan Methodists, and in offering to transfer the institution to the Congregationalists, the stipulation was made that opposition to African slavery and secret societies should be maintained. This desire on the part of the founders of the college was an overpowering inducement which perhaps turned



PHILO CARPENTER.

the scale with President Blanchard in favor of accepting the presidency of Wheaton College, rather than other and more lucrative positions. Since then Wheaton has been the Mecca of anti-secrecy. Repeated efforts have been made by persons friendly to the lodge, either to change its character or destroy it, yet it continues to grow in numbers, wealth and influence. This triumph over tremendous opposition has been due to the great Source of light, who spoke not "in secret from the beginning" (Is. 48: 16), using as main instruments for the work President Jonathan Blanchard and his successor, President Charles A. Blanchard.

In October, 1867, a convention of persons opposed to secret societies was called to meet in the City Hall, at Aurora, Ill. It was largely attended and was presided over by President Blanchard, who also made the principal address. During the following winter President Chas. G. Finney, of Oberlin, Ohio, published a series of articles on Freemasonry in the Independent of New York. These articles, with some additional matter, were published in book form by the Western

Tract and Book Society. The Honorable Philo Carpenter, who later aided the anti-Masonic cause so liberally, placed a large number of copies of this book in the hands of Christian ministers in different parts of the country. Mr. Finney in earlier life had been a Freemason. He was secretary of his lodge at Adams, N. Y. When regenerated, he saw clearly that the new life on which he had entered was entirely incompatible with membership in the lodge. He attended the lodge but once after his conversion, and told those present his convictions. Never afterwards did he permit himself to be recognized as a Mason. His subsequent career as one of the most remarkable evangelists and theologians of the age, gave great weight to his testimony. Though Oberlin had been settled by anti-Masons, Freemasonry had gained a foothold, and this led to a discussion in the church. Through Mr. Finney's influence the First Congregational Church of Oberlin, of which he was pastor, adopted a rule that adhering Freemasons should be denied admission to the church, and this rule continues to the present time.

In May, 1868, a National Convention was held at Pittsburg, Pa., at which was organized the National Christian Association, opposed to secret societies.

This association was incorporated in 1874, under the laws of Illinois, and has since then held annual meetings, employed lecturers and published a large amount of anti-secrecy literature.

The Christian Cynosure.

In October, 1868, the publication of the Christian Cynosure was commenced by Ezra A. Cook, of Chicago. He had been a soldier in the Federal army of 1861-5, and was deeply impressed with the evils of the lodge system. The Cynosure was first published fortnightly. After three years and for more than a quarter of a century following, it was issued as a weekly paper. Subsequently it became a monthly magazine, which is its present form. In the great Chicago fire of 1871, it was burned out, even to its subscription list. With heroic determination Mr. Cook began its publication anew, and in 1874 enlarged its size and circulation, thereby greatly increasing its usefulness.

President Jonathan Blanchard was the founder and first editor of the Christian

Cynosure, and continued practically in that capacity throughout the most of his after life. "Who will write such editorials after the promotion of our great leader?" was the uttered, as well as the unexpressed thought of many readers of the guiding star of this fundamental and holy reform. In the editorial management of the paper Mr. Blanchard had from time to time, able assistants. Rev. I. A. Hart was one of these. He had been a Freemason of seven degrees and was thoroughly familiar with the earlier anti-Masonic movement, and an efficient worker in the reform. Mr. Henry L. Kellogg, from 1872 until his death was first associate editor, and later editor-in-chief of the paper. Among others who, during President J. Blanchard's life, assisted editorially or as contributors, may be mentioned Drs. H. T. Cheever, A. M. Milligan, Milton Wright, J. P. Stoddard, John Boyes, Geo. Wishart, A. L. Post, S. B. Allen, W. O. Tobey, C. C. Foote, J. L. Barlow, H. H. Hinman, Geo. Thompson, E. G. Paine, C. A. Blanchard, S. C. Kimball, Mrs. Ezra A. Cook, and Gen. J. W. Phelps.

After the death of Henry L. Kellogg, Mrs. Kellogg, his wife, successfully took charge of the editorial management of the Cynosure. Next, Rev. M. A. Gault occupied the position. He was a strong writer and an able lecturer. He was followed by the present incumbent of the position, Rev. W. I. Phillips, so well known from his connection with this work for the past twenty years.

A Permanent Literature.

Mr. Cook has been engaged for many years in the publication of anti-secrecy books and pamphlets, and a permanent literature concerning the evils of secret societies has been greatly enlarged and strengthened. Mainly, Mr. Cook's publications are expositions of the different orders. The history and character of these orders, with an analysis of their degrees, forms a part of these books, making them effective opponents of the works of darkness. The correctness of these rituals is attested by the fact that they are sold largely to members of secret orders who desire to be better posted in the work of their lodges.

Agents and Lecturers.

The first agent and lecturer for the Na-

tional Christian Association was Charles A. Blanchard, now president of Wheaton College. His thorough mastery of the question and his thrilling eloquence caused his services to be everywhere in demand. He served the association for two years, and was succeeded by Rev. J. P. Stoddard, who is now secretary and agent of the New England Association opposed to Secret Societies. Mr. Stoddard has given thirty years of continuous and most earnest labor to this cause. For years he was General Agent of the National Christian Association, and made preparations for its important Annual Conventions held in Chicago, Cincinnati, Boston, Philadelphia, Washington, D. C., Knoxville, Tenn., New Orleans, and elsewhere. He was very efficient in securing funds for the monument erected to the memory of Captain Wm. Morgan, at Batavia, N. Y., and in arranging for the convention held in connection with its unveiling in September, 1882.

Mr. Stoddard, assisted by his wife, managed an exhibit of the National Christian Association installed by Messrs. Kellogg and Phillips at the World's Fair, in Chicago, in 1893. He lectured daily to the passing crowds of visitors, giving away a large amount of the literature of light and truth on the subject of secret lodges.

Hon. Philo Carpenter offered the National Christian Association the building, which for years has been occupied as the headquarters of the association, on condition of the raising of thirty thousand dollars for endowment purposes. This was secured and the building has ever since been a lighthouse to the church and the nation. In raising this endowment, as well as in securing a home for the reform in Washington (since sold), Mr. Stoddard was an efficient agent.

Edmond Ronayne, Past Master of Keystone Lodge, No. 639, A. F. and A. M., Chicago, was among the leaders in protesting against the laying of the corner-stone of public buildings by Freemasons with Masonic honors. In an able article in a large Chicago daily paper, he gave ample reasons why a national building erected at the expense of all taxpayers should not have its corner-stone laid by an order that represents but a fraction of the American people, and which is con-



CARPENTER BUILDING.

demned by statesmen, jurists, theologians, scholars and honest, fair-minded common people. Mr. Ronayne, during his residence in Canada, became a Freemason, taking seven degrees. He was what is called a bright Mason. Held in succession all the offices, including that of Worshipful Master, in Keystone Lodge, with which he was connected after coming to Chicago. He was a member of the Grand Lodge of Illinois, and of the Committee on Relief. He said that in the great Chicago fire, which destroyed \$150,000,000 worth of property, many Masons and lodges were burned out, and that there was sent for the relief of Masonic sufferers \$90,000. Of this sum only about one-third went to the relief of distressed Masons; and much of it was used to build up Masonic lodges. In short, it was largely misappropriated.

This, together with other perversions of Masonic faith, led him to a more careful consideration of the history and char-

acter of Masonry. He became convinced that it was in no sense a benevolent institution; that its pretensions to age and sanctity are false; that its oaths are extra-judicial and blasphemous, and that its ceremonies are but a revival of ancient Baal worship, and are utterly inconsistent with Christianity.

Impelled by these considerations he wished to do what he could to dispel from the public mind errors as to the nature and effects of Freemasonry. Fully aware of the bitter persecution that must result from a renunciation of his Masonic covenant, he held that his obligations to God and humanity were paramount to all other considerations.

He published a series of articles in the *Christian Cynosure*, and soon gave to the world his "Handbook of Masonry," one of the fullest and most complete expositions of the Blue Lodge that has been published. Subsequently he wrote "The Master's Carpet," an elaborate discussion of the history and philosophy of Masonry.

But Mr. Ronayne's most important contribution to the reform was his publicly working the degrees of the lodge, so that its esoteric character became known to many thousands of people in nearly all the principal cities of the North and West. This work he continued for a number of years. On the occasion of a convention in Chicago, ten other seceders from the Masonic lodge from different parts of the country worked with Mr. Ronayne publicly, the third degree of Freemasonry, without previous rehearsal.

Among those who have followed his example in giving object lessons of Masonry, are Mr. S. E. Starry, of New York, and Mr. Thos. Lowe, of Michigan. The last-named gentleman was for twelve years a Master of a Masonic lodge. Jacob Doesburg, of Holland, Mich., who was a Master of seven degrees, and Master of the lodge, published an exposition of Freemasonry. This work, "Freemasonry Illustrated," is a full exposition of the lodge and chapter degrees, but its most important feature is the introduction and analysis of each degree by President Jonathan Blanchard, and extensive explanatory notes taken from standard Masonic authors by Ezra A. Cook. President Blanchard also wrote the introduction

and analysis of the so-called Ancient Scottish Rite, of thirty degrees, published in two volumes, a work that received great research, labor and deep philosophical thought.

Lecturers and Other Workers.

Not only is much of the success of this movement due to the self-denying aid of the wives and mothers of the heroes in these great battles, but some have personally written, contributed money, and in other ways hastened past victories and paved the way for future achievements.

Among them we recall the names of Mesdames Jonathan Blanchard, M. E. R. Jones, Moses Pettengill, J. P. Stoddard, and notably Miss Elizabeth E. Flagg, author of two books relating to the subject.

Other names, some of the noblest may be forgotten (such is fame), are Elder J. F. Browne, for many years a lecturer; Rev. E. D. Bailey, the first resident agent in New England, with headquarters at Worcester, Mass.; Rev. Paul S. Feemster, my fellow-laborer in the South and a lecturer in Kansas; Rev. Isaac Bancroft, a successful lecturer in Wisconsin; Mr. Geo. W. Clark, the singing lecturer, who stirred many a soul to glad endeavor in this work; Dr. S. L. Cook, in Indiana; Rev. J. L. Barlow, and others. Rev. W. I. Phillips, while a student in Wheaton College, did noble work for the *Cynosure*, and after some years of pastoral labor, returned to the work with enriched experience and rare business ability. As a writer and business manager he has contributed much to this reform.

The connection of the writer with the public discussion of secret societies began in the fall of 1873. For many years he was associated with Rev. J. P. Stoddard in the work, nine years of this time his residence was in Wheaton; during that period he traveled and labored and lectured in Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, Nebraska, Michigan, New York, and all of the New England States. Messrs. John A. Conant, of Connecticut, and Samuel A. Pratt, of Massachusetts, and others stayed up his hands by their financial aid and sympathy. In October, 1880, he made successful visits to colleges and

churches in the south, beginning with Berea College, Ky. Among the points visited were Chattanooga, Nashville, Fisk and Tougaloo Universities, with their hundreds of students; New Orleans, containing Straight and Leland Universities; Atlanta University in Georgia, Mobile, and Selma, Alabama. He returned home by way of Florida, where he spent three weeks in preaching and lecturing. This town, occupied nearly five months, and was so full of encouragement to the management of the National Christian Association that they arranged for his return to this field.

The Kind of Men the Secret Societies Make.

In the summer of 1880 a great Knight Templar Conclave met in Chicago. It was thought that 20,000 Knights Templar were present. The saloons of the city were decorated with the emblems of Knight Templarism, and were well patronized. What a travesty this so-called Christian degree is on Christianity. In their "Trumpet," for the guide of visiting Templars, Sir Robert Morris published as follows:

"Chicago is notoriously the headquarters of anti-Masonry. The newspaper organ of the vilifiers, styled the Christian Cynosure (otherwise Carrion Fly,) is published here. It is conducted with a zeal worthy a better cause, having editors, reporters, correspondents, stockholders, etc. Its emissaries will buzz around us all this memorable week."

Such was the mixture of truth and falsehood that they trumpeted at the world.

The National Christian Association held a five days' meeting in the city at the same time, and the anti-secret and Knight Templar meetings were reported side by side in the columns of the daily press.

Political Anti-Masonry.

During the first period of the eighteenth century some campaigns, in which Freemasonry was the issue, resulted in the election of anti-Masonic candidates; and in this second period a strong movement was inaugurated under the name of The American Party, which polled quite a vote, and from time to time issued platforms, every plank of which contained a principle vital to the best interests of

the people of the United States. An appropriate conclusion to this review work for the overthrow of secret societies of the nineteenth century, is contained in a preamble and resolutions adopted at the National convention in Syracuse, N. Y., in 1874:

"Whereas, As secrecy concerning all questions affecting the public welfare is conducive to misapprehension and misconstruction, affording facility for and inducements to the prostitution of noble agencies to ignoble ends; and,

"Whereas, We recognize secrecy as a relic of barbarism and the chief support of monarchical and unjust government and utterly inconsistent with all the principles on which our government is founded; therefore

"Resolved, That secret orders are engines for selfish and political purposes, and are the chief danger and curse of the nation.

"Resolved, That the grave truth uttered by Lincoln that no nation can permanently endure part slave and part free is not plainer than this other truth that no nation can exist permanently with conflicting oaths in its court-houses and Legislatures; we, therefore, agree to the following principles of political action:

"1. We will be called by no party name but 'Americans.'

"2. We will make issue against all known adhering Freemasons, when practicable, in all local, county, and State elections, nominating candidates for ourselves against forsworn lodge men, and will do our utmost to put an electoral ticket in the field at our next Presidential canvass.

"3. We hereby invite the friends of every great and wholesome reform, and in short every man, wherever born, who has a vote in his hand and an American heart in his bosom, to join us in seeking the extirpation of that organized mystery and secrecy which has proved fatal to the republics and subversive of all popular rights in the monarchies of the old world.

"Resolved, That we petition Congress and the Legislatures for the repeal of the Masonic charters and the prohibition of extrajudicial oaths.

"Resolved, That we will do all in our power to expose and suppress the laying of cornerstones of buildings owned by the people of the United States by lodges.

"Resolved, That we proceed at once without waiting for legislative action to challenge adhering Freemasons from juries, and in case of litigation to take change of venue from Masonic judges.

"Resolved, That we recognize the fact that ours is a Christian, not a heathen, nation,

protecting us from the paganism, priestcraft and kingcraft which, having degraded manhood and extinguished popular rights in Asia, Africa and portions of Europe, are seeking to drag us down to their own level of despotism and wretchedness."

MRS. NATION'S CAMPAIGN.

REV. J. M. FOSTER.

Kansas is a prohibition State. They have constitutional and statutory laws against the saloon. The Governor, the mayors of the cities, the judges of the courts and the municipal officers are sworn to enforce the law. But, notwithstanding, there are saloons not a few. They are run in violation of law without let or hindrance. These officials perjure themselves in allowing the saloon-keepers to violate the law. Appeal was made to them in vain to enforce the law and close these sinks of vice and crime. Despairing of help from them, Mrs. Nation took her hatchet and struck a blow for truth and righteousness. Did she do right? Shall we condemn her? It is not, would we like to do the same, nor are our fastidious tastes offended by her methods, but, was she doing right in resisting these law-breakers?

We do not believe in anarchy. We do not justify mob law. It is an evil, and a symptom of a greater disease behind it. But when officials openly join hands with lawbreakers in voiding the law which the people have written in their constitution to guide their representatives in office, are the people justified in smiting the evil before it grows to unmanageable proportions? If a thief enter your home, will you resist him? The saloon thief had entered Mrs. Nation's home. She struck the thief. If an assassin enter your home, will you not stand between him and your family, and smite him to save them? The saloon is the murderer that had entered Mrs. Nation's home, and she smote the criminal.

The daughters of Moab came to the camp of Israel in the wilderness and seduced the sons of Israel to commit fornication. The wrath of God fell upon the whole camp. God commanded that the heads of the tribes should be slain and their bodies hung up, victims of divine

justice and warnings to the people. At this juncture, while Moses and the people were weeping at the door of the tabernacle of the congregation, Zimri, one of the chief princes of Simeon, led into the camp a daughter of one of the chief princes of Moab, Cozbi by name, and, taking her to his tent, committed with her the very sin for which Israel was then suffering. This, being in open defiance of God's wrath and in heartless disregard for the sufferings of his brethren, awakened the righteous indignation of Phinehas, and, without a moment's hesitation, he took a javlin in his hand, pursued the guilty pair, entered their tent and transfixed them both. This sort of punitive justice appeased the wrath of Jehovah so the plague was stayed. It also secured for Phinehas the divine approval and a promise of everlasting priesthood. The saloon-keepers are doing for the Christian homes in Kansas what the daughters of Moab did for the camp of Israel. Mrs. Nation has arisen in righteous indignation, struck a blow for God and home, for honor and purity.

Wicked Haman secured from the King, Ahasuerus, a decree to slay all the Jews in his kingdom. According to the laws of the Medes and Persians, it could not be altered. The King soon found that it meant the execution of his best subjects and even of his beloved queen. So he issued a counter decree, authorizing the Jews to stand for their lives. And they did so, and had their lives for a prey. This was done in answer to the prayers of the believing Jews and reveals God's will in such a case.

The Covenanters of Scotland stood for their lives against the dragoons of Charles II., at Drumclog, Airsmas, Pentland Hills, Bothwell Bridge and Rullion Green. John Brown built his fort beyond the Missouri line and resisted by armed force the entrance of slave-holders into Kansas. And Mrs. Nation and her band of followers have taken their hatchets and resisted the saloons that have invaded their State in defiance of law. Archbishop Sharp was the willing instrument of Charles II. in persecuting the Covenanters of Scotland. He and Claverhouse were the ringleaders during those twenty-eight years of bloody persecution, when 18,000 Covenanters were

hunted to death. The Archbishop arrested nine godly ministers and carried them in irons to Edinburg. They were tried and condemned. But their trial was such a travesty on justice that an appeal to the King secured their pardon. But Archbishop Sharp held the letter from the King until after the ministers had been executed. This enraged the Covenanters. And a committee was appointed to frighten Archbishop Sharp and drive him from the country. When they met on May 2, 1679, three miles from Edinburg, they saw the Archbishop's carriage approaching. They soon overtook him, cut the traces and ordered him to come out. When he refused, clinging to his daughter, they drew him out, and telling him of his perfidy, ordered him to pray and prepare for death. This he could not do. Their weapons soon did the work. Was this murder? If the Boers should succeed in taking Lord Kitchener, would it be murder for them to kill him?

Mrs. Nation is facing an invading enemy. She used only a hatchet to destroy saloon property which has no right whatever to protection.

In one village a saloon that had been warned to close, was raided, and the saloon-keeper's wife was shot. With this Mrs. Nation had nothing to do personally. It is not believed that any judge or jury in Kansas will convict those farmer boys, who were met by armed men in the saloon. It was one of the fatalities resulting from their effort to put down an armed gang of outlaws.

John Brown fought to make Kansas a free State. Do we censure him for this? He came to Chicago on his way east. He and Foot walked the streets till midnight, the latter trying to dissuade the former from going to Harper's Ferry. At last Brown said:

"I have been called of God to go to Harper's Ferry and strike a blow for abolition. If you try to turn me from this purpose you defeat the purpose of God."

"Go, then, and God be with you. Follow your convictions." And, taking out his pocket-book Foot handed Brown money to help on the enterprise. Do we condemn John Brown for his daring effort on behalf of the oppressed? Vir-

ginia hung John Brown, but all the slave States could not furnish hemp enough to hang the principles for which John Brown died. He was the martyr witness of the cause of emancipation. And soon after he had sealed his testimony with his blood, the "Boys in Blue" were marching through the South singing,

"John Brown's body lies a-mouldering in the grave,
But his soul goes marching on."

Mrs. Nation is doing for the saloon what John Brown did for slavery. Mrs. Nation is doing more by being behind the prison bars to strike the saloon a death-blow than a thousand women on the lecture platform could do in a thousand days. She has stirred the whole nation as never before on this question.

The conduct of the Governor and the mayors and the police officers toward the law-defying saloons produces just such fruit as Mrs. Nation and her hatchet. It is a law fixed and unalterable that when a commonwealth sows such seed it shall reap such a harvest.

It seems to us that Kansas is an omen. Mrs. Nation is a conspicuous sign of the times. It appears to be a forerunner of the final conflict with the great red dragon of intemperance.

The saloon has filled its cup of iniquity to the brim. The war that will put down the liquor traffic seems to be already upon us. And from that war the nation will not escape until she acknowledges the authority of Christ and pledges herself to obey his laws. In the midst of the War of the Rebellion the Senate of the United States acknowledged Christ and asked for a national fast. In this war our nation may make a constitutional recognition of the Lord Jesus Christ as King of nations. May the Lord hasten the day of triumph!

The Order of Chosen Friends went into bankruptcy lately because it was unable to meet its obligations. Liabilities, \$511,289.14. Wm. B. Wilson, Supreme Treasurer, had stolen \$34,000 before the collapse came.

The Home Forum of Chicago, and the Odd Fellows' Endowment Association of Pennsylvania are two other recent corpses.

Editorial.

THE TREE AND ITS FRUITS.

It has been noticed that the foreign legations were caught unprepared by the Chinese Boxer uprising, and that warnings repeatedly given by missionaries in the foreign journals seemed to produce no effective impression on foreign officials.

At the same time the Boxer secret society was maintaining a strong hold on the natives. Thus secretly enough to be unheeded, yet powerfully enough to affect the world, an order wrought its plan.

The method was not new, and the results were not foreign to the method. The same method can produce results less convulsive but perhaps more effective. Mollie Maguires, Whitecaps, Ku-Klux Klans and city gangs are always liable to collect and form a more or less complete and efficient, as well as secret, organization. Secrecy is the natural shield of evil, as darkness is the only refuge of error.

Yet we cannot leap to the extreme conclusion that every secret must be evil, and that all secrecy is vicious in its necessary nature. That is far from true, and in some cases the opposite of true. But in actual and practical experience the Boxer method of organizing tends to the Boxer type of result. The Jesuit has equal or greater odium. It is not to secret orders that we turn to account for the progress of the world.

Republican methods are at the other extreme. The lodge and the town meeting are antipodes. Secrecy is the vital condition of one, openness of the other. Now a method of acting develops a habit of mind. Can the lodge method develop the town meeting mental tendency? Can it develop the opposite?

In the answer to these questions may lie part of the solution of problems which a patriot is liable to try to solve in these times. It is according to common sense to ask just now what grove has borne the fruit abundantly displayed in to-day's market. It is more than fair, it is wise to ask whether secret orders are in any way adapted to produce conditions widely

apparent. Is the dark lodge morally soporific?

The missionaries warned Peking in vain and the Boxers wrought out their plan; we have warned people on this side and meanwhile secret orders have worked. We continue the warning, but pause just here to ask whether natural results have not already begun to appear so obviously that one who never noticed secret orders would look about bewildered, seeking a reasonable origin for unreasonable conditions.

FIXED.

It is colloquial usage that allows us to call what is repaired, made over, or re-adjusted, fixed. Yet the usage is not always strained. The colloquialism verges toward slang when we speak of a jury or a political factor as fixed. The tools used in political fixing may be cash, settlement of debts, Thanksgiving or Christmas turkeys, offices, political co-operation; or intimidation in some form. The juror who sells his judgment, or the legislator who sells his vote, is fixed.

Fixing of this sort has for its end turning a man from the line of his duty. Why not broaden the definition so as to cover everything that allures or forces a man to swerve from the true line? If we may give the word such range, we can use it for a very general label. Sometimes endowed universities are suspected of being fixed. More power to the arm of every newspaper that strikes at whatever corrupts the teaching of political economy in educational institutions, yet we cannot forget that in some way a newspaper also might be fixed.

More success to the preacher who may arraign both, though he, if he will search narrowly, may find himself more tempted than almost any other man to become fixed lest he become speedily unsettled. Possibly nothing is more raked by cross-fires of popular opinion and prejudice, discredited virtue and accredited vice, than the Christian pulpit.

No doubt silence is golden. He is an ill adviser who discredits prudence. Every reform is liable to be virtually attacked by men who advocate its claims in unreasoning and violent ways.

Certainly we cannot credit all anti-Ma-

sons with giving unmixed help. But when the question ceases to be one of good taste, courtesy, reasonableness and efficiency, and passes into the borders of undue influence, solicitation or intimidation, it becomes a question of duty done or avoided. Then it is that one must guard against being unfixed from his post of duty by being consciously or unconsciously, in the other sense fixed.

Does it seem against your interest to say what you unquestionably ought to say? Are you afraid of the consequences of duty?

There is reason to fear that on all hands secret orders have fixed those who ought to be free to speak and act. The time was when ministers imperiled their position in some pulpits by speaking or praying for the American Union. The time is now when they would incur similar peril by speaking of what some men have regarded as unfavorable to republican institutions—Freemasonry with its brood of secret orders. The duty of each minister, teacher, editor and platform speaker is his own, and we would not assume censoriously to determine it for him, but he has our sympathy at least if he even suspects himself of being fixed.

A PUBLIC STEAL.

Last Friday the House of Representatives at Washington passed a bill for the relief of St. John's Lodge, A. F. and A. M., of Newburne, N. C., calling for an appropriation of \$6,000. This is an outrage upon the citizens of the United States, an act of public corruption that should not pass unpublished. The facts have been plainly stated, and although forty years have passed since the alleged damage was done, there are plenty of witnesses still living who can prove the rank injustice of this claim.

The Worcester papers, through Capt. Joseph B. Knox of this city, have had occasion several times to protest against this bill, which has been knocking at the doors of the National Legislature for many years. Capt. Knox was serving as commissary of the prisoners at Newburne when the city was occupied by the Federal troops on March 14, 1862. He was one of three trustees appointed to

take charge of the Masonic property and while stationed there a lodge was convened among the Northern soldiers and occupied the meeting place until the close of the war. Gen. A. B. R. Sprague, Gen. Josiah Pickett and other Worcester men were members of the lodge and are familiar with the facts.

The lodge maintained a fund by letting a hall for entertainments and was put in much better condition during occupation by the Union troops. A new carpet was purchased and laid and platforms were put in and in every respect the property was in much better condition than when the Confederates abandoned it. After the close of the war the jewels, which had been sent to the Grand Lodge of the State of Massachusetts, were returned through the instrumentality of Capt. Knox, and at the regular annual meeting of the St. John's Lodge, he had the pleasure of returning the jewels in person, being the only Union man present.

There was no loss whatever and the property was improved. The only excuse for paying this lodge a cent of money would be to pay for rent while they were driven out of the city by military occupation. It would be establishing one of the most absurd and dangerous precedents ever heard of to pay this lodge for rent of property occupied as this hall was.

Capt. Knox is a prominent Mason and his fellow-Masons who have knowledge of this fact are the most indignant of all at this unprincipled attempt on the public treasury. It is to be hoped that it is not too late to stop this misappropriation of public funds, but it should be done this time so as to rule the offenders out of court altogether. Otherwise, in ten, fifteen or twenty-five years we may expect a repetition of this sort of claim. It seems to us that if such a claim were granted, lodges and churches and institutions in the South, as well as private property destroyed in the course of hostilities, should be paid for. It certainly would be more just to pay for churches and property actually destroyed than for that which was merely occupied and benefited by the occupants.

—Worcester Spy, Thursday, Feb. 7, 1901.

Senator Lodge Watchful.

The Spy has received a letter from the Hon. Henry Cabot Lodge referring to an editorial that appeared in the Spy Feb. 7, in which attention was called to an outrageous bill that had passed the House of Representatives, making an appropriation of \$6,000 for the relief of St. John's Lodge, A. F. and A. M., of Newburne, N. C. The Spy stated that the bill meant a deliberate attempt to steal from the public treasury. Senator Lodge writes that he has looked into the matter carefully, and finds that no action has been taken on the bill by the committee of the Senate, and that probably none will be taken. Senator Lodge adds that he has entered his protest against the consideration of the measure.

—The Spy, Monday, Feb. 11, 1901.

Yet we cannot but fear that in these times of extravagance and riot, the bill will get through, and McKinley seems just the kind of man to sign it. How much more than politics, or something akin to politics, all this may mean as coming from a person like H. C. Lodge, some might not feel able to guess. Massachusetts has had Senators who could write letters that would inspire hope and confidence; in Senator Lodge she still has a writer who is skillful.

PAY AGAIN OR LOSE.

The Maryland R. A. correspondence report for 1898 states that a Mason who pays up all dues and takes a demit—that is, a regular discharge from membership in a local lodge, not a discharge from the great Masonic body in the opinion of the writer of the report—or a Mason who refuses to pay dues, or a Mason who neglects to pay dues, loses his lodge vote on new members and on official elections, and his voice and vote on all business, and forfeits all claim for relief from lodge funds, or, in other words, is not an object of Masonic lodge charity, and forfeits the right of Masonic burial.

Thus, financial distress, caused by the last sickness itself, may cut off a member who has been a contributor and attendant many years, both from help in his last sickness, and from burial.

HEAD OF THE MOTHER SUPREME COUNCIL OF THE WORLD.

Representative James D. Richardson, of Tennessee, now wears Albert Pike's mantle, symbolical of the world's highest rank. It is a life position. Few monarchs will be more gorgeously enthroned or more ceremoniously attended than he while executing the functions of his office.

He retains his seat in Congress, and draws two salaries. His Masonic salary is \$3,000 per year for life, and when he travels his expenses will be paid.

"The Holy House of the Temple," at Third and E streets, Washington, will be at Mr. Richardson's disposal whenever he may choose to occupy it. It is owned by the Scottish Rite Masons, and is valued at \$150,000. Its modest exterior bears no suggestion of its luxurious appointments. It is a three-story brick building, with plain front and with two bay windows at the side. Above the entrance are chiseled ten Samaritan characters, forming the inscription "Holy House of the Temple."

The gorgeous throne upon which Mr. Richardson will sit while exercising the functions of his office overlooks a grand hall known as the Senate chamber of the Supreme Council. This is entered from the west by two ante-rooms. Above it rises a domed ceiling lined with electric burners. The floor is covered by a luxurious red carpet. The sides are lined with high benches erected upon platforms and reserved for visiting Masons of the "thirty-third and last degree." Just beneath are the thirty-three desks of the members of the Senate of the Supreme Council.

While sitting upon his throne, Mr. Richardson will wear a large triangular collar of white cloth embroidered in gold. Placing his head through the three-cornered aperture of this vestment he will arrange it so that the two upper points extend over his shoulders and the third hangs to his waist. The lower point will be embroidered with a small triangle enclosing the number "33" and surrounded by a rayed sun. Upon the right will be embroidered the American and Scottish rite flags, crossed; upon the left, the eagle of the supreme council beneath a jewel. Appended to the lower point of the collar will hang the sovereign grand commander's jewel—a Masonic emblem displayed upon an array of stars and rayed sun of silver, two and a half inches in diameter, covered with diamonds. Below it will be worn the apron of the last Masonic degree.

—New York Daily.

THE SAME OLD FICTION.

"George Washington was elected W. M. of Alexandria Lodge, No. 22, of Virginia, in December, 1788."

So says the American Tyler, but Washington himself wrote ten years later correcting the erroneous notion that he presided over any lodge, adding that he had not been in one more than once or twice in thirty years. He could not have written this if only two years earlier he had been Master of a lodge.

SEVEN WOODMEN TURNED OUT.

Special to the Chicago American.

"Sioux City, Iowa, Jan. 14.—There is somewhat of a sensation among Woodmen at Midway, Iowa, because of the expulsion of seven members of the order from the Lutheran Church at that place.

"The pastor preached a bitter sermon against secret societies and then demanded that seven of his flock sever their connection with the Woodmen lodge. He said Woodmen worshiped the devil. No man could belong to his church and the Woodmen order at the same time.

"The Woodmen refused to obey his orders and were told to get out of the church they had helped to erect."

The burial service of the Woodmen is based on the doctrine of the Brotherhood of Man and the Fatherhood of God, which means that all men are sons of God and do not need to be born from above. The pastor said that was devil worship. Well, that is what the Bible calls it. An honorable man will not insist on belonging to the M. E. Church and the Baptist Church at the same time, and why, then, will a lodge man insist on belonging to the Church of Christ and the church of Satan at the same time?

RESEMBLES CYNOSURE TEACHING.

The first article in the Voice of Masonry for February, '98, is entitled "Great Ideas on Great Facts." "Ideas on Facts" would be better than ideas based on fancies, but before he proceeds far there appears reason to fear that the author's ideas have become entangled among fictions. The labored attempt to load sacred history with a burden of profane tradition or invention dear to Masonry but

rejected by intelligent Masons, is accredited to the "Grand Orator of the Grand Lodge of California." So it is at least grand in origin, whatever its character may seem to be.

The following is supposed to be one of the "great ideas," and while it may hold little relation to intrinsic "facts" of religion itself, it no doubt represents a fact concerning the Laissez faire quality of Masonry:

"Religious societies being divided into sects, entertaining different opinions as to appropriate forms of religious practice and the orthodoxy of religious faith, may each very properly apply a test for the admission of a new member, that he shall entertain views similar to those in-dorsed by the congregation into which he seeks to enter. This is necessary to insure harmony in the practice of their religious rites. But in Speculative Masonry no unanimity of opinion upon that subject is required. It is no concern of the fraternity whether the religious rites of a member be conducted in the temple of Buddha or in Mohammedan mosques; whether he gazes with admiration upon the cross, or contemplates with reverence and awe the smoking altars of ancient Judea. So long as he can conscientiously kneel at the Masonic altar and assume the obligations which unite him to the brethren in relations of reciprocal kindness, he stands with them upon a common level."

RITUAL IN BOTH KINDS.

An Episcopal minister, who went not long ago from Pennsylvania to the rather sparsely settled lands about the Columbia River, in the State of Washington, to engage in missionary work, sends from All Saints' Cathedral, Spokane, to a daily paper of the locality whence he came, the following persuasive to ritualistic service in the church and in the lodge. The writer is known to be a worthy, philanthropic man, yet a deeper apprehension of the fact that the Lord is a Spirit and they that worship Him must worship Him in spirit and in truth, that in secret, as He declared, He had said nothing, might tend to make the missionary labors of this ecclesiastical more valuable. He says:

"Irrespective of any distinctive doctrines the Church may stand for; the absence of excessive emotionalism so prevalent in some religious bodies; the general attractions of our ritual, and the recognition and satisfaction of the aesthetic element in human nature and the demand for its expression in public worship, which the church so amply provides for; all these characteristics tend to attract to a degree hard to realize in those sections where our church has been for so long an established factor in the religious life of the community. I also found, to my surprise, that even the use of the surplice, cassock and stole, instead of arousing prejudice, as something to be regarded with suspicion or treated with ridicule, as in some localities I have known farther East, only serves to attract worshippers.

"This fact need not, however, excite wonder. In a community where almost all of the men and a considerable number of the women belong to various orders, such as the Masons, Odd Fellows and Knights of Pythias among the men, and the Daughters of Rebekah and the Order of the Eastern Star among the women, at whose stated meetings each official is expected to wear the uniform peculiar to his or her office, the custom of a clergyman to wear a distinctive dress in his public ministrations is regarded as proper and appropriate."

INSIDE CRITICISM.

The following extract is condensed from an article by a Masonic writer in the lodge organ called the American Tyler, January, 1901:

"Freemasonry to-day has many beautiful temples, gorgeous in adornment, luxurious in appointment—millions for luxury, and little for charity. Selfishness and commercialism have masked the five points of fellowship. Politics, not merit, divide the rewards of office. Of the forty-six States in the Union, but two or three have standing illustrations of Masonic principles and charity, yet they all have their gorgeous elements of oriental splendor; and possibly, the strongest evidence that the order has passed the limit of its greatest usefulness is to be found in the individual characters it is building in

its various lodges. Masonry shields a multitude of sinners. It is no longer a mark of respect to be a Freemason. Most anybody can be one, if he has sufficient money to pay the initiation fee. The Masonic obligation has ceased to possess any force. A Mason's word is no better than any other man's word. If this be the case, and the reader will not dispute the facts, what remedy can there come from within the order to reform it? Poetic scraps and clap-trap sentiment have larger limit in the lectures than intellectual instruction; the magic lantern has supplanted the thinking, receptive mind; the eye is delighted rather than the soul enlightened; the printed or pen-wrought "key" has taken the place of oral instruction; the drama is all-important; to maintain the interest and attendance extraneous and novel innovations have been called into effort; evidence, unhappy, but sure, that of themselves there is no longer any attractiveness to thinking men in the tenets of Freemasonry, or that the lodges of to-day are not true representatives of genuine Freemasonry.

There are in the United States alone more than 200,000 unaffiliated Masons. Why? Not for the little two or four dollars' expense in annual dues. Oh, no, but simply because they have found only an empty shell where they had expected intellectual, moral and religious treasures."

OUR GREAT BOAST.

"It is our great boast that Freemasonry is a universal fraternity, that its designs and principles are so humanitarian in character that men of every country, sect and opinion may unite with it as members of one common family; that wherever a lawfully made Freemason is found, he is a member of this universal family. Now an institution to be universal must be not only founded upon the same fundamental principles but it must be governed by the same regulations, usages and customs."

—An Official Masonic Report.

This appears to afford opportunity to analyze the Masonic claim, that claim which an experienced teacher of Masonry—for such was the writer's position—calls "our great boast."

1. Freemasonry is "universal." It can-

not be this without being, in character and opportunity at least, world-wide. It cannot be world-wide without embracing in its invitation, at least, if not in actual connection, all races, all tribes, all nations. It cannot include all these without embracing Mohammedans, Jews, pagans, heathen of every shade of false and empty theory and practice from the most visionary superstition to the grossest idolatry.

2. "Men of every country, sect and opinion may unite with it." This verifies our deduction just drawn from its claim of being universal. A snake worshiper is as eligible as a missionary.

In this connection it must be borne in mind that a kind of worship is inseparable from the lodge meeting.

3. All lodges must rest "on the same fundamental principles." The pagan, just coming to the lodge from bowing to a stone idol, is joined in some sort of worship acceptable to the pagan, by the missionary, who, as a teacher, antagonizes the idol. "What fellowship hath light with darkness?"

PAGANISM AND SAVAGERY CLAIMED.

An address by a Grand Master at the Centennial Convocation of the Grand Chapter of N. Y. R. A. Masons was printed in the Voice of Masonry under the caption, "Spirit of Freemasonry."

We select a few passages:

"The Spirit of Freemasonry has dwelt among all men, in all climes, and in all ages. Its outward manifestations, its structural form, and indeed some of its ceremonies have reflected the changeful growth of the human family; but its spirit is the same yesterday, to-day and forever.

"So has the unchanging Spirit of Freemasonry, from the days of the very earliest learning down to this present, manifested itself among all civilized lands.

"In the days which are all but traditionary, among the Phoenicians, and again among the Egyptians, the central thoughts of their secret ceremonies were the same that Freemasonry unfolds to its votaries to-day."

We would suggest to outsiders interested to know in what light a Masonic Grand Master represents his own system, to read up on the Egyptian cult. "An-

cient Egypt," by George Trevor, M. A., canon of York, published by the American Tract Society, might be a good book of moderate size with which to begin.

The Old Testament furnishes reading on the Phoenician idolatry, with ceremonies "the same that Freemasonry unfolds," for it gives the story of Jezebel, wife of Ahab and daughter of the King of Phoenician Zidon, with an account of the relations of Elijah, prophet of God, and Jezebel's four hundred prophets of ancient Freemasonry.

The Grand Master goes on:

"Indeed, upon this American continent, possibly near the very spot whereon now we stand, even before the sail of the adventurer had ever crossed the Atlantic, the men of the forest were wont to gather in conclave, and in oathbound secrecy perform rites and ceremonies which would stop the breath of the modern Freemason, could he but be a witness. It is told of the father of General and Governor and Grand Master Morgan Lewis, one of the signers of the Declaration of Independence, that being taken a prisoner in the French and Indian war by the Tuscarora Indians, he, a Welshman and Freemason, was saved from the torture and the stake by the Masonic sign of distress with the words accompanying the same spoken in the Welsh language. Whether the ancestors of the red-skinned Tuscaroras had crossed into America over some isthmus, since submerged, and sprang originally from a common stock with those who speak the unspeakable Welsh, we do not know."

And whether this yarn sprang from the common stock of Masonic fish stories, we do not know, but we seem to catch a familiar tone.

When the savages about to torture and burn a prisoner in spite of the wonderful enlightenment of oath-bound secrecy (granting there had been any such performances in secret as are here alleged), may have inferred an incantation or curse from the sign with the unknown words, neither English nor Indian. His Welsh exclamation would perhaps be excuse enough for men not savages to suspect him of lunacy, and the Tuscaroras, if we may credit Cooper, would have released him for that alone. The motions of both hands and the Welsh rendering of the spell of the "widow's son" might well give savages pause, lest they torture and burn a lunatic or a big medicine.

News of Our Work.

Friends of the Cynosure can always find a copy of their magazine at the Public Library in St. Louis, Missouri.

Marshall Jones, of Missouri, is doing excellent work in the distribution of literature. He says that three-fourths of the ministers in Jamesport are faithful in teaching, warning and exhorting all to separate themselves from secret organizations.

The fourth article by Rev. D. M. Sleeth on fraternal insurance, is delayed by his sickness. He has been unable to preach and much of the time has been confined to his bed. The fourth article on "The Duty of Christians Respecting Secret Insurance Orders," will appear in the May number.

CANNOT WINK AT SIN.

Rev. Mr. Pohl refused to remain a pastor of his church at Brockton, Mass., if it allowed members of secret orders to continue in good standing in the church.

The church, by a vote of 104 to 10, agreed to stand by the testimonies of the church. C. A. Nelson, a prominent member, deacon and trustee, with his family withdrew. He would not leave the A. O. of U. W.

The Cynosure has republished articles adverse to the lodge during the past year from the following-named newspapers and magazines: Christian Endeavor World, Boston Herald, Young People (Baptist), Century Magazine, Christian Conservator, Christian Instructor, Free Methodist, Gospel Messenger, Wesleyan Methodist, North Carolinian, Leaves of Healing, Pittsburg Times, Chicago Tribune, Lutheran Standard, New York World, Washington Times, Northfield Echo, The Signs of the Times, Los Angeles Herald, Home Light, Chicago Journal, India Watchman (Bombay), The Safeguard (Boston), Lippincott's Magazine, The Standard (Baptist), Literary Digest, and The Friend.

INDIANA CONFERENCE,

April 15 and 16, 1901, at Huntington, Ind.

There will be a Conference at Huntington, Indiana, in Huntington County, on the 15th and 16th of April next. The Conference is under the auspices of the National Christian Association, Rev. P. B. Williams, Agent. The Convention will be held in the German Baptist Brethren Church, beginning Monday evening, April 15th, and closing Tuesday evening, April 16th. Among the speakers invited are Rev. Dr. Dillon, of Huntington, and Bishop Barkley, of the Pacific Coast. A gentleman who has been a member of seventeen secret societies, will give his testimony. Elder Moss, the pastor of the church in which the Conference meets, Rev. Quincy Leckrone, Rev. P. B. Williams and probably two or three others will also address the assembly. Friends who can not attend should pray for the convention, as well as send something towards its expenses. Address Rev. P. B. Williams, Huntington, Ind., general delivery.

"SEND OUT THY LIGHT AND THY TRUTH."

BY REV. O. T. LEE.

Northwood, Iowa, Feb. 16, 1901.
Editor Cynosure:

On the 11th of February I started out for Blue Earth, Minn., to help Rev. N. A. Larson with meetings on the temperance and lodge questions. On Tuesday, the 12th, a large congregation listened to a paper read by Rev. J. Thoen, of Wells, on the temperance question. Rev. A. J. Lee, of Lake Mills, and your correspondent also took part. In the evening an English lecture had been announced in a neighboring town on the subject of secret societies. The Modern Woodmen were much worked up over the matter, and had claimed they would turn out and do the speakers up. They evidently came loaded with speeches. But sometimes things do not pan out as they are planned. Upon beholding their own ritual in the hands of a "profane" they lost all courage and not one syllable was uttered during the meeting. The thing

was turned inside out and the audience, the Woodmen included, left the hall wiser than they came.

The following day a large concourse of people gathered in the Nordre Blue Earth church and listened to A. J. Lee, of Lake Mills, on the same subject.

The people had never heard this subject discussed before, and were much surprised to learn that outsiders could know anything about secret societies. Circulars were distributed and some rituals sold. No doubt these meetings will be productive of much good. I shall address my own people at home Sunday evening on secret orders, and in two weeks in Kinsett.

NORTHERN INDIANA.

ELD. QUINCY LECKRONE.

Editor Cynosure: I have just returned from Northern Indiana, where I delivered a number of lectures on anti-secrecy. Much interest was taken in these lectures and no small stir created among the lodge men, especially at Middleberg, where a number of lodge men came forward with a few questions, which were, however, easily answered. The next day there was much stirring around among them, and strong talk of producing a man to openly defend the lodge. Many friends came to my support with means to defray the expenses of such a discussion, but as usual the lodge men finally backed down.

The good work is going on in other fields, where I have been. There seems to be a general awakening all along the line. There should be a mighty effort to keep up the agitation until every church in the land is free from the lodge curse.

Glenford, Ohio.

PATRIOTISM AND INTELLIGENCE VICTORIOUS.

Action of Swedish Lutheran Church in Minnesota.

The annual convention of the Minnesota Conference of the Swedish Lutheran Church, held at Stillwater, Minn., closed yesterday, Feb. 26.

The subject of secret societies in relation to church membership was discussed most vigorously and without mincing matters on either side.

There is a paragraph in the constitution of the Augustana Synod, which forbids to receive or retain in membership in any of their congregations any member of the Masonic or any other secret order. And the Synod has always demanded that its congregations adopt in their constitutions a paragraph excluding secret society members from membership. At the meeting of the Synod at Burlington last year a committee was appointed to revise this paragraph so that at least members of secret societies where insurance is a prominent feature, such as the Modern Woodmen of America, Ancient Order of United Workmen, etc., should be allowed membership. The report of that committee at this Stillwater convention just closed, fairly placed the subject of secret societies before the convention for discussion.

There was a majority report of the committee, and also a small minority report; the latter being in favor of revision. The vote of the convention stood 105 in favor of the constitution remaining as it is, and 43 in favor of revision so as to admit secret society members to membership. But after discussion the final vote of the conference was unanimously in favor of the constitution as it is; that is, exclude all members of secret societies from membership. And thus closed a very animated debate. The Minnesota Conference is the strongest conference in the Synod, and has now declared itself positively opposed to every revision of its constitution in this matter.

Now there is an opportunity for the pagan idolaters of the M. W. A., A. O. U. W., I. O. O. F., and K. of P., etc., to withdraw from the Minnesota conference, and, if they will, try their so-called "Higher and holier religion than that known to the common people," without the aid and the prayers of the Christian Church. W. Fenton.

St. Paul, Minn.

The Best Preparation.—The best preparation for the future is the present well seen to.—Geo. Macdonald.

PENNSYLVANIA CONVENTION.

Convention Hall, Harrisburg, Pa.,
March 19, 1901.

Dear Cynosure: I take the opportunity before the opening of the third session of the Convention to report. I am glad to say that the hoped-for is a fact. We are in the midst of a largely attended Convention, all things considered. The larger number of those attending thus far are from a distance. The citizens have patronized us some, and will doubtless be here in larger numbers to-day. The hand of God is seen in every move.

The address of welcome by Dr. McNally, pastor of a large Presbyterian Church, was a masterly setting forth of the facts from a different standpoint than heretofore it has been my privilege to hear. Dr. Wylie's address was none the less convincing. Indeed, there has not been a poor address thus far. It is hoped to secure several of these addresses for the Cynosure readers, and they will speak for themselves.

Some of the lodge people have come to hear. A Rev. Hatten requested the privilege of speaking in favor of the "Patriotic Orders." The request was granted. He spoke kindly and earnestly. The fallacy of his argument was pointed out and some were thus helped.

9 a. m.—My writing has been interrupted by the coming in of the friends. Earnest prayers are now being offered. God hears and answers prayer. This is surely to be a glorious day, one long to be remembered. Notwithstanding the early hour the people are here in large numbers, earnest, consecrated men and women.

9:15 p. m.—The day has brought more than could be expected. The Secretary's report will give details. Eternity alone will reveal the good that has been done. This is all I have time to send now.
W. B. Stoddard.

Editor's Note: The following extract from a Harrisburg, Pa., daily has been received without the name of the paper from which it was taken:

Representation from a Number of Christian Denominations Take Part in the Meeting.

The second day's session of the Christian Reform convention in the Chestnut

street hall began this morning at 9 o'clock with devotional services led by Rev. A. S. Aiken, of Airville, Pa. The session was attended by about one hundred men and women, representing nearly every denomination of the Christian church. The following officers were elected: President, Rev. G. S. Seiple, United Brethren in Christ, Chambersburg, Pa.; Vice President, Rev. A. S. Aiken, United Presbyterian, York, Pa.; Secretary, S. R. Smith, River Brethren, Harrisburg; Treasurer, Edwin P. Seilen, Society of Friends, Philadelphia.

A paper written by Simon A. Hershey, of Landisville, Pa., entitled "My Experience With the Knights of Pythias," was read, and a paper entitled, "Why I Do Not Join the Lodge," was read by Rev. A. D. Wenger, of Millersville. Elder Samuel H. Hertzler, of Elizabethtown, Pa., delivered an address on "Swearing." A man in the audience, who claimed to be a member of several lodges, took exception in a general way to the statements made in the paper by Mr. Hershey. He was told by the president that during the hour of hearing the remarks from the "question box" he could be heard if he would care to make his statement at that time. Rev. S. E. Brehm, of Hummelstown, delivered a talk on "Insurance," and Elder F. Balsbaugh, of Hockersville, Pa., made a few remarks on "Needed Light."

At this afternoon's session Rev. Dr. Silas C. Swallow, of this city, spoke interestingly on "The Church and the Lodge." His remarks were frequently punctuated by approving comments from his hearers. He likened the lodge to a barge, which was set to sail with little regard for the safety of the passengers.

The committee reported a lengthy set of resolutions, including the following:

"Knowing that the state receives incalculable injury through the power wielded by secret fraternities in filling public offices with men often unfit for the trust and direction of legislation and controlling courts for base and selfish purposes, we will endeavor to expose and extirpate this secret empire within our republic by setting forth in the light of the gospel its dangerous and treasonable character and will labor devotedly to have our gov-

ernment established on Christian principles and administered by Christian men.

"Realizing that the church of Christ is most shamefully influenced and dominated by these orders, till in many places she has lost her holy independence and has subordinated the kingly authority of Christ to the impious dictates issuing from secret places, we solemnly resolve that we will continue to work and pray for the emancipation of the church from the power of this enemy which attempts even her submission by substituting a false religion for the true, paganism for Christianity."

"Recognizing the state government as ordained of God for the suppression of wrong doing, and wielding a divine power that should be a terror to evil doers, we protest against the chartering and nurturing of secret orders by the state as a perfidious breach of trust; a heinous crime against God and the nation, making our government responsible for all the evils done by these orders to the home, the church, and the country, and on account of which, without repentance and reformation, the judgments of God upon our land are inevitable and according to the enormities of the guilt so may we expect the terribleness of the judgment."

PENNSYLVANIA.

The receipts for the Harrisburg Convention were \$99.77. The expenses, \$110.06. A few of the friends who promised to aid in meeting this have not been heard from. This will remind. Send either to State Treasurer Edwin P. Sellew, 207 Walnut place, Philadelphia, Pa., or to myself. W. B. Stoddard.

NEW ENGLAND SECRETARY EN ROUTE.

Gettysburg, Pa., March 20, 1901.
Dear Brother Phillips:

Missing my connections I am detained six hours at this point en route from Harrisburg to Washington. A note regarding the Convention from my standpoint may be of interest to you and possibly to your readers.

There are two features which deeply impressed me, viz., the presence of the

Pentecostal Spirit and the intense earnestness of those who were of one accord in one place. From the Convention's inception the divine favor rested on the assembly with increasing sweetness and power. I was assigned by my presiding junior to the book and tract table, which gave me an excellent opportunity of ascertaining what they were reading and how their convictions had been produced. Next to the Word of God I am safe in saying that the Christian Cynosure occupied the most conspicuous place among the agencies in their education. I was encouraged to find also that the efforts of the Home Light had been felt and appreciated by quite a number who added this to their regular list of regular visitors.

As the addresses will be forwarded to you for your inspection, it would be presumptuous for me to anticipate, and much more invidious for me to indulge in comparisons, but it will not be out of place to say that the resolution presented by Dr. McFeeters showed a broad grasp of the subject and a forceful method of expression. In my judgment Dr. T. P. Stevenson's paper will be a valuable addition to our literature, and Dr. J. R. Wylie led the convention very happily into a new and very profitable field of exploration. There was just enough of opposition to give variety and spice to some of the sessions and reveal the utter helplessness of lodge advocates in an open field.

I was delighted to give the benediction address, in which I was greatly helped by the close attention of my intelligent hearers. I was compelled to decline, for the present, invitations to speak at other points, as I delay my return to New England only for a brief visit to my daughter and granddaughter at Washington. As I am providentially detained here on this noted battlefield, I propose to visit some of the landmarks which commemorate that bloody encounter.

J. P. Stoddard.

LIFE OF ACTION.

The life of action is nobler than the life of thought.

—Miss Mulock.

From Our Mail.

Willimantic, Conn., Feb. 6, 1901.

Dear Mr. Phillips:

Every number of the Cynosure is very, very good, but to my mind the February number excels any previous number. Yours truly,

J. A. Conant.

FROM AN OLD FRIEND.

Spadra, Cal., March 8, 1901.

To My Friends in the State and Canada:

I mean friends in Jesus. If any friends not in Christ see this letter, you can not understand me, unless you are saved by grace, through faith. Hence, seek the Lord, while he may be found; God's time is now!

Now, beloved, I have just a word for Jesus. You will remember where and how I stood when we first met as the co-workers of our Lord Jesus, and my bold stand against the rum and secret powers; as well as the stress I then laid upon the complete oneness of all who profess to be on the Lord's side. As I am nearly eighty years of age, and live in this summer land when old men are expected to retire and spend most of their time in the shade, you will want to know just how I now stand on those lines of reform, and whether I find anything to do. I will fully explain in a few words. As to secretism and rumism, my position is not only the same as when you first met me, but down deep in my heart I feel more and more sad as I see more and more and still more, the great evil consequences of these two institutions. As to secretism I have only this to say, God keeps me so far away from the nature, the spirit, and even the appearance of this institution that I would not know of it if I did not see and hear of it. God keeps me so far away from it I cannot feel it. Many wonder why I feel so good in my old age. Dear friends, cannot you tell why? If not, seek God at once.

Now you see I am just where I was when you saw me, first and last. All the time the same. Do you ask, how about retiring and getting in the shade? Why, dear ones, I have no time for that kind of business.

I must stop. If I write you again I will tell you why I am so busy. Yours ever for Jesus only, (Eld.) Rufus Smith.

IT LOOKS LIKE MASONIC BOODLE.

The session of the State Legislature, which convened in this city two years ago, passed a bill to build a new State capitol; the bill originated in the Senate, being introduced by Senator Kimbell, of Garland County, a noted Mason of Hot Springs. Five Commissioners were entrusted with the responsibility of employing an architect to furnish plans and superintend the erection; in order to secure harmony of action among them, it appears that all parties, including the architect, are high Masons. The State Attorney General undoubtedly saw the situation and made an effort to stop the work. The building is being erected on the site of the old penitentiary. The foundation has been laid and the cornerstone laid by the Grand Master while the Grand Lodge was in session last November.

Gov. Jeff. Davis now, who was Attorney General up to the time of his inauguration in January last, has now, through the present Legislature, been reviewing the work of the Board of Commissioners, the work of investigation being done in the Senate mostly. The Commissioners have agreed to pay the architect the modest sum of fifty-two thousand, eight hundred and fifty dollars (\$52,850), for his services, 5 per cent of the proposed cost of the building. The work is being done by State convicts. A. J. M.

Little Rock, Ark., March 8, 1901.

"ROME—BABYLON THE GREAT."

A Review and Criticism.

Under the above heading the Cynosure for March, 1901, has a lengthy article from the pen of C. A. S. Temple. As the article required much study and research, I will treat it as briefly as compatible with this deep subject.

The writer overlooked one of the most significant titles of Rome, which is: "The Mother of Harlots and Abominations of the Earth." Who are the Harlots? It would be an absurd thing to call her a

mother, unless she had brought forth children; then, the fact that she has brought forth harlots furnishes the key to her posterity.

We are a dual creation; flesh and spirit. The fleshly is often given as a type of the spiritual, and since the loss of the power to understand the mysteries of the kingdom of heaven, we are in confusion as to the meaning of these mysteries. Had the believer retained his relationship with God he would have been able to know the mysteries of the Kingdom of God; but having lost the power bestowed at Pentecost he is no longer able to understand the mysteries of God's plan. See Mark 4: 11, 12, for the Savior's express statement that unto them (the Apostles) was given to know the mysteries of the Kingdom, etc. Then read the same author's words in Mark 16: 17, 18, and John 14: 12, relative to the works the believers would do, and the fulfillment of these promises in the Acts 2: 1-12, for Jewish believers, and 10: 44-48 for Gentile believers. With these promises fresh in the mind, and their fulfillment a verity, we must conclude that a falling away has taken place or that this baptism of the Holy Ghost was for a special occasion. The latter proposition is contrary to God's word, as we read: "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." (Eccles. 3: 14.) Same truth is taught in Num. 23: 19; I. Saml. 15: 29; Mal. 3: 6; Romans 11: 29.

As Romish teachers confess Jesus Christ has come in the flesh, Romanism is not the anti-Christ; but as a woman fallen from virtue is a harlot, so Romanism is the spiritual mother of harlots, who are the spiritual daughters of Rome. The Babylon refers to the confusion of language which took place at Babel, Gen. 11: 1-9, which confusion was in the tongue as the confusion is now in the church relative to God's plans of salvation through Christ; hence Rome is not Babylon the Great; but the present confusion in the church is. The Reformation did not restore the church to her primitive state, as man is no more able to restore a fallen church than he was to restore a fallen pair. We are in Babylon

the Great yet and will be until the times of restitution of all things. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 19, 20, 21.) Other systems of error will go down with Romanism, when Satan, the real anti-Christ, is revealed, consumed and destroyed by the word of God and the light or brightness of his coming (II. Thess. 2: 8). The error the Reformation churches fell into was natural, seeing it was a great uplift from paganism; but the temple of God being the believer's body and not the church, it follows that none but a spirit could dwell in God's temple as God dwells (II. Thess. 2: 3, 4). For the temple of God read I. Cor. 3: 16, 17; I. Cor. 6: 19, and II. Cor. 6: 16, 17. John in his revelation of Jesus Christ (chapter 20) tells us that this same character will be bound a thousand years. We also find in Revelation 18: 4, a call will be made to all of God's people to come out of Babylon before her destruction. In Rev. 19 the marriage of the Lamb is portrayed. The Lamb's bride will be the church, in whom confusion will no longer reign.

J. J. Bruce.

Rolfe, Iowa, March 4, 1901.

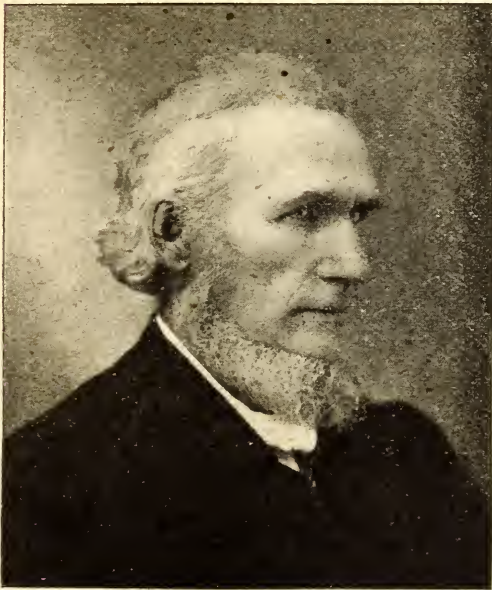
The Preachers' Magazine for March is before us and with prolific contents with regard to the season. The "Meditations at the Holy Sepulcher," a sermon by John Greenleaf Oakley, D.D., abounds in suggestive reflections. It is accompanied with a fine likeness of the preacher. "The Pulpit from the View Point of the Pew," a layman's address, by Mr. H. Ballantyne, is excellent. "The Fall of Jericho," by George Adams, D.D., is very good. "Hints to Christian Workers," Part II, an address to Christian Workers, by Rev. W. Hay M. H. Aitken is full of pertinent and useful suggestions. The Homiletic Department contains a rich selection of pertinent themes. "The Resurrection of the Dead," by Rev. Alfred Tucker; "Repentance," by James M. Bennett; "The Excellency of the Knowledge of Jesus," by Rev. Edwin H. Cure, evince marked ability. "Counsels to Teachers on Bibles with Queer Names" is valuable.

"Sermonettes" are especially helpful. Children's sermon very pleasing upon "Beautiful Snow," by Rev. Samuel Gregory. "Our Expositors' Note Book" full of interest. "Notes and Illustrations" are rich. "Notes on the International Sunday School Lessons," by Dr. William E. Ketcham, maintain their valued interest. Also Outlines on the Golden Texts, by the editor. It is a choice and exceedingly helpful magazine, especially to the clergy. \$1.50 a year; single copies 15 cents.

WILBUR B. KETCHAM, Publisher.

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Obituary.



REV. JACOB GRIFFIN.

Rev. Jacob Griffin died at his home in Hortonville, Wis., Saturday, January 26, at the advanced age of 85 years, 2 months and 20 days. He was a man true to his convictions and spoke when he thought duty demanded, whether it would bring upon him blame or praise. He had such characteristics as enable men to go to the stake as martyrs, and yet he had a heart as tender as a child's. The funeral service was concluded at the Free Baptist Church, conducted by Rev. J. M. Kayser, who took for his text: "I have fought a good fight, I have finished my course, I have kept the faith."

The text was as true of him as it was of the Apostle Paul. In an eminent sense

he took Jesus Christ as Savior, King and Teacher. He was a lover of the souls of men, and God gave him many stars for his crown of rejoicing. Of course he opposed the idolatrous worship practiced in the lodge, and warned men of the blighting effects of secret societies. The National Christian Association and Cynosure had no better friend. A suitable epitaph for him would be, "Christian, Abolitionist, Prohibitionist, and Anti-Secretist." Every good cause had in him an active supporter, and the poor and needy always found in him a friend. The four children, who with their aged mother survive, are: Rev. Z. F. Griffin, of Keuka College, New York, for ten years a missionary in India; Newell W. Griffin, a farmer in Oklahoma; Mrs. C. C. Pembleton, who at present is lying very ill at St. George, Ontario, and Mrs. S. F. Briggs, of Hortonville.

ISRAEL GABLE,

As a shock of corn fully ripe, completed his earthly pilgrimage Feb. 7, 1901. Born nearly eighty-four years ago, near Stewartstown, York County, Pennsylvania, his life was largely spent in that section. Through diligence and good management he secured enough property to give him the comforts of life, and aid his children who remain.

He was sturdy in the integrity of his character. His mind once made up you always knew where to find him. Early in the history of the N. C. A. he became interested in its work. He has ever since been a reader of the Cynosure and an advocate of its principles. For years he was connected with the M. E. Church, but when the Masonic lodge members laid the corner-stone of the new church his money had helped to build, he withdrew from the church. The old family Bible gives evidence of constant use. He loved to meditate on its teaching, and discuss the views into which he had come in his search for true doctrine.

We shall miss him. We were always sure of a welcome to his home, and a helping hand in aid of our work. His children, who are all engaged in honorable avocations, have great reason to thank God for their Christian parentage.

W. B. Stoddard.

Newspapers and Reform.

FROM OUR POINT OF VIEW.

(Pacific Baptist, Portland, Ore.)

What about the lodge? And what attitude ought Christian people to take toward it? The writer is a member of a lodge and wishes to discuss this question from the standpoint of a Christian lodge-man.

* * *

In those earlier days of our country the home was the universal and daily rallying-place of the family, and home was home, we are persuaded, in a larger sense than it is now. The church and the neighborhood lyceum were the principal centers of social life outside the home. They were spiritually and mentally healthful and helpful. These wholesome conditions produced a sweet, pure domestic life, strong home attachments, vigorous and original thinkers and a good degree of piety. To-day we have added, it is said, 700 different kinds of lodges, orders, chapters, fraternities, etc., to help society spend her time, and it is certainly an open question whether the time is spent more profitably than it was before or whether the product of the new conditions are better than those of the more simple order of a few years ago.

* * *

The signed purposes of the first lodges were fraternity and relief work in a measure supplementary to work distinctly undertaken by the church. So far these purposes are excellent and at first they filled a long-felt want, but in our judgment they have now more than filled the want and we are surfeited ad nauseum with lodges until, instead of supplementing the efforts of the church for the elevation of humanity they have come to be one of the chief hindrances of the church by monopolizing the time and drawing away the thought and the support of multitudes of people from the church in part and in many instances altogether. And not a few persons are heard to declare that the lodge is a good enough church for them, while some seem almost to deify the lodge. Many of our best Christian workers, both among the clergy and the

laity, belong to lodges, but we think that among them, as among other Christian people, there is coming to be a belief that the lodge has usurped a place in the attention of the people that does not belong to it and that the lodge to-day stands in the way of something better.

* * *

We know a little town of about five thousand people, in which there are thirteen church organizations, enough to well supply the religious wants of the town, but that same town supports forty-one lodges, whose meetings monopolize every evening in the week, and it is said that there are church members in that town who pay \$15 per month to their lodges and 90 cents a month to their church. We submit that such a condition of affairs is a gross distortion that necessarily hampers church and Christian work beyond measure. Both the home and the church are neglected for the lodge whose stale ritual receives the attention that ought to be given to the Gospel and whose support undermines the support of the church. We are lamenting the absence of men from our churches; is not this lamentable state of affairs largely due to the fact that the men are the most frequent disciples of the lodge and their attention is so largely monopolized by it?

* * *

Reverting to what Jesus would do in the matter of lodges, there is this to be said: Jesus always was in sympathy and he would now be in sympathy with every thing that is good. He would be in sympathy with the original purposes of the lodge. He was a congenial man. He was a fraternal man among his fellows. He believed in relief work. He fed the hungry. He ministered to the sick. The widow and orphan received his deepest and kindest sympathy and aid. It is worthy of note, however, that he organized no lodge. He might have done so, but he did not. He came to initiate an era of fraternity and kindness. He came to bring peace on earth and good will to men, but he organized no lodge. He came with all power to organize whatever he saw fit. He came with all wisdom to effect the wisest organization possible. He came in an age when the fraternal spirit was sadly needed, and what did he

organize as the best thing to promote human weal and fraternity and kindness and love? And what was the basis of that organization?

* * *

He organized the church. He based it on a personal belief in himself. Very evidently He believed that the church embraced all the principles of fraternity, all the potentialities for peace and goodwill among men and for the development of righteousness in a larger degree than any other organization that could be formed. He certainly would give men no second-best, but the very best possible organization. He believed that there could be no basis for world-wide and world-benefiting organization so strong and so enduring as a belief in his own divine personality and spotless character, and upon that rock he built his church against which the gates of Hades shall not prevail. He believed that so far and so fast as the principles of his gospel find acceptance in the hearts and lives of men, so far and so fast will human brotherhood be recognized and human want be relieved, and to-day, as in all ages since its organization, the church of Jesus Christ is the mother of all charitable and fraternal organizations.

* * *

The church alone has taught the spirit that has made the lodge possible. There are no lodges worth mentioning in any country where the church has not first gone and blazed the way by teaching the golden rule and the brotherhood of man. The lodge owes its existence to the principles taught by the church, and if the church were ever to go down the lodge must soon and eventually go with it. To-day the church of Jesus Christ is the greatest fraternal organization that the world knows. The grip of Christian fellowship girdles the globe and means vastly more than any other grip known to men. His relief work is woven into the fabric of every civilized government that protects the weak; into every court and code of law that gives justice between man and man; into every hospital, almshouse and asylum of Christian lands. No lodge, no aggregation of lodges has done or is doing the tithe as much toward the cultivation of human fraternity and the relief of human need

and woe in this world, to say nothing of the next, as the church of Jesus Christ.

* * *

As Christians the dearest object of our heart and life is, we trust, the promotion of our Redeemer's kingdom. He has saved us. His dear name is the only name under heaven and given among men whereby the world must be saved if saved at all. His church is of divine origin. Far and away ahead of every other organization except the family, also of divine origin, looms the church of the first-born, the ecclesia, called to the greatest and grandest of all works. No organization should be encouraged to rival that which God himself has placed first in importance. "See ye first the kingdom of God and his righteousness." Whatever directly or indirectly will promote the dear kingdom of our blessed Lord should receive our encouragement and support. Whatever may interfere with that kingdom should be discouraged.

* * *

Dismissing, then, our prejudices either for or against the lodge, candidly and before God, what attitude ought we to take toward the lodge? The writer is a member of a lodge, but has tried to free his mind of all bias in the matter and to look at this question that has assumed such importance in the light of what the Master would do, and we believe that whatever good things may be said of the lodge, and there are many such good things, the lodge has now come to be a real hindrance to the kingdom of Christ. In the present almost colossal magnitude that it has reached we believe it to be a menace to home life, a hindrance to Christian piety and zeal and an obstacle to the church of the living God. The lodge has become a dangerous and in some instances a bitter rival of the church. Such being the case we believe it to be the duty of all Christians to show their unqualified loyalty to the church and faithfully but not unkindly to use their influence to discourage the unhealthy lodge craze that now seems to be upon us.

A. J. Sturtevant.

It is unappreciation which makes the large part of the heaviness of life.

--J. F. W. Ware.

Christian Cynosure.

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